

The Aquarian Theosophist

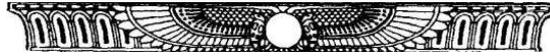


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JUSTICE TO JUDGE LETTERS 2011

Letter No. 1 from Giengen, Germany

April 9 / 10, 2011

*To the Leaders of the Adyar branch of the
Theosophical Movement*

One year ago we wrote a letter to you in which we declared that we were not agreeing with the situation about the case around Mr. William Quan Judge. We expressed our opinion that this situation appears in the general public and especially to the enemies of our Movement as a weakness in the realization of our noble aims. We are really worried that such a fact is once more a smashed brick in the pillars of our movement. Don't you think that everything must be done to consolidate our Society, to show our integrity and seriousness? A dialog about the way how we can find a solution in the "Judge Case" should be one of these primary things.

Members of different branches of the Theosophical Society are trying in these days to find a way to come closer; the "Judge- Case" is one of the matters which they are following. It is now not necessary to explain the details of this case and our point of view in this matter, because you are already informed about it. We think that now is necessary for you to recognize the seriousness of this situation. That why we want you to open your archives and search for the evident proofs if Mr. Judge was really guilty, otherwise declare that he is innocent in each charge against him.

Best wishes, Ralph Kammer, Anne & Jürgen Roth, Edith Kraus

The four students who sign the letter are members and friends of Padma Lodge of the Theosophical Society (Point Loma) in Germany.

Letters continue on p 5

RADHA BURNIER ON JUSTICE

TO JUDGE – JULY 2011

An Editorial Note

(from www.filosofiaesoterica.com)

The President of the Adyar Society Discusses The Open Letters Asking for the Truth About William Judge

In the 1890s, Ms. Annie Besant led a politically successful campaign against William Judge, then the international vice-president of the (original) Theosophical Society. The "Case" against Judge caused the present fragmentation of modern theosophical movement.

Since 2006, annual letters are being addressed to the presidency of the Adyar Society in India, asking for "Justice to Judge". They aim at promoting dialogue and a better understanding of the history and of the future of the theosophical movement.

In the July 2011 edition of the magazine "The Theosophist", the international president of Adyar Society, Ms. Radha Burnier, signed a short text on the idea of "Justice to Judge". She tries to say that the topic is irrelevant. However, in doing so she contradicts herself.

Continued on p 3

Contents

Justice to Judge Letters 2011.....	1
ON BUDDHIST MEDITATION	2
<i>The 2011 Letters on Justice and Ethics</i>	5
Resources at on-line groups	19
Commentary on the 2011 Letters to India	20

ON BUDDHIST MEDITATION

BUDDHIST meditation, scientifically pursued, produces a progressive psychical transmutation, which profoundly modifies character and develops intelligence. The detachment and serenity experienced during hours of meditation, penetrates one's whole life, leads to selflessness and permits one to look upon life impersonally.



Buddhist statues at Ellora temple

Such is the view of the practitioners of Buddhist meditation. There are meditation practices in Buddhism which aim at cultivating mindfulness or awareness, as also, cultivating positive emotions, and acknowledging and eradicating negative emotions.

Buddhist meditations are divided into two major categories— *Samatha* and *Vipassana*. *Samatha* refers to any meditation practice which aims at development of higher states of consciousness, by cultivating mental integration, which manifests as concentration and calmness of mind. *Vipassana* refers to meditation practice that aims at gaining *insight* into real nature of things. Mindfulness of breathing and *Metta Bhavana* meditation are both *Samatha* practices, which prepare the mind for *Vipassana*, by establishing concentration and emotional positivity.

Our mind is generally diffused over many things. It is pulled in diverse directions by hundred cords of desire. The Mindfulness of Breathing practice helps us to cultivate concentration of mind, by counteracting distraction. In this meditation practice breath is used as an object of concentration. The method consists in giving continuous attention to the flow of breath, coming in and going out. Whenever we find our attention wavering, we must bring it back and put it back on the breath. The seventh step of the Noble Eightfold Path is described as "Perfect Awareness" or "Perfect Mindfulness." There are several levels of awareness. In *The Dhammapada* we are asked to be watchful or mindful of bodily-irritation, speech-irritation and mind-irritation. It is precisely because we are not mindful of things as they really are that we lack clear understanding of suffering and its causes. Explaining "Mindfulness," Thubten Chodron, an American-born Tibetan nun, mentions *Vipallasa Sutra*, in which the Buddha describes four distortions of the mind whereby things are grasped in a way that is opposite to how they actually are. We have to be aware of transient nature of people and things, recognizing the impermanence of body. We have to be mindful of unsatisfactoriness, being mindful that things which bring pleasure also bring problems. We must be mindful of unattractiveness, knowing that all conditioned beings are subject to decay, and therefore should not be distressed at ageing. Lastly, we need to be mindful of selflessness, i.e., becoming aware that real "I" is not the body, mind, emotions, or any of the changing aspects.

However, besides practising mindfulness, it is important to establish contact with our positive and negative emotions. *Brahmavihara* is a term in Pali and Sanskrit, variously translated as divine abodes, divine emotions, or sublime attitudes. These are four positive aspects of perfect emotion. They are four wholesome emotions, which include *maitri* or *metta*, meaning loving kindness or friendliness; *karuna* or compassion; *mudita* or sympathetic joy and *upeksha* or *upekkha* meaning tranquility or equanimity. These are four Buddhist virtues which are recommended in *Brahmavihara Sutta*, to be developed by every person, endlessly, and without limit. These are explained in *The Path of Purification (Visuddhimagga)*, written by the scholar and commentator *Buddhaghosa*. There are four meditational practices connected with cultivation of these qualities or attitudes.

Metta Bhavana meditation helps to cultivate loving kindness by counteracting hatred. The first step consists in concentrating on oneself and becoming aware of one's thoughts and emotions, and sending out thoughts of friendliness and kindness towards oneself and wishing happiness for oneself. The next stage is visualizing an image of a good friend and sending out strong feelings of loving kindness towards him. Next, we may visualize the image of a neutral person, someone towards whom we do not have feelings of either like or dislike, and then try to wish him happiness with all our heart, by generating intense feeling of loving kindness for him. Then we must make a mental image of some "difficult person," with whom we do not get along, or who does not like us. Make a special effort and do not allow the feeling of animosity or dislike to come in the way, and try to generate a response of loving kindness even for this person. In the fifth stage, we make a mental image of our own self along with the other three people, viz., our friend, the neutral person and the difficult person, and then develop the feeling of loving kindness towards each of them in equal measure. In the last stage, one has to expand the circle of loving kindness so as to include all the people in the family, in the building, in the locality, in the office, in the city, nation, and the whole universe.

Metta or loving kindness is a powerful positive emotion. We are asked to develop loving kindness towards all living beings. There must be overwhelming desire and wish, "May all the beings be happy." A Bhikkhu must pervade all the four quarters of the world with thoughts of loving kindness. He is expected to practice the virtue of loving kindness to the hilt. In the Parable of the Saw Discourse the monks are advised that even if bandits were to cut them up limb by limb with a saw, they should train themselves to remain full of concern and pity, and project thoughts of loving kindness towards the bandits.

(to be continued in the next AQ edition)

An Editorial Note (cont'd)

The brief text by Mrs. Burnier is reproduced below. **(1)** It shows indifference for the true facts during the crucial period of the 1890s. It was then that the Adyar Society started to get away from the original teachings of theosophy.

Confronted with a request for Justice and Ethics, Mrs. Burnier declares herself unable to make a decision or to cooperate with those who want the truth. Yet maybe it is for political reasons that she has been unable so far to make up her mind, or to open the Adyar Archives on the issue. Perhaps she thinks the facts, if admitted, would be too embarrassing, or they would lead to other discoveries, also politically dangerous.

According to Plato, however, "**there is nothing mightier than knowledge**" ("Protagoras", folio 357). If any Adyar leaders suffer from a lack of knowledge, and of ability to search for historical knowledge, this may reveal that their situation is actually powerless, if seen from a deeper and philosophical point of view. If this is so, the duty of those who search for truth is to help their brothers and sisters find a way out of such a difficulty.

A long walk starts with the first step. It is only by learning our lessons from past experiences that one can live more correctly in the present, and thus prepare a better future. Mrs. Burnier is a sincere theosophist, of noble motives. She does her best. She is in time to realize that what is at stake in the present dialogue is not a question of personal opinions on the life of a co-founder of her own Society. Gradually, a growing number of theosophists are getting a more accurate view of the facts behind the 1890s split. A frank dialogue has started by which more and more people can see the whole theosophical movement as a single, dynamic, ever self-renewing reality. The effort for Justice to Judge is but one element in the wider process of researching, studying and understanding the dharma and the future of the theosophical movement, seen as a living unity. No theosophist has reasons to be politically afraid of that. (Carlos Cardoso Aveline)

(1) See the editorial column "On the Watch-Tower", at the monthly magazine "The Theosophist", July 2011 edition, Adyar, Chennai, India, pp. 5-6, note entitled "The Past and the Future".

ADYAR DIALOGUE ON JUDGE CASE - JULY 2011

(The reply by Radier Burnier, International
President of the TS Adyar to the 2011 letters.
AQ Eds.)

The Past and the Future

by Radha Burnier

We work, as far as I have been told, for the future. Many changes in the world should bring about one great difference. The world will not be divided, but will be one, a totality working towards the same end. All the small changes which take place have little relevance to this great change into a unity within which there will be many differences. The small changes appear important now, but in view of what our Society is working for, these have no relevance or little relevance.

One of the minor concerns which people have now is whether so and so is recognized for what he is or whether he is not. We can go back in history to find out whether Napoleon was a great figure or an ordinary man who became important because of circumstances.

The fame that a person achieves in worldly affairs or circumstances is from a certain point of view of little consequence. What is important is the movement of progress in the real or spiritual sense, involving awakening to realities. Sometimes we mix this up with small matters. In the real context, the forward movement depends only on what promotes a greater understanding of our function as human beings. Humanity is said to be special, because it is at this stage that a new life-wave comes down, enabling everyone to move further up if he wishes to do so. It is only in humanity where there is a struggle between the higher nature and the lower. The lower nature has gone along in a beautiful way until the human stage, but it is when a change has to be made from the lower mechanical progress to a higher intellectual, moral and spiritual upliftment that the difficulties begin. The Theosophical Society is concerned with this movement. It is not merely important

because of the vehicle or instruments involved, but a taking over of command by the higher nature, which is the beginning of a future of untold and unimaginable beauty.

Recently several letters have been addressed to the President asking that justice be done to Mr Judge. About one and a quarter centuries have passed since he was prominent among members. There are some who favour the actions that he took, and others who do not; are we going to make a judgement on behalf of all the members at this point? Is this really feasible?

The decision in favour or not, will be only on paper, and people will continue to think of what is possible as they wish and see. The Society cannot regulate this, and is not called upon to do so. So, the best thing is to discriminate to the extent that our own intelligence lets us, which may be right or wrong. What does it matter to others? Since one cannot shape, or want to shape, what other people think, the Theosophical Society cannot, after one hundred and thirty years, decide what its members should see or think about past happenings. There is the case of C. W. Leadbeater, who I think was much misunderstood and maligned. Others may think he was a bad character. Will our thinking change what he was? There are many people who, being human, had faults and weaknesses. By finding out what exactly was the matter, it helps neither them nor us. Our present attitude towards things is what matters, not the conclusions we may make about what people in the past did.

So, let us act in the present and keep our conclusions about past personalities and events tentative and in the background. We can then move forward from where we are, which is what we have to be truly concerned with. What is the direction in which we are proceeding? Are we moving and if so, is it towards a greater understanding of life?

from "On the Watch-Tower" in *The Theosophist*

From "The Theosophist", Adyar, Chennai, India
July 2011, pp. 5-6

The 2011 Letters on Justice and Ethics

1) From Giengen, Germany

This letter to Ms. Radha Burnier of Adyar, India is reproduced on page 1.

The contact address of the writers is via Ralph Kammer, Leipziger Str.31, 89537, Giengen, Germany.

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2) From Berlin, Germany

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

Berlin, April 2, 2011

Dear Mrs. Burnier, dear Leaders of Adyar Society,

William Quan Judge's Birthday is approaching, so let me again refer to your letter of 2007 quoting: "I do not believe that Justice can be established by writing letters."

May I just kindly remind you that our societies, like each one of us, have karmic duties and to clarify the Judge case, is one of them. If writing letters reminds us of this duty, it helps a lot, provided, of course, that action follows.

Let us recall again and let me repeat – which I will do as long as necessary: Many times during the history have Adyar officials been asked to clear the "Judge Case" openly and to restore William Quan Judge's reputation. May I again just remind you and the officials of Adyar Society, that you, Mrs. Burnier, are holding the key role in this case. It is in your hands now to make amends for previous mischief. This is highly significant in terms of Karma and would definitely lead to a strengthening of association and better cooperation of all Theosophical Societies, as it would strengthen the common basis of our work. I respectfully and kindly ask you to bring to your mind the importance of

your responsibility, as well as the great prospects for the future which are in your hands now.

Theosophical Societies, theosophical teachings, are still under attack from various enemies of the eternal wisdom, from ignorants of all colours and creeds and especially political opinions. We therefore must stand in the world as one voice, one stronghold, one shelter for the seeking. Let us unite in closer cooperation on the basis of mutual understanding. It is possible! One important step in this direction is giving justice for William Quan Judge, whom we are deeply indebted with gratitude.

With best regards and full of hope,

Ms. Sieglinde Plocki
10585 Berlin
Schustehrusstr. 25
Deutschland, Germany

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3) From Tepoztlán, Mexico

LA FUNDACIÓN BLAVATSKY

Tepoztlán, Morelos, México, 13 April, 2011

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

Dear Radha,

As I told you in my last letter, humanity is living a very dangerous cycle which could lead to terrible consequences: tsunamis, earthquakes, wars, etc.; which humanity is already living. These are due in part because of natural cycles and also provoked and man made.

The consequences of this terrible cycle can only be mitigated promoting the Brotherhood of Humanity among us.

The Theosophical Movement was created by our Masters as

"constructive of new institutions of a genuine, practical Brotherhood of Humanity where all will become co-workers of nature, will work for the good of mankind." (ML, p. 23)

“The Chiefs want a ‘Brotherhood of Humanity,’ a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of highest minds. (ML, p. 24)

Since 1894 the Theosophical Movement has been divided. In my first letter to you I gave you my historical point of view of all these and the necessity to recognize William Q. Judge as one of the three mayor founders of the Parent Theosophical Society of New York: HPB, Olcott y Judge. Only when that happens the Theosophical Movement will be united again and the Occult forces coming from Master’s Lodge will properly benefit the whole Humanity.

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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4) From Mérida, Yucatán, Mexico

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

Mérida, Yucatán, Mexico, May 2011

Dear Radha:

Once again, we, board and students of the theosophical lodge “El Sendero”, in Mérida, México, are requesting to you justice for William Q. Judge!

Along with students of Theosophy the world around, we respectfully ask you that the Theosophical Society, Adyar, recognizes Judge's exemplary life and scholarly works as a legacy to the Grand Cause of Universal Theosophy.

Our hearts beat convinced that Judge, co-founder of the Theosophical Society (New York, 1875), alongside the messenger of our Masters,

H.P. Blavatsky, worked faithfully for the Grand Cause until his death.

Considering all this, and united to the students all over the world, we also encourage you to revisit and reconsider “The Judge Case”.

Logia Teosófica El Sendero
Calle 29 #247-C por 34 y 36
Col. García Ginerés;
Mérida,
Yucatán
México 97070

Signatures:

Elda Rosales (president), Ligia Vázquez, (library), Aida L. Rivera (treasurer), Ligia Méndez (Secretary), Lizbeth Figueroa, Alicia Saúl, Piedad Peniche, Fausto Duarte, Cecilia Cuate, Juan A. Ruiz, Belinda Palacios, José R. Cano, Rosenda Y. Panda, José V. Pérez, Fanny Villafaña, Elia Ma. Romero, Concepción Valdés, Delia Guerrero, Tadeo E. Ruiz, Neri Falconi, Israel Ortega.

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5) From Philadelphia, United States

To Mrs. Radha Burnier
Adyar, Chennai, India

April, 2011

Dear Mrs. Burnier,

I have been an associate of The United Lodge of Theosophists for many years, so speaking or writing about the value of the work and writings of William Q. Judge is a joyful privilege for me. However, writing to you directly as part of the “Justice for Judge” letter campaign is difficult. I suspect that there are many Theosophists who, while grateful to W.Q. Judge, have struggled with the same difficulty and have hesitated to write to you and express how they think and feel about the matter.

One of the chief obstacles is that in writing to support “Justice for Judge” or in defense of Judge, one must either directly state or indirectly suggest that there are some in the Theosophical Movement who still provoke unjust feelings, attitudes and behaviors towards Judge. This is easier for some than for others, but it is particularly difficult for Theosophists who prefer to exercise charity, gentleness, and

compassion in their judgements of others. As a student of the writings of W. Q. Judge, I have often asked myself in difficult situations, "what would Judge do in this case?" So when I ask myself what is to be done in this dilemma, his words ring out clear in my mind: "Judge the act, and not the actor." (1) Therefore, my words to you address actions, not personalities, societies, or organizations.

Although I am not a member of The Theosophical Society, I have known of you and your work for Theosophy for years. Yet, I have never read or heard anything that you wrote or said about Theosophy. No doubt, you have never read or heard anything that I wrote or said about Theosophy through the years. That is both our losses, and maybe it will change in the future. But, access to each other's experience and knowledge has not been limited by false accusations and misinformation that breeds suspicion and disdain. Unfortunately, the same cannot be said for Judge. If someone were to deny or discourage me from reading anything you wrote by stating what sounded like a derogatory denunciation of your character or motives, I would not hesitate to ask for proof as to why I should discount your life and work. I would like to believe that you, who have devoted yourself to Theosophy and The Theosophical Movement as you understand it, would do the same for me. We are entitled to that justice, no less than Judge.

The fact is that there have been generations of Theosophists, including many today, who never read anything by W.Q. Judge. Are they denied access to his writings because all of his books have been burnt by some tyrannical despot and dictator? No. Are they kept from his philosophical insight, clarity of expression, and simple practicality because of the religious persecution of a fanatic religious tribunal? No! Have they been deterred from seeking his guidance because of fear of physical torture and death? No!! They have been denied all these things and more because of the actions of others within the Theosophical Movement. Unbelievable, but true!!! These persons are not entirely at fault. They act against Judge as they do because they have been bred on false ideas regarding W. Q. Judge that encourage mistrust and disdain, so they discourage others. I, and many others, have been impressed with ideas and facts about his life that inspire admiration, gratitude, and devotion. We have been given the opportunity to read his writings. The real enemies to unity are false ideas and ignorance. That is our mutual struggle.

Judge and I were in our early twenties when we were first introduced to Theosophy. His book, "The Ocean of Theosophy," was my gate of gold that opened up the understanding of Theosophy and possibility of the Theosophic life. His many articles have led me to the Path and his many letters have illuminated that Path. Yet, if I have had that privilege, it is because of the actions of Theosophists who gave me that opportunity.

H. P. Blavatsky's writings are like the sun. They are indispensable to Theosophic understanding and life. Yet, they are so brilliant at times, so burning and far-reaching, that one cannot take them in at once. One turns away, at times, before the awesome power and meaning of her words. But, W. Q. Judge's writings are like the fire burning in a hearth on a cold night. One can and wants to get close to them. They invite you with their warmth. They stimulate you with their gentle potency.

Having been fortunate enough to read his writings, it is with sadness that one must face the fact that so many others are still left out in the darkness and coldness of ignorance of his wonderful work for the Theosophical Movement. It is for the benefit of those less fortunate than I that I have decided to write to you and ask that you do what you can for them. They deserve justice too, as do the future generations of Theosophists.

People, like yourself, in a position of great influence have an equally great opportunity and responsibility. I know what I would do if I were in your position. But, all I can do for now is write this letter and endeavor to have it openly published on the internet in hope that those who read it will do the same.

Steven H. Levy, M.D.
Associate,
United Lodge of Theosophists
Philadelphia, Pennsylvania, USA.

(1) "Expect nothing; work without thought or desire for reward; share your happiness with others; be upright in your dealings with your fellow laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a Theosophist. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood." (Exeter, a pen name of W.Q. Judge, in the article "The Present Situation Disconnectedly Considered", at "The Path" magazine, Volume 4, 1889.)

6) From Athens, Greece

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

Tuesday 12th April 2011

Dear Mrs. Radha Burnier,

It's been a long time since we met during my visit to Adyar and during European conferences.

All the while, I have been following up Adyar activity through the monthly issues of the "Theosophist".

On the occasion of William Q. Judge's birthday, April 13th, I would like to briefly lay before you my point of view on that significant man whose contribution in disseminating Modern Theosophy, even though important, has not been duly recognized and vindicated to this day.

When I joined the Athens T.S., William Q. Judge's name was typically written along with the names of the other two co-founders of the Society. Still, no one among its members had any idea or could say a word about that great theosophist and his exceptional work. Later on, when I became an ULT associate, I found out for myself about his work and I got to know how devoted he was to the Cause; finally, I realized that W. Judge was the great "absent", the ignored hero of our Movement.

I appreciate your conscientious work for T.S., the way you have chosen to do it.

I also believe that W. Judge worked for the Cause along the guiding lines conveyed by the Mahatmas through H.P.B. His contribution was essential in that he presented the teaching in concise form and managed to make it accessible to more people. W. Judge was the first one to disseminate and establish Theosophy in North America. No one can disregard either him or the two other co-founders who all served the Cause with incredible self-sacrifice and renunciation.

We all know that human beings are prone to mistakes and we are all under probation. But since the Movement was chosen as the "corner stone of humanity's future religions" how can

that goal be achieved if BROTHERHOOD does not embrace all and redress any past injustice?

The Athens ULT has decided to stand by the "Justice for Judge" with a video, posted on YouTube,

<http://www.youtube.com/user/TheTheosophia>

giving high lights on his life and work.

Hoping that you will lend a rightful ear and sound judgement,

I remain cordially yours,

Aspasia Papadomichelaki
Associate of United Lodge of Theosophists
Athens, Greece
www.blavatsky.gr

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7) From London, UK

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

Tuesday 12th April 2011

Dear Mrs. Burnier

As we look around the many parts of the Movement, it seems there are a growing number of people – many of them serious students of the philosophy – who see the recognition and acceptance of William Judge as one of the keys to the future of its work.

You will know of course from other letters in past years that Mme Blavatsky wrote about Judge as "a part of myself for several aeons" and that he represented the link between the eastern teachings and the new nations of the western world, the bridge or Antahkarana between the Himalayas in the East and the American West.

It is a shared view by many that his writings are of priceless value, in no small part because many of them were written *during the life of Mme Blavatsky* and so were subject to her scrutiny and comment... and as said by many commentators they are all in perfect harmony with each other, so much so that she said she

trusted him "more perhaps than Col. Olcott – and myself."

This trust of William Judge is also increasingly being reflected at a grassroots level among Theosophists all around the world, by students who are finding in his works great help and benefit in their studies – *they seem to have an intuitive grasp and recognition of the genuine article.*

Now it is with real pleasure that we report that in the UK we see, in the first of the TS's eight Study Papers on its UK website, that students are advised to read Judge's superb book "The Ocean of Theosophy" as one of the principle texts to be taken up. This is a sound choice of our brother students, since it is an invaluable key to a deeper study of Mme Blavatsky works, such as the Secret Doctrine.

In his "Hidden Hints in the Secret Doctrine" we see another example of the lengths he went to – and his constant concern to provide clues to struggling students – so that the philosophy could be more easily understood by an ever-widening readership. This is typical of his concern that as many people as possible should benefit from Theosophy's beneficent and healing message.

So one sees a growing evidence of the appreciation for his writings (1) ; it seems to be breaking out in all parts of the world: let me show you a few examples...

- * In India there is a TS Adyar website that shows a most welcome appreciation of WQJ's role and place in the movement, demonstrating real loyalty to his memory (and perhaps to his true identity? (2));
- * In the Summer of 2010 the TS Adyar section in California held a seminar on WQJ;
- * At the start of 2011 the TS Editors of the theosophical website www.ning.com published the ten volumes of WQJ's "The Path" from 1886 to 1896 as a fully searchable electronic text available on-line. This was announced widely in TS forums such as www.Theosophy.net and others;
- * In February this year there was a new video about Judge posted on YouTube...
- * ... And this month, in April 2011, WQJ's "Forum" Answers have been published in

Russian in Kiev and elsewhere in the former USSR.

And there are probably also many other activities that we are unaware of taking place elsewhere.

So one purpose of this letter is to help and show you, as one of the leaders of the Theosophical Society, to know a bit more about the tide of feeling running in the movement on what I feel is a deeply important matter. As such the Judge Case perhaps requires us all to seriously consider where we stand on it and how this may affect our collective future together.

We honestly feel that, during our present century and leading up the next effort in 2075, the vitality and dynamism of the movement may depend on all of us coming together in unity around the three original founders who remained loyal to the end; and as we hope to have briefly shown, WQJ was pre-eminently one of these.

Yours sincerely,

Will Windham

The Garden Flat
31 Marylands Road
London
W9 2DU, UK

cc: Eric McGough, UK President of the Theosophical Society

NOTES:

(1) Some of the writings of William Q Judge: "The Ocean of Theosophy"; "Echoes from the Orient"; "Epitome of Theosophy"; "Bhagavad Gita"; "Notes on the Bhagavad Gita" (with some chapters by Robert Crosbie); "Yoga Aphorisms of Patanjali"; "Forum Answers"; "Theosophical Articles of William Judge" (a two volume series of over 200 articles). Many of the letters he wrote were collated into a two book series, which together with some of his famous "Occult Tales" are now published in a single volume titled "Letters That Have Helped Me".

(2) Judge wrote a biographical note titled "In a Borrowed Body" in which he described his mysterious alter ego as a royal Rajah of a small Indian kingdom.

8) From Edinburgh, Scotland, UK

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

Monday 11th April 2011

Dear Mrs Burnier

To the true student of Theosophy there will be no hesitation in putting all faith and leadership into the very name which H.P.Blavatsky said she trusted more than she perhaps trusted herself. The name of course is William Q Judge.

I just feel it is a pity that our brothers and sisters at Adyar don't still open their eyes and arms, their souls even, and embrace WQJ's great memory.

Sincerely,

Percy Sidhva
Flat 3A
26 Redford Road
Edinburgh
EH13 0AA, Scotland, UK

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9) From Lisbon, Portugal

Mrs. Radha Burnier
International Headquarters,
The Theosophical Society
INDIA

Lisboa, Portugal, April 12, 2011

Dear Mrs. Burnier,

I have been a student of Theosophy since 33 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 12th 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.

Tomorrow 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

Av. Cidade de Luanda, Lote C,
Sexto Esquerdo
1800-097 Lisboa – Portugal

10) From Aveiro, Portugal

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

Portugal, April 11th, 2011

Dear Mrs. Radha Burnier,

Fraternal Greetings.

We write to ask you respectfully two things:

- 1) To recognize William Judge as one of the Founders of the Theosophical Society;
- 2) To promote a fair investigation about the so-called "Case Against Judge", so that truth can be better known. Those accusations were never duly explained by those who made them.

By visiting the website of the international headquarters of Adyar Theosophical Society, one can see that the name of William Judge is still ignored the history of the theosophical society, just as if he never existed. How it can be?

That is not only unfair. It is also untrue. William Judge was one of the main founders of the Theosophical Society in 1875 and his life and work remain as a true source of inspiration for many who wish to advance on the path of righteousness and service.

Three weeks prior to her passing, H.P.B. wrote:

"Had it not been for W.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."

(Collected Writings, Vol. XIII, TPH, p.176)

One of the Mahatmas said: ***"Ingratitude is not among our vices"***.

The re-opening of the "Case Against Judge" is a very important step you can take to correct this injustice.

We all realize that this is a sensitive matter, since re-examining this issue will lead to get rid of

many of the illusions that emerged in the Theosophical Movement after the departure of HPB. When something interferes with our self-image, we tend to deny it. Yet denial is a delusion.

One can see that the Theosophical Society (Adyar) will remain fragile until it purges all that is non-theosophical, or pseudo-theosophical. It is not worthwhile to cover up the mistakes of its past leaders. Such mistakes happened because Adyar Society abandoned the firm and safe ground of Theosophy as taught by HPB and the Mahatmas – something which William Judge never did.

We respectfully ask you: is the Society over which you preside willing to make a fundamental step in accordance with its own motto, "There is No Religion Higher Than Truth"?

It was yourself who wrote the following words in the last issue of "The Theosophist":

"Do we simply think as everybody does, or do we have the courage to do what is right in an important question."

(The Theosophist, Vol. 132.7, April 2011, p.6).

We sincerely think you will do the right thing.

Fraternally yours,

Mr. Joaquim Soares and Ms. Magda Loios

Rua 1.º de Maio, Edifício 1.º de Maio, 2.º Esq.- F 3830-568 Gafanha de Nazaré, Aveiro, Portugal

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11) From Vila Velha, ES, Brazil

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

Vila Velha, (ES), Brazil, 11 April 2011

Dear Mrs. Radha,

As a student of Theosophy and an Associate of the Portuguese-Brazilian lodge of the United Lodge of Theosophists, I write to you again to ask for the end of a historical error against William Quan Judge.

Truth promotes justice, and justice makes brotherhood possible.

I kindly ask you, therefore, that the Theosophical Society in Adyar, re-examine the "Case" against William Quan Judge.

You have in your hands the possibility to correct past mistakes.

Fraternally yours,

Ms. Celina de Jesus de Magalhães Cardoso

Rua Dom Jorge de Menezes, número 69
Bairro Praia da Costa
CEP 29101025- Vila Velha- ES - Brazil

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12) From Campinas, SP, Brazil

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

April 12th, 2011

Mrs. Burnier,

April 2011 is an appropriate period of time to remember the importance of W. Q. Judge to the Theosophical Society - Adyar, due to his essential, fundamental and valuable work, which unfortunately received a harmful treatment from a mistake occurred in 1894, when he was wrongly accused of misusing the name of the Mahatmas, affecting his personal image and work, which remains up to now without a proper enlightenment.

As an student of teachings given by the Masters and the founders of the T.S., as well as a student from the Lodge of the United Lodge of Theosophists for Brazil and Portugal, I understand we have always to persistently look for truth and justice.

Everybody can remember and evaluate W. Q. Judge's life as a creative energy of great significance, due to his willingness and dedicated work to the Theosophical Movement with H.P. Blavatsky, Mr. Olcott as well as many

other struggling theosophists.

His laborious and productive life - as well as his significant writings - already provided strong and effective lessons to people all over the world, which mean that his thoughts are still teaching the most important theosophical points of view, up to now, on several places of many different countries.

Our recognition of his teaching reflects the confidence and positive credit that he certainly received at that time, for his hard work.

To look for justice, all the time and in all times, we can anytime and always to provide the strengthening of Truth in any event of the past and present, when an opportunity presents itself to clarify whatever pending question.

Since it is not possible to ignore the existence of William Q. Judge as one of the most important theosophists, we kindly ask you to consider a new examination of the facts with regard to the past actions taken against Mr. Judge, to clearly explain the reasons of what was done or to clean his name, in attention and in respect to the higher ideal of Justice.

To take action now can certainly replace past mistakes by significant advances – setbacks can be replaced by useful and wise decisions, to invigorate a clear experience and practice toward the Truth.

Considering that Theosophy gives a correct direction to all our thoughts and actions on everything we can perform and create, it is right and clear that is necessary to clean our past as well as our present time, so that we can reach positive and safe results in the future.

As I sincere thank you for your best attention, I remember one of the many useful lessons which is possible to learn from this remarkable and laborious thinker:

<< The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present -- not yet come -- we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

Is not the Self pure, bright, bodiless, and free -- and art thou not that? If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as just what you in fact desired, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger. >>

(from "Living in the Now", by William Q. Judge - Selected from the volume "Letters That Have Helped Me", a compilation of texts by W.Q. Judge. The text above was reproduced from "Sunrise" magazine, October/November 2003; copyright © 2003 Theosophical University Press.)

<http://www.filosofiaesoterica.com/ler.php?id=201>

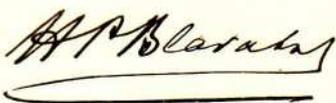
The best wishes we can dedicate to the Theosophical Movement now and forever are: safe development and empowering efforts toward the practice of Justice and Truth.

Yours sincerely,
Milton P. Mendes

An Associate of the
United Lodge of Theosophists in Brazil

Address:
R. Barreto Leme 1.202, ap.32
Centro
13010-201 Campinas (SP), Brazil.

A TRUE THEOSOPHIST
MUST PUT IN PRACTICE
THE LOFTIEST MORAL IDEAL,
MUST STRIVE TO REALISE
HIS UNITY WITH THE WHOLE
OF HUMANITY, AND WORK
CEASELESSLY FOR OTHERS.



13) From São Francisco do Sul, SC, Brazil

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

São Francisco do Sul, Santa Catarina, Brazil

April 13th, 2011

Dear Mrs. Radha Burnier,

Fraternal Greetings.

I write to ask you to re-examine or re-open the so-called "Case Against Judge" - one of the founders of Theosophical Society - so that truth can be better known. These accusations caused the first division of the Theosophical Movement, without ever having been duly explained by those who made them.

The "Case Against Judge" still remains like an open wound in the Theosophical Movement. Its complete clarification will help the healing process. This is not an "age old controversy", as some may say, but a matter of the present, with implications for the future.

Re-examining this issue will lead to liberation from illusions. Theosophy provides guidelines for right action in all areas of human activity. For that to happen, we need to look at what is truly essential: Truth.

You can promote reconciliation through justice and truthfulness. If we can learn from the mistakes made in the past, we will be better able to fulfill the dharma of the theosophical movement.

Small steps must be taken by all and each of us. The re-opening of the "Case Against Judge" is a very important one.

Fraternally yours,

Mr. Carlos Miguel Flôres Siqueira

Rua Recife 674 – Bairro Enseada
89240-000 – São Francisco do Sul/SC - Brazil

14) From Florianópolis, SC, Brazil

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

Florianópolis, SC, Brazil, April 11th, 2011

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 truthfulness.

"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. Dom Joaquim, 866 – Apto 501 - Centro
CEP 88.015-310 - Florianópolis, SC, Brazil.

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15) From Belo Horizonte, MG, Brazil

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

April 13th., 2011

Dear Mrs. Burnier,

Again I appeal to you as president of the Theosophical Society, asking you to reopen the Case against Mr. William Judge. Each year, students, thankful for having benefitted from his work, get together in action asking for justice.

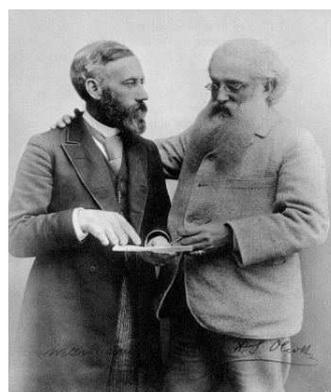
Unfair attacks against a co-founder put the institution in a difficult position. Today, when there are well-known errors and delusions involving the work of Mrs. Besant, the Case against Judge deserves a review.

Waiting for your help to have this page of the movement's history re-written,

Fraternally yours,

Ms. Arnalene Passos

Rua Antonio de Albuquerque,
877 apto 904
Cep 30112-011
Belo Horizonte
MG - Brazil



16) From Nova Era, MG, Brazil

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

Nova Era, MG, Brazil, April 11, 2011

Mrs. Radha Burnier,

As a student of Theosophy and associate of the Luso-Brazilian ULT, I am aware of the injustice done to William Quan Judge. It is right to emphasize the importance of his tireless and valuable work within the Theosophical Movement.

I ask, please review the "case against Judge" in order to pave the way for the truth to be revealed. The recognition of past mistakes will allow the cure of the Theosophical Movement which became fragmented after the veil of lies to conceal the truth.

Therefore, the most useful work to be done is to reconsider the position of your Society in relation to charges made against WQJ, and do everything in your power to ensure that justice prevails. It is in your hands the possibility to correct the wrongs and mistakes of the past.

So I hope that you intervene urgently in this process.

Sincerely,

Ms. Regina Maria Pimentel de Caux
Rua Oscar de Araújo, 79
Bairro Centenário
CEP 35920-000, Nova Era, MG - Brazil

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17) From Salvador, BA, Brazil

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

Salvador city, Brazil, April 10, 2011

On this special month of the year, when the birthday of William Quan Judge is celebrated, duty impels us to contemplate his life and his

legacy. This legacy is of unquestionable value and the true theosophist will be always thankful to him. However, his life presents two aspects. First, the faithful work Judge developed close to Mrs. Helena Blavatsky and on behalf of the theosophical movement. It deserves our respect and it was recognized by Mrs. Blavatsky, who always regarded him as a close friend. Second, the unfortunate episode called "Judge Case" stays unfinished and controversial.

Evidences lead us to see the need of allowing free access of independent researchers to the historical documents. This access is important to clarify obscure facts and to indicate the truth. And a true theosophist shall never be afraid to search for the truth!

With best regards,

Fernando Gaspar, FTS

Chácara Suerdieck, 468
40283-560 Salvador, Bahia, Brazil

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18) From Ijuí, RS, Brazil

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

Ijuí city, RS, Brazil, 11 April 2011

Dear Mrs. Burnier,

I belong to a group of theosophical students since more than two years ago, and I have had the opportunity to study the works of W. Q. Judge. I am aware of the injustice which was made against him who was one of the three main founders of the theosophical movement and worked for the Original Theosophical Cause until the end of his life.

Taking into consideration the motto "There is no religion higher than Truth", I hope you can admit Judge's innocence.

Fraternally yours,

Evaldo Berwig
Rua do Comércio, 459 - Centro, Ijuí - RS - Brazil -
CEP 98.700-000

19) From Goiânia, GO, Brazil

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

11 April 2011

Dear Mrs. Burnier,

I got in touch with the original theosophy of Helena Blavatsky two years ago. Since then I have dedicated the time I have available to its study, and each day I can see its importance for mankind.

Being an associate of the United Lodge of Theosophists, I study together with other theosophists, and from them I came to know more about the life of William Q. Judge and his work for the theosophical cause.

We know that William Q. Judge was one of the founders of the Theosophical Society in 1875. He wrote various books e valuable articles which are useful for all theosophists. His writings are in perfect harmony with the teachings of H.P. Blavatsky and the Mahatmas, which together constitute, in fact, the available teachings of original theosophy. They must be preserved and lived up to, I think, for the good of all beings.

After these considerations, Mrs. Radha Burnier, I must tell you that the goal of this letter is to make an appeal to your sense of brotherhood, and to suggest you could try to correct the injustice made against this great man, William Q. Judge.

I wish you peace and good health in the fulfilling of your honorable mission in the international theosophical movement.

Fraternally yours,

Ms. Silvia Caetano de Almeida

Rua 3 nº 111 Quadra B Lote 14 Ap. 302
Ed. Mont Clair - Setor Oeste –
CEP 74.115-050
Goiânia, GO
Brazil
e-mail: scdealmeida@hotmail.com

20) From Florianópolis, SC, Brazil

Mrs. RADHA BURNIER,
International President,
The Theosophical Society International
Adyar, Chennai 600 020,
INDIA

Florianopolis, Santa Catarina, Brazil

April 13th, 2011

Dear Mrs. RADHA BURNIER:

We are still waiting for an answer from you about the "Judge Case".

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 profound crises of values and love.

Sincerely yours,

Mr. Valmir Gentil Aguiar

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

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21) From Brasília, Brazil

Mrs. Radha Burnier,
International President,
Theosophical Society,
Adyar, India.

Brasília, April 13th, 2011

Dear Mrs. Burnier,

As a theosophist and a human being who believes in goodness, justice and truth, I would

like to again reinforce my plead for justice to an honored theosophist, friend of HPB, who stood by her in the most difficult moments she faced, and a pioneer of the Theosophical Movement : William Q. Judge.

There is no need to list Mr. Judge's good deeds and virtues. What we think is necessary nowadays, as a key factor to unify the Theosophical Movement, is that the unjust attacks and slanders suffered by the great pioneers of the Theosophical Movement - HPB and W.Q. Judge - are duly recognized by the Theosophical Society at Adyar, and that justice be made to their names.

We believe this is the duty of the present day generation of Theosophists.

Fraternal greetings,

Martha Vieira



22) From Brasília, Brazil

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

Brasília, April 13th, 2011

Dear Ms. Radha Burnier,

Greetings from Brazil.

The present letter deals with the subject of serendipity or the emerging of good karma.

Each day is a new day. Every aspect of life is always new, provided that we remain free from naïve attachment to past events.

The following paragraphs aim therefore at submitting to you an entirely new idea: that you might take action to help correct the existing injustice towards William Q. Judge.

This is only the sixth time in five years that students from various countries and theosophical associations write to you about the topic. In historical time, half a decade is but an instant. It might be compared to the fraction of a second. Yet, even in such a short time a limited but solid progress was made in the direction of a "pan-theosophical dialogue", a respectful and frank exchange of views among people belonging to different theosophical associations, or to none of them, on issues dealing with the past and future of the movement.

The chain of letters to India has started to become more than a yearly celebration of William Judge's life and work.

Writing to the president of the Adyar Society is a way to reflect upon and strengthen the unity of the theosophical movement as a whole.

Just as the politically motivated persecution against Judge in 1894-1895 provoked the first formal split in the theosophical movement, a calm and philosophical examination of that mistake will provide a key to understanding the Dynamic Unity of the movement, in the present as in the future.

Once karma is ready, change can occur in many different forms according to circumstances. Karmic adjustments cannot be avoided. If one form of renewal is blocked, another one emerges. You are an honest person, and everyone owes you respect. You are also human. Except for a short letter to me by the middle of 2004, you have avoided any clear statement in defense of H. P. Blavatsky, although you know the main founder of the movement has been subreptitiously and gravely slandered by Dr. John Algeo and the USA-TPH since December 2003.

In 2006 and 2007, you wrote a few kind letters answering with a "No" to requests from various countries asking you to reopen and reconsider the so-called "Besant's Case Against Judge".

Perhaps it was not a coincidence that, soon after such an omission in defending the truth about two of the three founders, you had to face an electoral coup d'état organized by your very same vice-president, Dr. John Algeo of the TPH-USA.

The main tactics of Dr. Algeo's followers, in their failed attempt to "win" the international election in 2008, was spreading false statements about your physical health. The method was rather similar to the one previously used against HPB.

The 2007-2010 crisis should therefore not be seen as an isolated event, or as something unrelated to the karma of the movement. It does more than revealing the level of ethics of some of your colleagues at that time.

It might be seen as a wake up call to everyone. It could be a sign among others that the whole movement, not only Adyar, needs an ethical renewal, and that ethics towards our Founders, including H.P. Blavatsky and William Judge, is present at the very foundation of the brotherhood and truthfulness we need in this century; a century whose number, H.P.B. warned, equals three times seven.

It will be no secret to you that the theosophical movement must have an aura, and that the living center of that aura is made by the skandhas given to the movement by its main founders. You and many others among us all are aware of the fact that the movement has several levels of action and being. It is indeed septenary. Its lasting and occult structure was built through the self-sacrifice and efforts of the Founders, while they were working in close

cooperation with Masters of the Wisdom. Masters themselves also contributed to the building of such a Central Aura during the formative years of the movement.

It is possible that no attempt to deny that central magnetic field - whether "masonic" or "liberal catholic" - will be able to last for ever. Every unbiased student can see the nature of the ritualistic "aura" created by Annie Besant after she decided to ignore the 1900 Letter from a Master. I refer to the full text of the 1900 letter, addressed to Mrs. Besant, and only published during the second half of the 1980s.

The ritualistic - if not popish - magnetic field created after 1900 is but a secondary structure existing around the central aura, and unfortunately feeding on it. It is therefore a happy circumstance that it cannot and will not outlive its own cycle.

At the end of probationary periods, the Law of Justice opens room to serendipity.

The 2007-2010 power crisis is another indication of the closing of a mayavic cycle; but it is not the first one. It came less than one decade after the crisis which caused the formal split in the "theosophical masonry".

Pseudo-theosophical ritualism was fabricated at the beginning of the 20th century by Mrs. Besant and a false clairvoyant. Beneath the surface of appearances often absurd, in layers deeper than the ill-informed pursuit of personal ambition, there may be a magnetic link between the center of the aura of the movement and the conscience Duty of sincere theosophists.

The karma and magnetism of the movement have their own tectonic layers, and these can rearrange the surface of their crust as cycles of falsehood end, and cycles of rebirth begin.

You are the seventh president of the Adyar Society, and everyone knows what H.P.B. wrote about number seven in life and in the theosophical movement, in two different articles. In theory, it is not impossible for you to help clear the way back to those long-standing, deeper foundations of the movement which were abandoned in the 1890s by your Society during the persecution against William Judge.

Of course, a narrow-minded perspective would say that writing letters to you on the topic of

Respect for Our Founders is an effort made "against the Adyar Society".

Such an illusion could only emerge from a blind and bureaucratic feeling of attachment to corporate organizations.

In fact, the idea of Justice to Judge and the effort around it constitute a gift to your Society. The action is based upon the fact that your Society is a living process, apt to respond, sooner or later, to new realities and cycles. As we all know, Justice may take time, but it doesn't fail.

Truth can often be seen and transmitted through small events. The humble chain of letters about Justice to Judge is a friendly initiative. It is but putting at your disposal some of the lost elements of information which are necessary for your Society to reconcile itself with its own deeper Dharma. Such a "dharmic" Duty is shared by Adyar with those sectors of the theosophical movement which already know that William Judge was one of its main founders, and are aware of the fact that his books and articles have a unique value for truth-seekers in the 21st century.

It would be an illusion to think or to say that the Adyar Society is unimportant.

It will be good for the theosophical movement to have a more quickly awakening Adyar Society. You and every theosophist can take practical steps in that direction. The movement is but one. It is undivided at the occult plane, and you can take the initiative to accelerate its liberation from some of its worst 20th century delusions, thus clearly opening the door for a much better future.

In any case, you have, and you deserve, the sincere respect and admiration of all.

Best regards,

Carlos Cardoso Aveline

Caixa Postal 5111
Agência Brazlândia
CEP 72.705-970
Brasília, DF
Brazil

Justice to William Judge

L e t t e r s t o A d y a r



Resources at on-line groups

Further correspondence can be found at the E-Theosophy on-line discussion group at:

<http://groups.yahoo.com/group/E-THEOSOPHY/>

A collection of posts on this subject can be found at this search results listing:

<http://groups.yahoo.com/group/E-THEOSOPHY/msearch?query=justice+to+judge&submit=Search&charset=UTF-8>

The Theosophical blog [Esoteric-philosophy.com](http://www.esoteric-philosophy.com) has further articles on the campaign:

<http://www.esoteric-philosophy.com/2011/07/answer-to-mrs-radha-burnier.html>

Commentary on the 2011 Letters to India

Twenty-two letters, from 46 people in seven countries, asking for justice to William Judge

Since April 2006, independent students of Theosophy have been writing to the President of the Adyar Society. For six years now, they have celebrated W.Q. Judge's life and work for humanity while writing about justice to the main Adyar leader, Ms. Radha Burnier.

In fact, the yearly Letters to India are part of a wider process. Remembering W.Q. Judge's life and creating mechanisms by which to better exchange views with Adyar theosophists on the past and the future of the movement are valid long term actions taking form in various ways and dimensions.

The yearly rhythm of the Letters to Adyar can be summarized in this way:

- 1) In 2006, six letters from four countries.
- 2) In 2007, ten letters, from five countries.
- 3) In 2008, eleven letters, from five countries.
- 4) In 2009, nineteen letters, from seven countries.
- 5) In 2010, twenty-one letters (including one e-mail message), from six countries.
- 6) In 2011, twenty-one letters, all sent air mail, from seven countries.

The 2011 countries and their letters are:

Greece – One letter from Athens.

United States of America – One letter from Philadelphia.

United Kingdom – Two letters (one from England, one from Scotland)

Portugal – Two letters (one of them signed by two persons);

Germany – Two letters (one of them signed by four students) ;

Mexico – Two letters (one of them signed by twenty-one people) ; and

Brazil – Twelve letters from various States.

The number of countries from which letters are sent has increased again to seven thanks to one letter from Athens, Greece.

These are the numbers of the effort in the last three years:

- In 2009, 45 people signed and sent 19 air mail letters from seven countries.
- In 2010, 42 people signed and sent 20 air mail letters and one e-mail message to Adyar, from six countries.
- In 2011, 46 people signed and sent 22 air mail letters to Adyar from seven countries, asking for justice to W.Q. Judge.

In 2011 the international discussion and circulation of materials on the topic was wider than in previous years, involving various e-groups which, if combined, include more than one thousand students and readers. More material on the issue was published in various websites, whose readers have been steadily increasing in numbers.

All of the 2011 letters will be reproduced in a coming AQ Supplement. Of course, this report includes only the letters whose copies have been sent to us. Other letters or messages may have been sent to Adyar that we do not know of.

More can be seen about "Justice to Judge", in the corresponding sections of the websites

www.TheosophyOnline.com and
www.FilosofiaEsoterica.com

One can also see texts on this subject at the blog www.Esoteric-Philosophy.com and at the blog of "The Aquarian Theosophist".

The organizers have no short term expectations about "visible results", but they know that the law of karma never fails. Every small effort, made in the right direction, inevitably produces good results - often in invisible ways. Friends and supporters of the effort are invited to join the e-group **E-Theosophy**, in YahooGroups. The e-group develops a daily study of original theosophy, while constantly assessing the evolution and vitality of the esoteric movement.

(Contact with the organizers: lutbr@terra.com.br)

www.TheosophyOnline.com
www.Esoteric-Philosophy.com

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