

The Aquarian Theosophist

SUPPLEMENT



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2009 Report on the Letters to Adyar

Justice to Judge



Brasília

May 14, 2009

Dear Friends,

This is the **2009 Report** on the **Letters to Adyar, on Justice to Judge**.

It goes to all 2009 letter-senders and to a few more friends of the initiative who may not have sent letters in 2009.

This report includes only the letters whose copies have been sent to us, and which are reproduced below. Other letters have been sent to Adyar whose copies did not arrive to us so far, and therefore are not formally counted here.

We have been sending letters to Mrs. Radha Burnier for four years now. It is just the beginning of a movement to yearly celebrate W.Q. Judge's life and work for humanity, while also writing about him to our friends in Adyar. Local and national initiatives are important. Each letter is open and should be published, discussed and circulated among students of Theosophy everywhere.

Therefore -- besides keeping the chain of yearly letters to Adyar, which is the formal foundation of the movement -- there is a number of creative initiatives which may be taken in the future, whenever possible around April 13th.

What has been part of the movement's rhythm so far?

- 1) In 2006, six letters were sent from four countries.
- 2) In 2007, we had ten letters from five countries.
- 3) In 2008, eleven letters were sent from five countries.
- 4) In 2009, we have eighteen letters from six countries.

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The 2009 countries are:

Argentina – one letter;
England – one letter;
Mexico – two letters;
Portugal – two letters;
Germany – two letters;
Brazil – ten letters.

(18 in total)

Ms. Sieglinde Plocki, Berlin, reports that besides the letters copied to us, independent letters have been yearly sent to Ms. Radha Burnier since 2007 from Germany by Dr. Cécile Leclercq and by Ms. Eva Jahn. Unfortunately, copies of these letters are not present in our files so far, and therefore are not formally included in our reports. We have a sense that other letters may have been sent to Adyar and not reported to us. This is OK, although our archives are considered useful as an exercise of longer term, historical memory.

One of the 2009 letters, from Mexico, was signed by 26 theosophists of Merida city. Another one, from Germany, was signed by two theosophists. We have ten letters from different cities in Brazil this year. Brazil has grown in the number of letters; Mexico has grown in the number of people signing the letters, which is, no doubt, an improvement for the initiative. Canada did not write this year. But we have two letters from Portugal and one letter from Argentina, so the number of numbers gets to six, while in 2008 we had five countries.

We can see that 44 people signed and sent 18 air mail letters to Adyar from six countries, asking for justice to William Judge. One idea, present in one of the letters reproduced below, seems to deserve a special place in this report. It's in a letter from the German theosophist Sieglinde Plocki:

"Theosophy teaches (...) that it is our duty never to give up when we are striving for justice, especially if it is for somebody, who cannot defend himself. We will therefore never give up to request justice for William Quan Judge."

Indeed, it seems that long-term time is of the essence in theosophical matters.

You will see below all of the 2009 letters and their senders. After that, we reproduce the short reports of previous years.

Remember you can see more about Letters to Adyar: Justice to Judge, in English

language, in the corresponding section at our site www.filosofiaesoterica.com Its direct link is <http://www.filosofiaesoterica.com/lettersadyar>

Commentaries, suggestions and corrections to the present report are most welcome.

Thanks and greetings to you all, Carlos

The Eighteen Letters

The 2009 Letters to Adyar on W.Q. Judge.

1. FROM MEXICO:

Ms. Radha Burnier
The International President,
The Theosophical Society,
Adyar, Chennai 600 020, India.

Tepoztlán, Morelos, México. 13 April, 2009

Dear Radha

The year 2008 was the 19th septenary of the formation of the Parent Theosophical Society in New York; it was a year of crisis for the Adyar Society and a critical point for the future of the Theosophical Movement and the world.

Another year of opportunity is gone.

As I have said in my previous letters, the Theosophical Movement needs to reestablish its unity, in the diversity of its organizations. The key factor in this unity is the recognition of its three Founders: HPB, Olcott and Judge. You can not avoid the existence of William Q. Judge as one of the pillars of our Movement. To negate his place in the Movement is like trying to hide the sun with a finger.

Having won the last elections in the Adyar Society, you have now a new term in which you can give a new life to the Theosophical Movement, tending your fraternal hand to the other Theosophical organizations which form it; the Adyar Society being the only one that does not recognize William Judge as one of the Founders.

Are you going to keep evading facing this issue?

With my best wishes for a fruitful new term in office

Yours affectionately and truly

J. Ramón Sordo

La Fundación Blavatsky: Fraternidad Teosófica A.C. México.

Calle 22 de Febrero, 52, Tepoztlán, Morelos, 62525, México.

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2. FROM MEXICO: (signed by 26 persons)

Mrs. Raddha Burnier
President,
Theosophical Society
Adyar, Madras, India

April 6, 2009

Dear Radha:

The undersigned, students of Theosophy in Mérida, México, write to you to protest for the exclusion of William Q. Judge, co-founder of the Theosophical Society in 1875, from Adyar Theosophical Society's teaching.

We began to study Theosophy in 1998 on a weekly basis and at the present, besides the original group, two other groups exist and get together weekly. Along the way, we have read many theosophical authors, besides HPB: Henry Olcott, A.P. Sinnet, Annie Besant, Leadbeater, Clara Codd, Mabel Collin, Krishnamurti, Hartmann, Damodar, Subba Row, etc. and of course, William Q. Judge.

For us, it came as a surprise to know that in Adyar and its, world branches, William Q. Judge is nearly unknown, as we personally confirmed when attended to Adyar's Theosophical Society's Conferences. Indeed, the persons we met did not recognize even his name, least the great contributions he made to the theosophical society very existence and to its literature. How can it be possible and what a shame on Adyar, we say.

Herein, though, we manifest our sorry for Adyar and solemnly and humbly make a petition to you in order to recognize now the relevance of William Q. Judge for the study and teaching of Theosophy. This is your second chance in your administration to do that, and we are afraid that there will be no other.

Very truly and sincerely yours,

1. Aida Luz Rivera Santiago (aidaluz45@msn.com)
(Address for contact: Calle 29 #247-C por 34 y 36, Colonia García Ginerés, 97070 Mérida, Yucatán, México)
2. Aida Luz Rivera Santiago,
3. Ligia Vásquez Aguilar,
4. Elda Rosales Rivero,
5. Ligia Méndez Echeverría,
6. Elia María Romero Vázquez,
7. Piedad Peniche Rivero,
8. Griselda Belinda Palacios Blanco,
9. Víctor José Souza Paz,
10. Ana Lilia Rodríguez Ríos,
11. María de Lourdes Martínez Guzmán,
12. Gloria de la Portilla Medina,
13. Norma Vázquez Canto
14. Gilberto Romero Estrada
15. Lizbeth Figueroa Saúl
16. Leyla Leticia Soberanis Soberanis
17. José Luis Cerda Leal
18. Fausto Duarte Matos
19. Mario Humberto Campos Bencomo
20. Martha Jackeline Velázquez Guevara
21. José Virgilio Pérez Canul
22. María Concepción Valdés Nava
23. Delia Guerrero Prado
24. Luisa Leal Medina
25. Carlos Arellano
26. Mario de Jesús Niño Trejo

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3. FROM PORTUGAL:

Dear Mrs. Burnier,

Lisboa, Portugal

April 13, 2009

I have been a student of Theosophy since 31 years ago. I'm the director of the quarterly magazine "Biosofia", which develops a holistic approach to life and culture, and in every edition publishes various articles on Theosophy.

It is in its 11th year of publication now, with 5,000 copies. I am still a member of the Theosophical Society (Adyar), although I suspended the payment of financial contributions since I do not agree with various decisions taken.

Today is the birthday of William Quan Judge. None of the writings of this Theosophist was available in Portuguese language up to a few years ago. In Portugal and in Brazil, there were but a few references to him in some Introductory Notes to "The Secret Doctrine", by H.P. Blavatsky, and the vague notion that in some moment he had caused harm to the theosophical movement by making a fraud and then causing division in the movement.

Yet, as other students did, I finally started to have access to some of his texts, mainly in English, and also to texts on the Case against him, promoted in 1893-1895.

I have never had any bias in favour of Judge. I tried to be impartial. And the conclusion I arrived is that the accusations against W.Q. Judge are groundless and constitute an injustice. On the other hand, I can see the usefulness of his writings and the importance of the work he did in the T.S. and for the Theosophical Cause. Unfortunately, due to the unjustly bad reputation built around him, his noble example of altruistic work and his valuable writings have not been known widely enough in Portuguese language countries.

Truth and Justice are touchstones in Theosophy. H.P. Blavatsky showed this clearly enough. It is a consensus today that Judge was a remarkable theosophist, and the victim of an unfair judgement. Even Colonel Olcott and Mrs. Annie Besant, who had the conflict with him, recognized the noble character of W.Q. Judge and privately admitted (a fact which is now public) that their position taken by them in 1893-95 with regard to him was wrong.

It is for these reasons, dear Mrs. Burnier, that I write to ask you that the Theosophical Society (Adyar), which you preside, do re-examine the documents of the Case Against Judge, making justice with regard to one of the great pioneers e workers of the Theosophical Movement.

Fraternally yours,

José Manuel Anacleto

Address:
Rua Pascoal de Melo, 4, primeiro,
1170-294 Lisboa, Portugal

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4. FROM PORTUGAL:

Mrs Radha Burnier
International President
The Theosophical Society
Adyar, Chennai 600 020
India.

Portugal, April 13th, 2009

Dear Mrs Radha Burnier,

Fraternal Greetings.

I'm a student of Theosophy with a gratitude for the role played by the Theosophical Society of Adyar in the Modern Theosophical Movement, for its legacy of wisdom and for the examples of dedication, sacrifice and intense labor for the good of humanity given by its founders and some others.

As a theosophist I must consider the History of the movement, from it beginning until today.

Studying History helps us know the past. It helps us to better understand the present and to look-out to the future. It also helps us to take note and learn from successes and failures, advances and setbacks, the trials and the victories of those who preceded us.

In my opinion, the world has never been in such a bad need of Theosophy as it is today. The challenges are great, the dangers big, but there are also promising opportunities. Only by united efforts we can be up to the task which is before us.

We know that due to past events the theosophical movement is now divided and weakened. There are several documented examples of internal and external attacks against the cohesion of Theosophical Movement, started even when its founders were still alive.

It took 100 years to be finally recognized the fraudulent nature of the famous Hodgson

Report of the Society for Psychical Research, against Helena Blavatsky. Fortunately the truth has been restored with the investigation led by Mr. Vernon Harrison in 1986.

In spite of that, not so long ago, from within the Society of Adyar, more slanders were published in the book edited by John Algeo, "The Letters of H.P. Blavatsky" with the inclusion of letters fabricated by an enemy of HPB's and an enemy of the movement.

Another well-known example of injustice is given by the unfounded accusations that continue to overhang on the remarkable theosophist William Q. Judge. These accusations caused the first division of the Theosophical Movement, without ever having been duly explained by those who made them.

William Q. Judge, one of the original founders of the Society, wrote extraordinary books and writings of high quality, in line with the original theosophy stated by Helena Blavatsky and the Great Wise Men who inspired the creation of the movement. Furthermore, Judge's whole life was of great service to the theosophical cause. Yet today his name is not even mentioned in the Theosophical Society of Adyar.

I recently came close to the United Lodge of Theosophists, and also came to know of the initiative of sending open letters suggesting that the Theosophical Society of Adyar should open their archives to investigation and re-examine the documents referring to the process started against William Judge.

In the spirit of this initiative I respectfully ask you to promote a fair investigation of the so-called "Case Against Judge" – so that truth can be better known. It is important to heal the wounds of the past and clarify the doubts that erode the foundations of brotherhood. Mrs. Burnier, you must help to restore justice to W.Q.Judge, one of the founders and leading figures of your own institution. With this, all Theosophical Movement will come out stronger.

As mentioned above, never as today Theosophy was so needed, to provide guidelines for action, to provide solutions in several areas of human activity, to be a firm and clear reference to the real progress. And for that to happen, we need to look at what is truly essential: Truth. This is our first duty.

Sincerely your,

Joaquim Soares

Av. João Corte Real, 100 r/c B
Praia da Barra,
3830-751 Gafanha de Nazaré
Portugal

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5. FROM GERMANY: (Signed by two persons)

To the Leaders of the Adyar Branch of the Theosophical Society.

Giengen, Germany 05.April.2009

Like the years before, we are sending a Letter to remind you, that we are not agreeing with the situation about the case around Mr. William Quan Judge, one of the honoured founders of our society. As you know, there were a lot of discussions around this case and each person who was involved in this may has his own point of view. We still hope that you will find a way to solve this case.

Best wishes,

Ralph Kammer, Gianina Kammer

(ralph.kammer@gmx.de)

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6. FROM GERMANY:

Mrs. Radha Burnier
Chennai, 600 020
India

Berlin March 19, 2009

Dear Mrs. Burnier, dear Leaders of Adyar Society

the cause you represent so well and serve so faithfully. I ask you to remember that, on this occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours. - H.P.B."

(from the Proceedings of the Convention, 'The First Message to the American Theosophists')

HPB speaks here as an accredited messenger of the Masters, whose standing no true student doubts, and this calls special attention to the significance of her words.

A little over half a year later, on 14th December 1888 she followed it with another endorsement of Judge's position:

"As head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge, of New York, U.S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given.

Done at London this fourteenth day in December, 1888, and in the fourteenth year of the Theosophical Society.

(SEAL) H. P. BLAVATSKY SAT"

And less than a year later on 23rd October 1889, HPB again wrote of the high esteem she held for him, saying that if he resigns, she will be "virtually dead for the Americans". She had complete trust in him, remaining unbroken to the end:

"WQJ is the Antaskarana between the two Manases, the American thought & the Indian - or rather the trans-Himalayan Esoteric Knowledge. DIXI. — H.P.B.

PS WQJ had better show, & impress this on the minds of all those whom it may concern."

This last line, read with the advantage of historical perspective, shows that she foresaw

with her remarkable prescience the difficulties Judge would face.

WQJ advises us in his own words not to "...condemn any man, whatever his deeds, since we cannot know their true cause." To him we are never in the business of condemning others, but using our discrimination to do our whole duty to ourselves and all others, to friends and enemies both alike.

With the progress of time new opportunities are given to those whose karma puts them in a position to correct this long outstanding injustice, and so we commend you to do what is in your power to address it.

It is clear that the strength and vitality of the Movement has suffered much from these past disagreements and this is a concern to all who support it. Will there come a better time than now to begin resolving them?

We end by again wishing you good strength and health in your continuing work and theosophical duties,

Yours sincerely,

Will Windham

The Garden Flat, 31 Marylands Road
London W9 2DU --- 020 72890512
fax 08717 502 714 wfw@clara.co.uk

(cc Eric McGough, President of the TS in England)

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8. FROM ARGENTINA:

(Sent in Spanish by Mr. Manuel Fernández, from Buenos Aires city, this letter discusses several aspects of the History of the Movement and asks justice for William Judge, while suggesting that the Adyar T.S. should go back to the original and authentic Theosophy. Mr. Manuel is a member of the Adyar T.S.)

Señora Radha Burnier

Presidente Internacional de la Sociedad Teosófica

Adyar. India.

Abril 13 del 2009

La presente tiene la misión de llegar a usted con un pedido que creo, que ya otros estudiantes de teosofía del mundo reclaman. No comprendo vuestras evasivas, han incurrido en ellas, en todas las contestaciones que partieron de Adyar, por lo menos en las que tuve la oportunidad de leer. Me pregunto si reconocer al señor W. Q. Judge como se le pide que lo reconozca, puede hacer temblar los cimientos de la Sociedad Teosófica de Adyar ¿Cuál es el temor que abriga usted y sus colaboradores reconocer al señor W. Q. Judge como co-fundador de la Sociedad Teosófica y a la vez reconocer la equivocación en que incurrieron la señora A. Besant y el señor H. S. Olcott? La señora H.P.B. nos pide a los estudiantes de teosofía ser veraces ¿lo somos? ¿O existen otras razones que desconocemos y aún no han sido publicas sobre el señor W. Q. Judge?

En breve dejare de ser miembro de la Sociedad Teosófica de Adyar, actualmente estoy ocupando el puesto de intendente en Balcarce 71, Buenos Aires, pero debo renunciar a seguir en esta institución, a la cual llegué en el año 1975. Colaboré de muchas maneras dentro de la misma, más con las necesidades económicas que con adornados discursos, también con las necesidades y apremios de algunos miembros. Me llenó de satisfacción poder hacerlo, como hoy me llenó de tristeza, al ver a la institución caer en cuestiones políticas nada ejemplares para la conducta de sus miembros; parece ser, que las skandhas del pasado se han corporizado en actuales miembros, donde hay de todo, menos Teosofía, mire usted por favor, las Ramas en Argentina, empobrecidas de miembros, y mas empobrecidas aun espiritualmente. La fraternidad entre sus componentes es una total desconocida, sus pocos miembros mantienen antagonismos defendiendo ideas que los separan más del ideal, que a la unidad pedidas por H.P.B. y sus Maestros; los Maestros parecen tomar el carácter de "justicieros" de conductas que van de plano contra la doctrina de amor y fraternidad, los bandos se arrojan que los Maestros abogaran por ellos, o en último término el Karma solucionará los problemas ¡que ellos mismos crearon! Si las leyes de la naturaleza funcionaran como estos individuos piensan, debo caer en la cuenta que de Teosofía no aprendieron nada.

La profunda preocupación que me embarga tiene fundamentos muy serios, sabemos de hecho, por las palabras de H.P.B., que la falta de Teosofía en el mundo hará más difícil la vida. H.P.B. dijo: "el mundo sufrirá por ello", se provocará una obscuración mayor condenando a la raza humana a vagar en un océano de dolor y sufrimiento, totalmente innecesarios, porque cambios hechos a tiempo pueden cambiar ese oscuro futuro y se puede evitar semejante presagio. La teosofía tiene mucho para enseñarnos si hacemos un intento genuino practicándola, y ese primer intento creo, para obtener algunos primeros logros es buscar la unidad entre todas las Instituciones Teosóficas y las Fraternidades Teosóficas, todas enseñan Teosofía, y esta Teosofía ha sido extraída de la copiosa información que dejó H.P.B. y sus Maestros, todas usan como base, "La Doctrina Secreta". Esto demuestra que hay que retornar a las bases estudiar la Teosofía original, enseñarla tal cual nos fue legada, dado que también la humanidad toda es su legítima heredera. Alterar lo que nuestros predecesores originales nos dejaron produciría un caos ya advertidos por H.P.B. ¿Qué individuos pudieron arrogarse la fatal idea de tergiversar, agregar o sacar de los originales, escritos de H.P.B., que no provocara un colapso en la mente del estudiante confiado y desprevenido? La advertencia de H.P.B. también aquí fue desconocida, puesto que la señora Annie Besant, el señor George Mead y luego el señor Leadbeaters incurrieron en el error de alterar lo que se les había confiado. Crearon su propia Teosofía y este error se fue extendiendo en gran parte de la literatura teosófica y esto ha costado, el doble trabajo a los estudiantes, pasar por el "tamiz" los gruesos errores de estas personas, todo lo que tocaron sufrió alteraciones. Algunos, tratando de asumir una defensa a favor de ellos, dicen que fue para simplificar la Teosofía, para hacerla más accesible a la masa humana ¿como pudieron desconocer estas personas que para esa gran tarea había venido H.P.B. y que a partir de ella no había otro ser humano con las condiciones necesarias y tan extraordinarias que fue encontrada en ella por sus Maestros en esa época? También desconocieron que la simplificación de la Teosofía termina alterándola desvaneciendo su esencia prístina y que para evitar eso, es el individuo, el que debe elevarse espiritual e intelectualmente hacia los elevados peldaños de la teosofía. Estos peldaños los dejó H.P.B. al alcance de la mayor parte de la humanidad para que esa misma humanidad pueda transmitirla, y

enseñarla al resto. No se podía descender más en el intento de hacerla accesible. Annie Besant y sus colaboradores alteraron inapropiadamente los escritos, y hoy, los investigadores han encontrado 40.000 errores, "La Doctrina Secreta" llegó a nuestros días, para muchos de nosotros con muletas, coja y tuerta; la copiosa literatura de Annie Besant y Leadbeater llegan también a nuestros días y es doloroso comprobar que los errores se siguen extendiendo y que es desde Adyar de donde se siguen fomentando esta, hoy llamada pseudo-teosofía. Muchos estudiantes escribieron basados en esta pseudo-teosofía, me pregunto ¿no se puede parar con el error? Son estas skandhas nacidas del error que se agigantan y devoran las bases de la Sociedad Teosófica Adyar, tratando de desintegrarla y convertirla en una cadavérica institución. Quien puede creer que los Mahatmas puedan permanecer en la Sociedad Teosófica Adyar donde H.P.B., su más fiel servidora, fue expulsada por el escarnio, la desconfianza y la ceguera mental, hasta la del propio H. S. Olcott. Es la carta de uno de los Maestros la que nos confirma la manera humillante en que tuvo que retirarse, por no decir expulsada, H.P.B. de la sociedad teosófica de Adyar. En su carta de Abril de 1890 "Dirigida a mis hermanos de Áryávarta: Porque no Regreso a la India" ella aclara por qué no puede retornar, una de las causas era su salud y "...ni tampoco puedo, si quisiera ser fiel a mi promesa de vida y votos, vivir ahora en el cuartel general, del cual los Maestros y su espíritu han sido virtualmente desterrados. La presencia de sus retratos no ayuda en nada; Ellos son letra muerta".

Señora Radha, creo que comenzar con un solo gesto puede provocar el principio del cambio antes de su partida final, hay que evitar actitudes rígidas, reconocer errores del pasado de personas que los cometieron desde el mismo corazón de la S. T. Adyar, este es el Karma que dolorosamente arrastra la institución y ha provocado innumerables separaciones, las personalidades de ese tiempo como el señor Leadbeater y sus seguidores enfermos de egoísmos, ansiosos de poder, se convirtieron en vehículos aptos de poderes tan oscuros como sus viles intenciones, desarrollaron psiquismos opuestos totalmente al sendero blanco de perfección, llenaron a la institución de secuaces tan oscuros como ellos y para rematar en lo inapropiado de su conducta el señor Leadbeater cimentó su oscuro reinado con la Iglesia Católica Liberal, lo cual demuestra claramente su desconocimiento de

lo que la fraternidad blanca opina de las religiones, las iglesias y sus sacerdotes, como nos lo explica el Mahatma K.H. en la carta número 10. La señora Annie Besant quedó atrapada en la red tenebrosa de todos estos pervertidos, por su ambición y una extrema ingenuidad, haciendo caso omiso de una carta de un Maestro. El señor Leadbeater terminó instaurando una Teosofía para ciegos e incautos, tan ambiciosos como débiles, para ellos el fin justificaba los medios, todos quisieron poder y lo tuvieron, pero jamás lo obtuvieron de la fuente original y espiritual que nos propone la legítima Teosofía. Los poderes obtenidos por Leadbeater y sus seguidores a través de prácticas aberrantes abusando de la inocencia de los niños dejó un precedente que no podemos olvidarlo; este pasado, no está enterrado, y hoy, la tecnología de nuestro tiempo con su enorme cantidad de información nos trae el olor nauseabundo de un pasado lamentable. "Los vientos de la verdad desenterrarán siempre lo que por complicidad se quiera ocultar". Debíamos erradicar, no solamente sus nombres, sino que también sus desviadas literaturas de la S. T. de Adyar. Aceptar la necesidad de una "asepsia" para "desinfectar" hasta el último rincón de S. T. Adyar para dejar fluir cristalino, el río teosófico de la vida, tanto tiempo estancado por la complicidad, la inoperancia, el temor y la falta de valentía por no confiar en la verdad.

Las Sociedades Teosóficas, como así también las Fraternidades Teosóficas deben enseñar, lo que su propósito las llevó a estar formadas: TEOSOFÍA.

Supongo que usted estará al tanto de lo que dicen los Mahatmas en sus cartas y las habrá estudiado en profundidad; si es así, comprenderá aún más el motivo de esta carta, si es como pretenden algunos decir, que cada presidente de la Sociedad Teosófica Adyar es elegido por los Mahatmas, seguirá usted sus instrucciones con tanta claridad y sabiduría como ellos las exponen. La historia pasada de la institución, pesa kármicamente en todas las partes que la componen, la falta de miembros, la de interés por la Teosofía, la de dinero, dejan edificios vacíos y esto debiera llamarnos a reflexionar que algo en la institución a nivel mundial está ocurriendo en detrimento de la Teosofía.

Señora Radha, por todos estos años que he seguido a la Teosofía en vuestra institución me lleva hoy a reflexionar, que mi esfuerzo

debe ser puesto, en donde mas convenga para que la teosofía sea conocida, la debilidad en que se ha incurrido en la Sociedad Teosófica Adyar ha provocado en el mundo el surgimiento de Fraternidades Teosóficas que siguen fielmente el modelo original de la Teosofía dejadas por H.P.B. y sus Maestros, seguidas fielmente por W. Q. Judge. Una de estas fraternidades luchan con sus pobrezas pero traducen y retraducen al idioma español, las enseñanzas que para muchos de nosotros estuvieron sepultadas en ingles por años, hoy la fuerza del puño y letra de H.P.B. y los Maestros brotan impecables en notas y textos, inundando nuestro corazón de agradecimiento por sus entregas, y hoy sabemos que no estamos tan solos, son sus enseñanzas nuestras sagradas compañías, nuestro valor y nuestra fuerza para seguir en este empeñoso intento de estudiar Teosofía y poder a su vez difundirla. Muchas de estas Fraternidades Teosóficas intuyeron la pseudo-teosofía y supieron esquivarla y son estas logias que crecen en números de personas lentas pero seguras a la luz de las Teosofía; Ocurrió que por falta de traducciones la mayor parte de los estudiantes quedamos atrapados en la Teosofía de Leadbeater y Annie Besant o en las fantasías angélicas de Geoffrey Hodson, estas ideas atraídas de religiones cristianas traían a la imaginación de muchos, que era fácil tener Ángeles como sirvientes, que podían complacer sus mas mínimos deseos ignorando por completo la dificultad que existe para tomar contacto e interactuar entre los reinos dévicos y humanos, se nota que ignoraron que el sentido común podría decirles a los futuros estudiantes que esto era una imposibilidad. Toda esta fantástica literatura yo la llamo la mayor estafa al espíritu, la mayor a toda la humanidad para la cual decían que trabajaban.

Apoyándome en la carta numero 10 deduzco que todos estos males no cesaran en la Sociedad Teosófica de Adyar hasta que el ultimo de ellos no sea erradicado en nombre de la Verdad, se deberá entender que sólo la Verdad es la que nos pulsa a vivir en profundidad la Teosofía, siendo veraces, jamás encubridores de estos falsificadores que causaron tanto daño, mutilando, alterando, falsificando lo que H.P.B. y los Mahatmas dejaron por herencia al mundo.

La S. T. Adyar como receptáculo de tamaña herencia, la Teosofía, debería ser la mayor exponente de las Verdades Eternas y sus

enseñanzas, y no permitir que el gigantesco pigmeo que subyace en la mezquindad humana cobre más victimas, tal vez su ser interno, su Buddhi, toque su corazón y la mortecina luz de Adyar cobre el brillo original y convoque a la unión de todas las Fraternidades Teosóficas como un todo, para que unidas hagan brillar la luz prístina de la Teosofía en el mundo, la consigna debería ser... "Ser como un atado de varas, unidos jamás seremos quebrados, pero separados, seremos fácilmente vencidos uno a uno". Si se da este fraternal paso se evitara que la Gran Logia, se vea forzada a cerrar sus blancas puertas, por no hacer un intento de unión y reconciliación, demostrando que la fraternidad es una realidad entre los Teósofos y que este invalorable esfuerzo no dejará al mundo huérfano de Sabiduría.

Tenga en cuenta señora Radha que satisfacer el pedido de distintos teósofos del mundo, sobre el caso Judge, traerá un doble merito a la Sociedad Teosófica de Adyar a la vez, un poco de unión fraternal entre los miembros de las distintas Fraternidades, este paso hará historia como un precedente importantísimo para trabajar unidos, bajo el mismo ideal, no se trata de salvar emblemas, ni instituciones, sino de, "salvar la Teosofía", que sin ella las instituciones no tienen razón de ser. Creo que las tendencias marcan el norte hacia la unión entre Fraternidades, puesto que así es como serán realmente fuertes, si las demás Fraternidades se siguen uniendo entre si y la Sociedad Teosófica de Adyar permanece ausente, quedará muy sola y aislada si no hace un intento fraterno como los demás.

Quizás usted vea un poco extensa la presente carta y un poco de tono "fuerte" en la misma, pero me veo obligado a dirigirme a usted y créame que lo hago con todo respeto y porque también creo que siendo usted la presidenta de la Sociedad Teosófica de Adyar puede escuchar la voz de quien por algunos años ha sufrido varios contratiempos y dificultades dentro de la Sociedad Teosófica porque mal interpretaron la inquietud y los actos que lo único que pretendieron, fue de cooperar de la mejor manera entre los hermanos de la Sociedad Teosófica. Pero todo esto en lo que a mi atañe en que no recibí agradecimiento alguno, carece de importancia, mi retiro de la institución esta basado más que nada porque veo que la mayor parte de sus integrantes adolecen por la falta de enseñanzas que sirvan a la causa

Rua Antônio de Albuquerque, 877 / 904
Bairro Funcionários
CEP 30.112-011 Belo Horizonte, MG, Brazil.

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10. FROM VILA VELHA, ESPÍRITO SANTO, BRAZIL:

Vila Velha(ES) Brazil, 13 de abril 2009.

Dear Ms.Radha,

As a student of Theosophy, I decided to write to ask for the end of a historical mistake against William Quan Judge.

Only truth provides justice and justice makes Fraternity possible.

I gently and kindly ask the Theosophical Society of Adyar, re-examine the case against William Quan Judge.

It is on your hands to correct the injustices and mistakes of the past.

Faternally yours,

Celina de Jesus de Magalhães Cardoso
Rua Dom Jorge de Menezes,69
Praia da Costa
CEP 29.101-025 Vila Velha-ES
Brazil

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11. FROM PORTO ALEGRE, BRAZIL:

Mrs. Radha Burnier
President, The Theosophical Society,
Adyar,
Chennai 600 020
India

Porto Alegre, Brazil, 13th April 2009.

Dear Ms. Radha

Fraternal Greetings.

As a student of Theosophy, I write to you once more in order to ask you to re-examine the "Case against William Q. Judge", so that Justice and Truth can be restored and established.

We see no reasons why the Truth should be avoided as to the history of the theosophical movement. We know there is no religion higher than truth.

What we suggest is simple. One of these two steps is enough:

Proofs of the accusations against William Judge – or the public declaration that he was innocent from any charges.

Faternally yours,

Ms. Rejane Tazza

An associate of the United Lodge of Theosophists, ULT.

Rua Felicíssimo de Azevedo, 430 apto 701
90540-110 - Porto Alegre- Rio Grande do Sul –
Brazil

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12. FROM BRASÍLIA, BRAZIL:

Mrs. Radha Burnier,

International President,
Theosophical Society,
Adyar, India.

Brasília, April 13th, 2009

I am a theosophist from Brasília, Brazil, and come in behalf of the memory of William Q. Judge, to say something about the false and unjust accusations made against him in the beginning of the Theosophical movement.

Questions of the past must not be left behind until they are correctly clarified under the light of truth. The modern Theosophical movement suffers the consequences from this

shameful intrigue, for it influences the new generations of theosophists that meet a movement divided by a fact that was not true. Hiding the event does not make it disappear. By choosing this attitude the Theosophical Society of Adyar incurs in the same wrong ways chosen by the Catholic Church in its sad history, which consists of denying the truth for some personal or class interest. That was a point continuously opposed and denounced by Helena Blavatsky and the Mahatmas.

Truth is the utmost goal of Theosophy, and the Theosophical Society cannot carry on its mission without recognizing such grave error. A movement that is truly strong must be able to undergo a review of the mistakes from the past. On this April 13th, when Judge's birthday is celebrated, I come, again, to ask for the public recognition of his innocence.

Respectfully,

Martha Vieira

Address:
HIGS 714 Bloco S Apt 103
CEP: 70380-769
Brasilia, DF, Brazil.

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13. FROM BRASÍLIA, BRAZIL:

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar, Chennai 600 020
India

Brasília, April 13th, 2009.

Dear Ms. Burnier,

Fraternal greetings.

This is respectfully written to you in order to suggest that the Adyar Society should re-examine its historical attitude with regard to one of its own founders, William Judge.

It is but a matter of common sense that any movement must show respect towards the Truth about its own founders.

In 1894-95 William Judge was formally accused by Annie Besant – not a founder – of forging messages from the Mahatmas. The committee which was supposed to evaluate her charges against him never came to any conclusion, for there were no proofs. Judge was simply the victim of a slandering campaign for political purposes.

On the other hand, the Autobiography of Mr. Alfred P. Sinnett does lead us to an inside knowledge of who was indeed having mediumistic and imaginary talks with false Mahatmas in those years.

Alfred Sinnett was an honest man, and a sincere and close friend of Annie Besant's, from the 1890s till his death in 1921. He served Mrs. Besant as a loyal international vice-president.

In his Autobiography (Theosophical History Centre, London, 1986, 65 pp.), Alfred Sinnett describes the "mesmeric sittings" with a medium. Lacking in common sense, honestly deluded, Sinnett was convinced that he was talking to a "Master of the Wisdom" through these spiritualistic séances, which started in 1886 (see p. 34) and were resumed in 1888 (see p. 38). Relations of Mr. Sinnett's "inner circle" and his London Lodge with H.P.B. and her Blavatsky Lodge had got difficult and tense from 1887-88, due to Sinnett's imaginary contacts with Masters.

What about the "occult" events in the life of Annie Besant during the year 1894 – the year she started persecution against William Judge? Mr. Sinnett had this to say:

"Perhaps Mrs. Besant's regard for Leadbeater may be explained in this way. She had been admitted by her own request to the meetings of our London Lodge group in June 1894. Up to that time her psychic faculties had not developed. Leadbeater was one of the most important elements in our group. Mary the other."

Mary is the name Sinnett chose to use in his Autobiography to refer to the medium through whom he had his imaginary conversations with Adepts. It was in those unreal but imaginative conversations that the false Masters told Sinnett, Leadbeater and Besant that there as a powerful, flourishing, exotic,

all over the Brazilian country and on many other countries.

To look for truth and justice, all the time, in all time, means that we can - anytime and always - provide the strengthening of Truth in any event of the past and present, when an opportunity presents itself to clarify some obscure point in history.

We kindly ask you to make a new examination of the facts with regard to the past I actions taken against Mr. Judge, in attention and in respect to the ideal of Justice.

As I sincere thank you for your best attention, I bring to our remembrance one of the many good lessons which I managed to learn from this brave and laborious thinker:

"Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted" (From "Aphorisms on Karma", A Study in the Law of Universal Equilibrium, William Q. Judge)

Yours sincerely,
Milton P. Mendes
R. Luzitana 707, a.1001
Centro
13015-121 Campinas (SP), Brazil.

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15. FROM FLORIANÓPOLIS, BRAZIL:

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar,
Chennai 600 020
India

Florianópolis, SC, Brazil, April 13th, 2009.

Dear Mrs. Burnier,

Greetings.

I would like to make a respectful and brotherly suggestion: that you follow the

example given by Mr. N. Sri Ram, with regard to William Judge.

It is well-known that, when president of the Adyar Society, Sri Ram wrote the Foreword and approved the publication in Adyar of the book "Damodar and the Pioneers of the Theosophical Movement" by Sven Eek (TPH, Adyar, 1965). The book contains a clear though partial demonstration of the valuable contribution William Judge made to the movement, and it was a strong first step towards making justice with regard to Judge. But life is ever renewing itself, and new steps must be taken in the same direction.

I ask you, therefore, to think about the possibility of re-examining the so-called "Judge Case", in which one of the three main founders of the theosophical movement was unjustly accused by Annie Besant of having forged messages from the Masters.

And I ask you to show proofs of any such mistake committed by Judge, or else, to loyally admit he did not do any wrong. As you know, such proofs never appeared, and the process was abandoned without any results. Yet for some reason Judge is even today considered a dishonest theosophist by the part of the movement which depends on Adyar. Instead of having access to the authentic Theosophy, which includes books and articles by Judge, this vast section of the movement is still attached to books and ideas well-known for their truthlessness.

"It is human to make mistakes", according to a popular Brazilian saying. And Annie Besant made a mistake with regard to William Judge. Yet there is no reason for an attempt to make her mistake a permanent one. Theosophists have a right to know the facts, and I am confident that you will take one step forward.

Looking forward to hearing from you,

Fraternally yours,

Mr. Régis Alves de Souza

Av. Trompowsky, 266 – Apto 21 - Centro
CEP 88.015-300 - Florianópolis, SC, Brasil.

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16. FROM FLORIANÓPOLIS, BRAZIL:

Mrs. Radha Burnier
International President
The Theosophical Society
Adyar, Chennai 600 020
India.

April 13, 2009

Dear Mrs. Radha Burnier:

As a leader and the most representative personality of the Theosophical Society International at the present time, we claim that you may wake up the spirit of tolerance and fraternity of your circle of truly theosophists to make justice to our respectable Brother William Judge.

These are long years of dreams for real justice to a founder of the Theosophical Society, a root of love working on behalf of a better spiritual life and peace to the Humanity of a world in crisis.

With all our friendship and love,

Valmir Gentil Aguiar

Address:
Valmir Gentil Aguiar
Caixa Postal 5187
88040-970, Florianópolis, Santa Catarina,
Brasil.

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17. FROM GARIBALDI, RS, BRAZIL:

Mrs. Radha Burnier
International President,
The Theosophical Society,
Adyar,
Chennai 600 020
India

Brazil, April 13th, 2009.

Dear Mrs. Burnier,

Greetings.

I've been following the studies developed by Loja Unida de Teosofistas for a few years

here in Brazil. Thus, I've been in touch with the movement that tries to prove the innocence of Mr. William Q. Judge who was accused of frauding messages from the Mahatmas.

Before going deeper in my knowledge of Theosophy, I was a student of the Spiritism Philosophy, created and organized by the French Allan Kardec. Here in Brazil, its main leader was Francisco Cândido Xavier. In our studies and discussions it always emerged some positive or negative information about the philosophy or about people. We used to say: better refuse ten truths than accept one lie.

By the universal characteristic that the theosophy presents, by the possibilities of expansion of the universal consciousness through universal truth and love, I claim for the review of the process against Mr. Judge and also either for the proofs of his accusations or the declaration of his innocence.

I know the way of learning is long and sometimes difficult, but we have to do it in solid ground.

I believe I'm engaged in a movement that searches the Truth. Therefore, I wait for your pronouncement and statement.

Faternally yours,

Ms. Silvia Schiedeck
Rua Buarque de Macedo, 1319
CEP 95720-000 – Garibaldi, RS, Brasil

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18. FROM CURITIBA, BRAZIL:

Mrs. Radha Burnier
President of the Theosophical Society
Adyar, Chennai 600.020
India

April 13, 2009

Dear Mrs. Burnier,

Through this, I come to join the group of independent Theosophists who since April 2006 has been asking you to re-examine Judge's case and make the Theosophical Society recognize his great value as a Theosophist and restore his teachings and doings as General

Secretary of the American branch as valuable theosophical ones.

In a letter to Ms. Besant, Helena Petrovna Blavatsky states:

"Had not been for William Q. Judge, Theosophy would not be where it is today in the United States. It is he who has mainly built up the movement among you and he who has proved in a thousand ways his entire loyalty to the best interests of Theosophy and the Society."

Helena Blavatsky's words are proof of the high importance of William Q. Judge for both the philosophy and the Society as a body for spreading out that philosophy. I dare to say that Judge's participation in the theosophical movement not only helped, better saying, caused Theosophy to be spread out in the United States, but in the world at large. Here in Brazil it also had and still has its effects, helping people to better understand the teachings delivered by the Masters and Helena Blavatsky, teachings that you know better than me, pertains to you own more than millenary religious culture.

His loyalty to the philosophy he embraced and to the Society he joined is undeniable. Accusations against him were and still are totally unfair and they have shown themselves improvable under all circumstances.

Thus I, Vera, come to ask you to conduct the Society you preside to reconsider Judge's position now given him by the Society and put him in the right position of true theosophist he has always deserved. This would restore a historical truth and make justice to a theosophist who dedicated all his life to making mankind better.

Sincerely

Vera Lucia Araújo dos Santos
Carmelitas, 3440
81.730-050 Curitiba/PR
Brazil

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(The end of the 2009 Report)

PREVIOUS SHORT REPORTS

Letters to Adyar 2008

Eleven letters, from five countries

We had "Call to Actions" published in March in "The Aquarian Theosophist" "Fohat" and "O Teosofista" (our monthly electronical magazine in Brazil). Then another article "Why Writing Letters to Adyar" was published in "The Aquarian Theosophist", April 2008. (The whole collection of "The Aquarian Theosophist" can be found, of course, at www.teosofia.com)

In the second semester of 2007, "Fohat" published an article by me on the correspondence with Radha and it was translated and distributed to the 3,000 of our Brazilian mailing list (the mailing list of "O Teosofista"), in March 2008. Leslie Price had a review of Pelletier's book "The Judge Case" published in the Journal of the SPR, in October 2007.

We had eleven letters written to Ms. Radha Burnier in 2008 that we know (others may be sent without copies to us). Ten of them were sent air mail; one of them was an email.

They were sent from five countries, thus: one letter from Canada, one from Mexico, two from the United Kingdom, two from Germany, and five from Brazil.

Below, you will see the text of every 2008 letter. After the 2008 letters, you have the 2007 and 2006 reports on this letter chain.

I'm glad to see we kept the momentum in 2008. We are certainly accumulating strength with an yearly rhythm and I hope we keep the letter chain as long as it takes to make a real difference. Astral light unfailingly records every effort, and it records it better, if there is a constant pace along time.

Thanks and congratulations for your solidary action. Suggestions and commentaries will be most welcome.

Best regards, Carlos.

