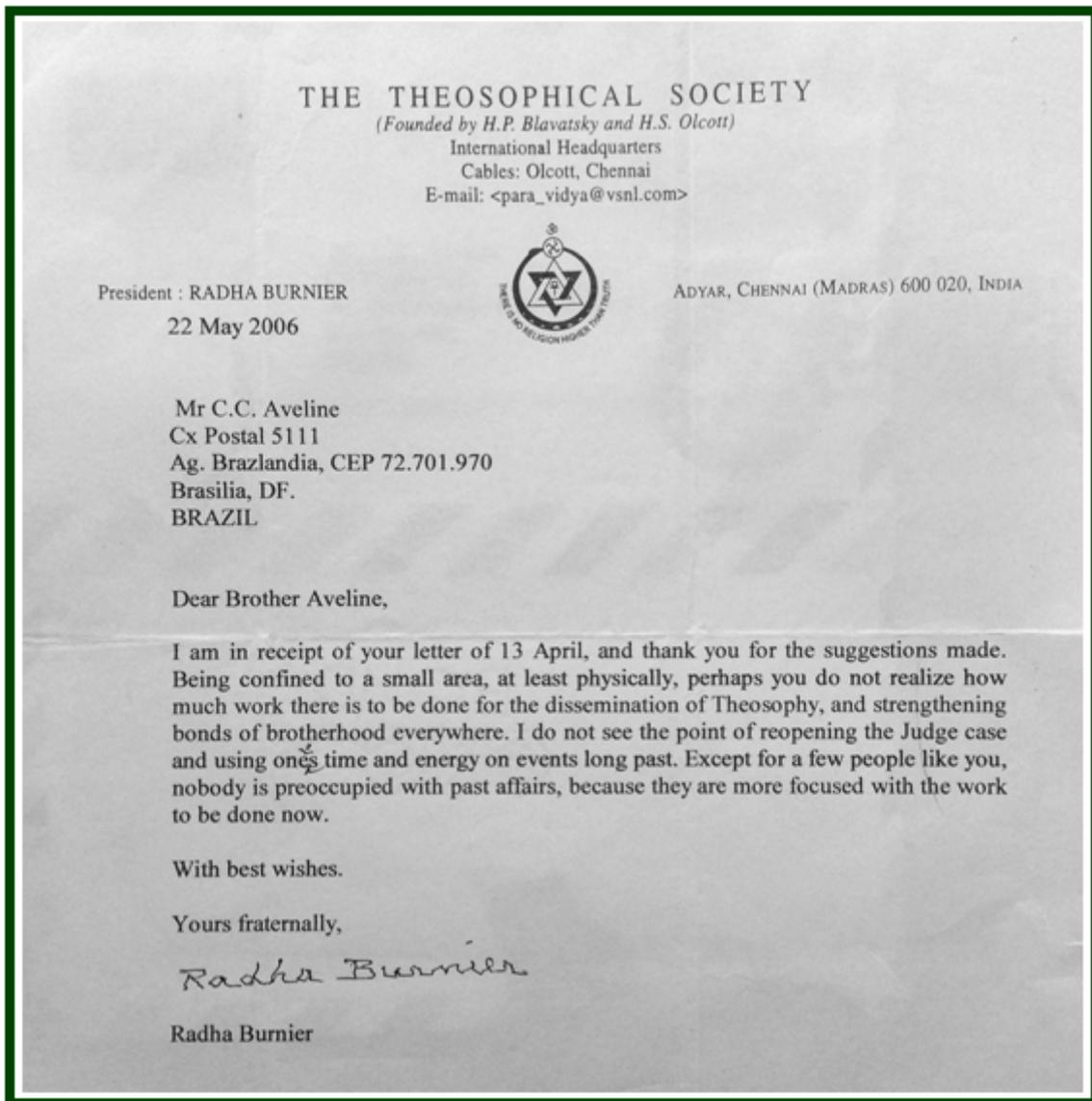


Corresponding With Radha, On Ethics

Two Letters to Ms. Radha
Burnier, and One Letter from Her

Carlos Cardoso Aveline



Facsimile of the 2006 letter

The 19th century process of persecution against Judge within the Adyar Theosophical Society is very well documented in various books. [1]

It is most likely that the search for political power was the real motive behind the Case against Judge – with charges of false communications from Adept-Teachers. The accusations were based on a campaign of rumours. No actual, valid proofs were ever presented against Judge. The Judicial Committee appointed to examine the matter declared it could not decide on the issue. It did not even consider the charges.

Yet Judge was never declared innocent by the leaders of the Theosophical Society, Adyar. Historians still treat him like a man who forged messages from the Masters. Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge was a fraud.

As any social institution, Adyar T.S. is accountable for what it does and doesn't do. Just like any private industries or government officers around the world, the T.S. must be open to accept truth and to admit its mistakes, especially if such mistakes create a public injustice.

It has been more than 110 years since W. Judge's persecution in 1894-95. The absence of proofs or evidences against Judge is remarkably complete. His informal condemnation in the 1890s was entirely based on hearsay and depended on the political power of his accusers. But this is not all.

There are also clear indications that before dying both Henry Olcott and Annie Besant – the most prominent leaders of the “process” against Judge – at least partially repented from the injustice done to him. Their feelings were publicly documented, even if they themselves did not come to the public to repair the damage caused.

H. S. Olcott had a revealing conversation with Laura Langford (formerly Laura Holloway), shortly before his death. It was during the first wave of Leadbeater scandals, while Olcott made his last visit to New York, in 1906. It was 11 years after the Case against Judge.

Laura Langford (Holloway) published the content of the decisive dialogue in 1915, and much later it was published again, in 1965, by the Adyar Publishing House itself, as part of a book whose preface was signed by no other than N. Sri Ram, then president of the Adyar Society.

The text by Laura Langford/Holloway has been never questioned. In the dialogue, Olcott says he is worried about the future of the T.S. and admits that he misses H.P.B's presence. Then he tells Laura:

“We learn much and outgrow much, and I have lived much and learned more, particularly as regards Judge. . . . I know now, and it will comfort you to hear it; that I wronged Judge; not willfully or in malice; nevertheless, I have done this and I regret it”. [2]

In fact, Olcott had accused both Judge and HPB of fraud. In *The Theosophist*, April 1895, while Judge was persecuted, Henry Olcott wrote that H.P.Blavatsky had forged the Prayag letter. W. Judge denounced the fact and defended the Old Lady in the June 1895 edition of *The Path* (pp. 81-83).

But by 1909, that decisive message from the Mahatmas, received through H.P.B., was quietly admitted as authentic by the Adyar Society, and it is now is part of the Adyar editions of the “Mahatma Letters”. [3]

As to Judge, a few months after Olcott’s death Annie Besant admitted in her 1907 book Theosophical Lectures that W. Q. Judge had rendered a “great service” to the movement. Besant added that she was against his expulsion from the Adyar TS. Thus she seemed to forget that she had personally demanded his expulsion in a signed document in 1895. [4]

There is more:

*In 1909, A. Besant wrote and signed with her initials an article in The Theosophist (June 1909 edition, pp. 351-354) admitting W. Q. Judge was one of the great founders of the theosophical movement. She described his many positive qualities and only slightly criticized him.

*In the October 1922 edition of The Theosophist, Mrs. Besant wrote two other notes along the same line.

*And “in the 1920s”, in a private conversation with a friend of hers in the Adyar Society, she confessed that Judge had committed no forgery (the only existing accusation against him). But refused to publicly admit such a fact. [5]

So my respectful request to you – which I intend to renew in the years ahead if necessary – is that, as a sign of respect for truth and for the theosophical movement, the Theosophical Society, Adyar, re-examine the Judge Case and show any proofs of his guilt – or else declare him innocent. It will be also very important that all information and documents referring to the Judge Case be made available to independent researchers.

That will mean indeed a significant contribution to the mutual understanding between the different groups and institutions of the theosophical movement as a whole.

The search for truth, truthfulness and mutual respect are parts of our common ground.

Looking forward to hearing from you,

Best regards,

Carlos Cardoso Aveline
Brasília, DF, Brazil

NOTES:

[1] Three of them are: 1) The recent and most complete book “The Judge Case”, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004); 2) “The Theosophical Movement, 1875-1925”, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.); 3) “The Theosophical Movement, 1875-1950”, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

[2] “Damodar and the Pioneers of the Theosophical Movement”, compiled and annotated by Sven Eek, The Theosophical Publishing House, Adyar, Madras, first edition 1965, second edition 1978, pp. 657-658, especially 658.

[3] The ‘Prayag Letter’ is Letter 134, in the TPH Adyar edition of “The Mahatma Letters to A.P. Sinnett”, 1972 (Third Edition); or Letter 30, Chronological Edition, TPH Philippines, 1993.

[4] “The Judge Case”, E. Pelletier, part II, p. 444.

[5] “The Judge Case”, E. Pelletier, part II, p. 443. And also, “The Theosophical Movement, 1875-1950”, pp. 297-298 and note at p. 342.

II - The Second Letter, in June 2006

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

Brasília, 21 June, 2006.

Dear Ms. Radha,

Like our previous letters, this is an open text dealing with public issues.

In April 2006, I wrote you about the importance of Adyar Theosophical Society re-examining and repairing the injustice done to William Judge in 1894-95. In May 22nd, you kindly answered:

“Dear Brother Aveline,”

“I am in receipt of your letter of 13 April, and thank you for the suggestions made. Being confined to a small area, at least physically, perhaps you do not realize how much work there is to be done for the dissemination of Theosophy, and strengthening bonds of brotherhood everywhere. I do not see the point of reopening the Judge case and using one’s time and energy on events long past. Except for a few people like you, nobody is preoccupied with past affairs, because they are more focused with the work to be done now. With best wishes, yours fraternally, Radha Burnier.”

One might see, perhaps, a very subtle, almost imperceptible tone of personal criticism in your letter. If that impression were true, I would take it as a sign of a brotherly openness and sincerity. In fact, for some reason the tone in your note reminds me of that short letter you wrote in 17 November 1999 to our common friend **Geoffrey Farthing** (1909-2004), in which you say he had written to you “*through his heavy conditioning*”, etc. (see enclosure). The two letters sound somewhat similar.

Of course, it wouldn’t make sense to postpone the clarification of significant historical issues in order to have a narrow discussion on whether one of us is “confined”, “heavily

conditioned” or anything like that. Instead, I will confidently share a few more ideas with you, about things that really matter.

In your letter, you mention “the dissemination of Theosophy”, and in that we completely agree. Yet I must ask you: “What is Theosophy for you? Is Jiddu Krishnamurti your main reference as to what ‘Theosophy’ really is?”

After all, we both know Krishnamurti ignored central ideas and concepts like Reincarnation, Karma, Adepthood and Discipleship. We also know he wanted the Adyar Esoteric School to be closed, something in which he succeeded for nearly one year during A. Besant’s time, and which he attempted again several decades later, as Mr. P. Krishna confirmed during a visit to Brazil in the late 1990s.

What about your view of C. W. Leadbeater’s “Theosophy”? As I have reasons to believe that you do not take C. W. Leadbeater seriously as an author, I will only ask you, with regard to him:

“Why keeping it secret that Leadbeater’s books cannot be taken seriously?”

Several levels of “uncomfortable secrets” in the history of the Adyar theosophical movement could be raised. For instance, the reasons why Henry Olcott expelled C.W. Leadbeater from the Theosophical Society in 1906, and with unanimous support worldwide. And why, as soon as Olcott died, Leadbeater silently came back.

As to the danger in keeping the wrong kind of secrets, please take into consideration this sentence from the *full text* of the 1900 Letter, which is said to have been sent by one of the Masters to Annie Besant, but which was **kept secret** by Adyar as long as Adyar could:

“MISLEADING SECRECY HAS GIVEN THE DEATH BLOW TO NUMEROUS ORGANIZATIONS.” [1]

It is important to consider, here, that such a sentence does not refer necessarily to the **physical death blow**. For a spiritual organization, moral and ethical death is worse than the physical one.

I am not suggesting that Adyar is morally dead; yet I believe that its vitality – and the vitality of the theosophical movement as a whole – suffers badly from various unresolved issues in the past. The fact is that one can only get rid of the past *after* one learns the lessons from it. “Liberty from the past” cannot be an escape from it, nor its denial.

In your letter to me dated May 2006 you boldly say that “**nobody is preoccupied with past events**”.

I would like to add: “ ‘Nobody’ – except every student of Theosophy; except every researcher of wisdom traditions; and except all those who consciously or unconsciously acknowledge the existence of the Karma Law and the causal connection between past, present and future. All these people know or feel that by understanding past events we can better understand present and future.”

In fact, past and future only exist in present time, that is – in the “eternal now”. As past and future are not **separate entities**, they cannot be put aside by an act of imagination. That is why one of the Masters wrote in the opening lines of the famous Letter 10:

“Our philosophy falls under the definition of Hobbes. It is preeminently the science of effects by their causes and of causes by their effects (...)”. [2]

Esoteric philosophy tells us that there is a complex and subtle chain of causation. As present-time conditions are always changing, so the specific lessons which emerge from the past also renew themselves all the time.

This is easy to see and rather self-evident. Each time an important event in the past cannot be understood by us, our entire perspective of reality suffers from distortions. The history of the theosophical movement shows this. A number of key events, not being understood, have led the movement into several levels of self-delusion. Some key examples are:

* H.P. Blavatsky was nearly abandoned by many theosophical leaders during the 1884-1886 slandering campaign against her;

* In the 1890s, an injustice was done to William Judge by Adyar leaders;

* TS leaders in Adyar fully adopted Leadbeater’s “clairvoyant” fancies in the first half of the 20th century, including the illusion about Christ’s “Second Coming” through J. Krishnamurti;

*These same leaders left aside the philosophy of H.P. Blavatsky and the Masters to favour Leadbeaterian fancies, rites and ritualisms.

*Most of these illusions have not been properly addressed yet, and this very fact constitutes a mistake in itself.

Of course, no one is above mistakes. The History of the movement shows that, too. And reality is contradictory and complex. Your father N. Sri Ram, for instance, had deep respect for History. He supported the publication of an important book by Sven Eek, “Damodar and the Pioneers of the Theosophical Movement”. [3] In fact N. Sri went as far as writing the foreword for that book, in which Eek reports about Henry Olcott’s self-criticism with regard to the Case Against William Judge.

It is amazing how useful History can be. The more we learn from the past, the more liberty we have from it.

Due to the importance of the Adyar TS for the movement as a whole, the effects of its ***past mistakes*** have extended their influence over the ever-changing “present time” of the movement, from the 1890s through 2006. And this influence may take some more time to find its due karmic compensation.

At this point, as a student, I must say that I deeply and sincerely thank you, Ms. Radha, for something I consider of real importance.

I will always recognize – provided you do not change your position – the fact that you ***kept away*** from the attempt, led by your vice-president John Algeo, ***to adopt as part of the***

theosophical literature, and in fact *as part of H. P. Blavatsky's own writings*, a collection with some of the *worst and most infamous libels and slanders ever fabricated against H.P.B.*

A shameful act indeed, perpetrated by your vice-president. I wonder how that could ever happen to the Adyar T. S. Whatever the answer, Ms. Radha, at least your June 2004 letter about Mr. Algeo's spurious volume of "HPB Letters" helps clarify the facts to the many honest students who are members of the Adyar TS.

Although it is regrettable that you could not stop Mr. John Algeo, your 2004 letter to me is significant because it shows that he does not have your "presidential blessings" to slander H.P.B., or to unjustly attack her in the *poorly disguised* way he did.

Circulating old lies and criminal slanders against Helena Petrovna – and doing this in the name of a "Theosophical" Publishing House – is certainly a strong sign that History lessons have been forgotten.

The same happens with the ambiguous position of the Adyar TS about the persecution against William Judge. Thinking of this, I wrote to you and suggested that the Adyar TS could either show proofs of Judge's guilt or declare him innocent of "forging messages from the Mahatmas".

In the meantime, as no one should be *afraid of truth*, historians and researchers could be authorized by you to examine related documents in the Adyar Archives.

In taking such important decisions, you might consider that even the Vatican, under John Paul II, has apologized for its past mistakes made many centuries ago with regard to the Jewish people, to the American indigenous peoples, to individuals considered "heretics", etc. I hope Adyar can follow that example sooner than later.

By April 13th, 2007, I intend to submit you a few more facts about the **Case Against William Judge**, its historical importance and its present day lessons to the movement.

Just for the record, I enclose a copy of your 1999 letter to Geoffrey Farthing. [4]

Fraternally yours,

Carlos Cardoso Aveline

Brasília, DF, Brazil.

NOTES:

[1] The letter as published by C. Jinarajadasa can be seen at the book "Letters From the Masters of the Wisdom", First Series, Letter 46, pp. 99-100, TPH, Adyar, India, Sixth Printing, 1973. As to the complete text, from which this sentence is taken, it is in the magazine "Theosophical History", London, October 1987, pp. 115-117. The full text was first published in "The Eclectic Theosophist" in September 1987 by Mr. Emmet Small, a long-standing colleague of Boris de Zirkoff. Boris most likely also considered the letter authentic.

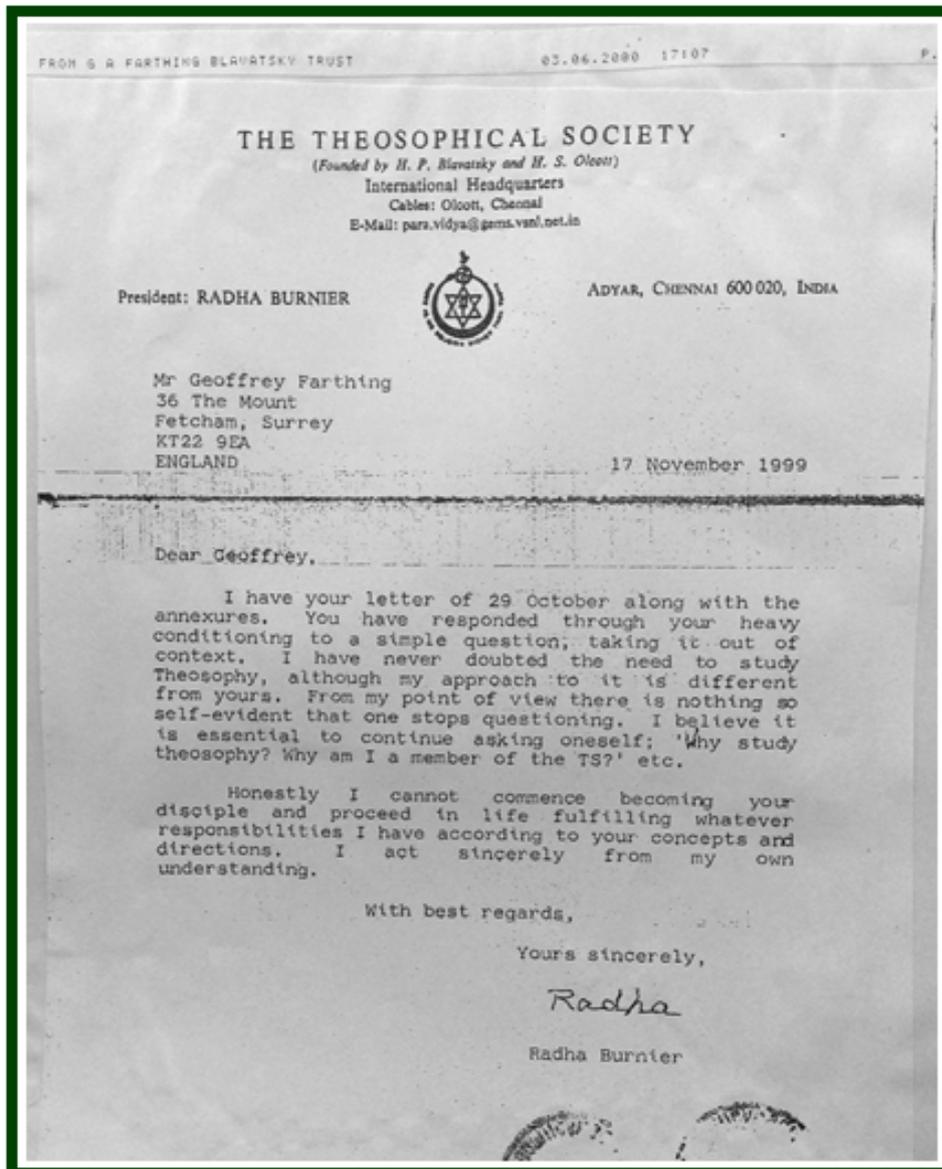
[2] "The Mahatma Letters to A. P. Sinnett", Theosophical University Press, Pasadena, California, 1992, 493 pp., see Letter X, p. 52.

[3] TPH, Adyar, 1965 and 1978, 720 pp.

[4] See the facsimile below.

000

This is a facsimile of Radha Burnier's 1999 letter to Geoffrey Farthing.

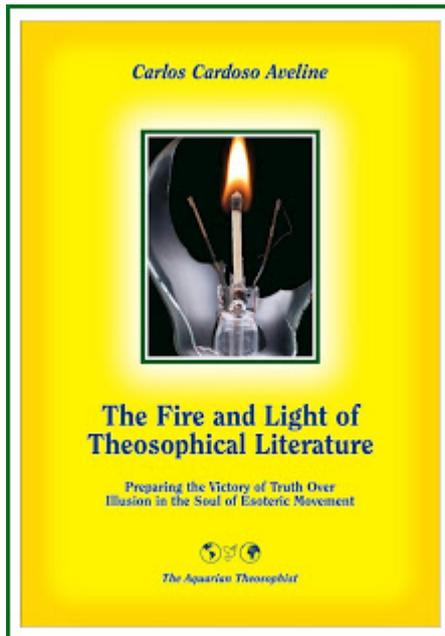


000

In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the **Independent Lodge of Theosophists**, whose priorities include the building of a better future in the different dimensions of life.

000

On the role of the esoteric movement in the ethical awakening of mankind during the 21st century, see the book “**The Fire and Light of Theosophical Literature**”, by Carlos Cardoso Aveline.



Published in 2013 by **The Aquarian Theosophist**, the volume has 255 pages and can be obtained through [Amazon Books](#).

000