

# The Aquarian Theosophist

Volume X # 4, March 17 2010

Blog: <http://aquariantheosophist.com>

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## Justice to Judge

### Letters to Adyar - the Fifth Year

For the fifth time since April 2006, independent students from various countries will be sending on 13 April 2010 a number of open letters to Ms. Radha Burnier, President of the Adyar Theosophical Society.

They will be asking Ms. Burnier to think of stopping a century old, on-going injustice by re-examining the Adyar "Case" against Mr. William Q. Judge.

Such a decision would be a demonstration that the Adyar Society actually cares about Ethics and Truth. It would give a large portion of the theosophical movement a better chance to benefit from the practical example of Judge's altruistic life, and from the theosophical wisdom present in his books.

The **open letters campaign** has no expectations of great short term results. Karma may take time, although it always produces results - often by invisible ways. As any social institution, the Adyar T.S. is accountable for what it does or doesn't do. Just like the executive officers of any private corporation or government officers around the world, Adyar leaders must be willing to accept the truth and to admit the mistakes of their organization in a public way, especially if such mistakes create a public, long term illusion.

The 19<sup>th</sup> century process of persecution against Judge within the Adyar Theosophical Society is extensively documented in the book **The Judge Case**, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004) and in other books.<sup>1</sup>

### Justice to William Judge

Letters to Adyar



[Cont'd on p2../](#)

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<sup>1</sup> Two of them are: 1) **The Theosophical Movement, 1875-1925**, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.); and 2) **The Theosophical Movement, 1875-1950**, also by U.L.T. associates (The

Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.) (In an unconnected action we hear that a generous student has recently sent 'The Judge Case' to Mrs Burnier in India as a gift. AQ Eds.)

The accusations were based on a campaign of rumours. They seem to have been used as a tool by those who aimed at attaining political power within the organization. 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 **(on the basis that there was little evidence against WQJ, AQ Eds)**. Yet Judge was never declared innocent by Annie Besant's Society. It is felt by some that the 21<sup>st</sup> century may be a nice occasion for truth to be restored.

Although 2010 is only the fifth year since the yearly letters began, organizers say that there has been growing sympathy for the cause among members of the Adyar Theosophical Society, in the United Kingdom and elsewhere. According to the organizers, it is easy to see that the Adyar Society has only to gain from accepting the truth, in this and in other matters as well.

Every letter in defence of William Q. Judge has been and should be open. It should also be as widely circulated as possible among one's friends and co-students, or in publications in one's local language, so that the vindication of Judge takes place at the grass-roots level, as long as the international leaders of the Adyar Society are unable or unwilling to act. These letters are also a way of celebrating Mr. Judge's life and work for the cause of humanity. They stimulate the movement's ability to learn from its own mistakes. They help people realize not only that the Founders deserve Respect, but also that it is a duty and a privilege for anyone to actively defend them every time they are unjustly attacked, whether from within or from without the theosophical movement.

Each in his or her own way, style and words, students will suggest for the fifth time next April 13<sup>th</sup> that Adyar should publicly admit that Judge was innocent of any wrongdoing – or else open the Adyar Archives and show any existing proofs of his mistakes.

The letter-effort is also a celebration: April 13<sup>th</sup> has been chosen for it is Judge's birthday.

E-mail messages and phone calls to Adyar are good ideas as additional means of expression; but it is felt that the efficiency of an air mail letter is greater.

Envelopes must be addressed to

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

Whenever possible, signed copies of the letters to Adyar should be sent to the air mail address indicated below. Mrs. Radha Burnier - the president of the Adyar Society since 1980 - has sent kind answers to some of the letters, and the correspondence to Adyar has been discussed in previous editions of "The Aquarian Theosophist" and other theosophical magazines.

More information on the subject - including the first reactions from Mrs. Burnier to the Letters - will be found at

[www.esoteric-philosophy.com](http://www.esoteric-philosophy.com)

Those interested in taking part of the chain of letters may also write to [lutbr@terra.com.br](mailto:lutbr@terra.com.br)

... or by air mail to:

C.C.Aveline, Caixa Postal 5111, Ag. Brazlândia, CEP 72.701-970, Brasília, DF, Brazil



William Quan Judge

co-founder of the  
Theosophical Society 1875

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**We make a living by what we get.**

**We make a life by what we give.**

- quoted by Winston Churchill

## Documents that would clear WQJ's name

*from "The Judge Case"*<sup>2</sup>

Certain issues need to be addressed today regarding the failure by those who have controlled the information, namely the Presidents of the Theosophical Society in Adyar, to make public important documents relating to the "Judge Case". Olcott charged Judge of alleged *misuse of Mahatmas' names and handwritings*, which was immediately followed by Besant's "brief" of six so-called charges. Since then most theosophical historians have ignored this controversial case. Adyar has maintained that Judge was guilty, and historical records have been kept in check to reflect this. Because Adyar had control over most of Blavatsky's papers, Olcott's papers, Judge's letters to H.P.B., Olcott and others, it has been relatively easy to maintain the status quo. Most people who came to the Society after this whole affair were sincere students who blindly followed their leaders (who were hoping that it would just be ignored). But, to quote Judge, "sincerity does not confer of itself knowledge, much less wisdom".

Accurate history is important and its study by any would-be theosophist should be encouraged. It should not be distorted to protect a Society's image. Responsibility to protect and defend historical archives from corruption falls upon officials entrusted with this obligation. One is left with the impression that the powers controlling Adyar policy may not want certain truths exposed.

History is never totally forgotten and can sometimes rise from the ashes, Phoenix-like, to punish those who have ignored it. Theosophical organizations have a responsibility to release historical documents to its membership so they may be made aware of the karmic ties they are associating themselves with. It is incumbent upon the membership to request that these documents be released.

Among the items listed below are records covering the time period of Judge's stay in India. These are valuable documents which could supply pertinent information to clear up many controversial details.

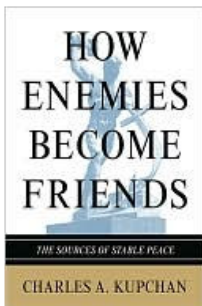
Some of the important historical documents that should be in the Archives at Adyar include:

1. Exhibit "A", which H.S. Olcott, Annie Besant, Judge Khandalavala, Walter R. Old, W.Q. Judge and Dr. Buck, and others have seen.
2. The "Register" in which Judge kept a record of all the witnesses who viewed the Shrine and the Occult Room at Adyar.
3. The Visitors Book kept during the time Judge was at Adyar. All persons coming and going had to sign in and out.
4. According to Josephine Ransom in **A Short History of the Theosophical Society**, Annie Besant kept a Diary of events when she traveled during the years 1893, 1894 and 1895 in which she recorded details of important incidents involving her.
5. The letters from W.Q. Judge to H.S. Olcott which were not published in **The Theosophist**. The letters published were the ones where we find Judge struggling during his years of probation, before he went to India where he was initiated by Master "M".
6. All the documentation mentioned in Annie Besant's **The Case Against W.Q. Judge**, which was never supplied with her document.
7. Before leaving India in 1884 Judge left letters behind to Olcott and to H.P.B. "explaining" and "assuring" them of his continued affection and friendship.
8. "Documents, Records, and Private Letters in connection with the Coulomb, Judge, Leadbeater and other Cases, and with many other incidents; all in the Archives of the Theosophical Society" according to Josephine Ransom in **A Short History of the Theosophical Society**, p.563.

In 1889 Richard Harte wrote "Applied Theosophy" in which he equated Adyar to the "Rome" of Theosophists. This statement was and is still accepted and promoted by Adyar as their philosophy, attributing it to Olcott all these years. But Adyar is not "the centre of the Theosophical Movement" and true theosophists do not need Adyar in their hearts in order to aspire to the true CAUSE as established by the Masters and H.P. Blavatsky, and sustained and promoted by William Q. Judge.

<sup>2</sup> Part 1, Supplement, Addendum, p 422-3. ISBN 0-9681602-3-9

## How Enemies Become Friends The Sources of Stable Peace



Can rival nations become partners and establish a lasting and stable peace?

Should countries, including the United States, engage with other states based on their foreign policy behavior rather than on whether they are democracies?

Through compelling analysis and rich historical examples that span the globe and range from the 13<sup>th</sup> century through the present, foreign policy expert Charles Kupchan explores how adversaries can transform enmity into amity, while exposing prevalent myths about the causes of peace.

**Charles A. Kupchan** is Professor of International Relations at Georgetown University and a Senior Fellow at the Council on Foreign Relations. He served on the National Security Council during the Clinton presidency and is the author of "The End of the American Era."

**Location:** Carnegie Council, NY 10065-7478

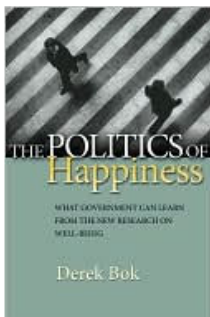
**Thursday, April 8, 2010, 5:30 PM to 7:00 PM**

[click link for details & live webcast](#)

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## The Politics of Happiness

### What Government can learn from the new research on Well-Being



How can governments use research to increase the well-being and improve the quality of life for all their citizens?

What role can government policy play in fostering satisfaction and well-being?

**Derek Bok** served as 25<sup>th</sup> president of Harvard University (1971-1991) and also served as interim president of Harvard (2006-2007).

**Location:** Carnegie Council, NY 10065-7478

**Thursday, April 15, 2010, 8:00 AM to 9:15 AM**

[click link for details & live webcast](#)

# THE GITA: Chapter 12

*a compilation from  
a correspondent and student*

**"Man's task is two-fold: to awaken Will, to strengthen it by use, and conquest (of the desires); to make it absolute ruler within his body; and, parallel with this, to purify desire..."**

**"Knowledge and Will are the tools for the accomplishment of this purification."**

"Will And Desire" HPB Lucif. 1 p.96

"Forms and conditions change, but not of themselves; there is That which causes change, and That is the indwelling spirit, which continually impels the instruments It has evolved towards further perfection. So progress and evolution mean an unfurling from within outward, a constant impulsion toward a better and better instrument for the use of the Spirit – the Self within."

Notes on the Bhagavad Gita, WQJ, p.191

"Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide."

Notes on the Bhagavad Gita, WQJ, p.27

The clue lies in the DOUBLE consciousness of our mind, and also, in the DUAL nature of the mental "principle." There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower Manasic light), inseparable from our physical brain and senses.

This latter consciousness is held in subjection by the brain and physical senses, and, being in turn equally dependent on them, must of course fade out and FINALLY DIE WITH



THE DISAPPEARANCE OF THE BRAIN AND PHYSICAL SENSES. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

The Key to Theosophy, HPB p.178-9

Antahkarana (Sk.) or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankarâchârya renders the word as "understanding"; others, as "the internal instrument, the Soul, formed by the thinking principle and egoism"; whereas the Occultists explain it as the path or bridge between the Higher and the Lower Manas, the divine Ego, and the personal Soul of man.

It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent Personality that survive death and time.

It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

Theosophical Glossary, HPB

Step by step we need to look at our passions, desires and emotions not with our lower thinking principle but with the shining light of Buddhi-Manas through the Antaskarana, for as long as we have desires etc. this bridge is needed.

Student

"There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man.... The conscious sleeper is not active but passive. The inner man, however, the real Ego, acts independently during the sleep of the body."

Transactions of the Blavatsky Lodge, HPB p.64-5

The human kingdom is the balance between non-humanity and super-humanity. Hence the human kingdom is the plane of

Kurukshetra – the plain struggle and war. The hell of non-self-consciousness is behind, the heaven of all self-consciousness is in front of man, in his present state the purgation of matter has to be undertaken by him.

This means that leaving behind his state or condition of self-consciousness he has to make of himself a Self-Conscious Being.

The personality has to lose its animal personality, its vegetative tendencies, its inert earthiness and become pure; then only can that purified personality be handled by Manas, the Thinker, who, running with it, through the sevenfold upward course assimilates to himself the eternal life power of Atma, and blends it, himself and that Atma into one and becomes a Self-Conscious Pure Being, Wisdom Incarnate, Lord of Contemplation.

Studies in the Secret Doctrine p.100-1

The building of the Temple of Solomon is the symbolic representation of the gradual acquirement of the secret wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power of splendour of the spirit in the physical world, through the wisdom and genius of the builder.

The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or Light himself – the light of the real subjective world, shining in the darkness of the objective universe.

Isis Unveiled, HPB II p.391-2

The bridge each human soul has to cross is that of Intelligent Responsibility and Sacrifice, through self-induced and self-devised efforts.

Studies in the Secret Doctrine p.102-3

"Seek O Beginner, to blend thy Mind and Soul.....seek in the Impersonal for the "Eternal Man," and having sought him out, look inward: thou art Buddha."

The Voice of the Silence p.28-9

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**(To our contributor – "thank you for tying this bouquet together!" AQ Eds.)**

## Strobic Circles by Prof. Thompson

(Our thanks to a correspondent for this article.)

These circles are referred to by HPB in the SDII 589:

"We have now to approach a mystery — the Hebdomad in nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in nature is quite natural (so we say too), and has no more significance than the illusion of motion which forms the so-called "Strobic circles." No great importance was given to these "singular illusions" when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a pre-eminent number — six concentric circles around a seventh, and seven rings within one another round a central point, etc., etc. — in this illusion, produced by a swaying saucer, or any other vessel.

We give the solution refused by science in the section which follows."

(This section is: THE MYSTERIES OF THE HEBDOMAD SDII 590)

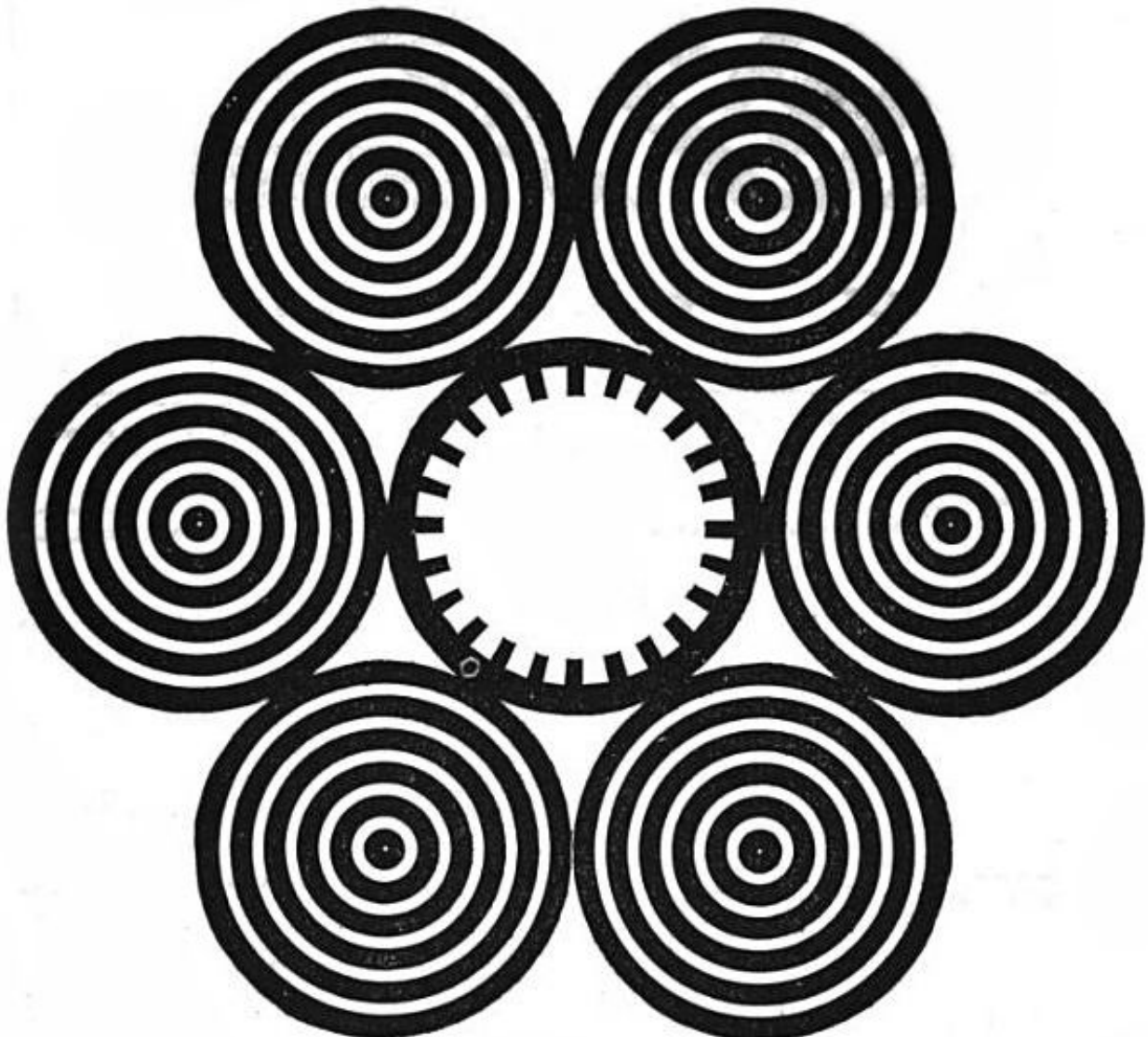
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Also from the Secret Doctrine:

"This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries.

The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus... taught that this gyratory movement of the atoms and spheres existed from eternity.

**If you want to test the illusion, cut out this image along the circle and spin on a needle in the center of the image.**



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## CORRESPONDENCE

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### *News from Haiti*

(These extracts were compiled from various emails, mostly from the Jacmel ULT in Haiti, who are at [haititheosophie@yahoo.fr](mailto:haititheosophie@yahoo.fr)

The first is from Paris with news of the closure of the old Lodge in Jacmel (see bottom), and the most recent one shows their success in getting their new Lodge – previously under construction and miraculously unaffected by the earthquake – ready in time for the W.Q.Judge Day. AQ Eds)

Sunday, March 21, 2010 (W.Q.Judge Day)

Dear Friend

I have received your \$ on Wendsday in the morning. **At 14h pm sunday 21 march we have finished to fixe the doors and we are ready for the meeting.**

Thank you for wishes and assistance.  
P.E.

16 March 2010

Dears friends

...

We spent all that we had already for the construction. **After evaluation we need about \$15,000 to complete the lodge construction.** You can send wathever you please. We count on your help and support so we can go ahead  
Special wishes. PE

Sunday, March 14, 2010

Dears brothers.

March 21, our doors will be open to commémorate the new season. It will be our first meeting at the new place, (but) while the work is not complete yet. Your assistance is helpfull. I have done my best because I want to spread the theosophical movement in HAITI as soon as possible.

Thanks to you i can continue. Wendsday i will send you a report of what i have received and spent.

Sincerely P.E.

Theosophy Company

Friday, March 12, 2010

Dear Friend

Thank you for Assistance. ... I don't want we become heavy for you. It's easely to give wat you can, because I have receive form Paris, form Philadelphia and from New York.

I have given also, because i want the projet walk quiqely. Our first meeting is for 21 march while the works vill not at the end. In a few days, i will write and send you a foolder of money about money received and spent and a map of the area of the new house of theosophists.  
Sincerely P.E.

February 15, 2010

Thank you for promishing us your support. Your help is Welcome. Our House get failures. So we cant continue to attend the associates for meetings. We want build a new place. You can send us money from Western Union. Thank you for all. P.E.

February 15, 2010 (original in French)

Google translation:

Thank you for including in those really tricky times. One of the secretaries and I have a responsibility to receive and settle the affairs of the association. Then we see the steering committee that will inform the Associate by telephone for the moment to tell them how the money will be used and have their opinion. Certainly we will move the meeting place, because we are now scattered.

**Among us, nobody died, but they have relatives and brothers killed under the rubble.**

Fraternally, P.E.

February 11, 2010 (original in French)

Google translation:

We think now of seeking new premises, or to store books. We would not like to lose or throw away. Despite our isolation in terms matereil, I have an alternative.

I have a house under construction has Cyvadier town about 4 kilometers from the city (since December when I was able to announce that this will be our next adresss).

**As if by magic, this area was more resistant to earthquake vibrations deleterious. I will do my utmost to bring it into condition.** At the time I

speak, my income is zero. The school is closed and the city mourning is complete, because two secondary institutions collapsed with many people. If there are hands stretched towards us, they could target the priority. Sending books we would be really pleasant.

Be reassured about my strength into the movement Jacmel. P.E.

10 Février 2010

Dear Friends,  
This is to inform you that the activities of the Haiti ULT have been suspended after the devastating earthquake which has damaged the ULT premises.  
Kindly inform other ULTs in the US.  
Fraternally (Paris ULT)

(from ULT Paris to: "ULT Los Angeles USA" <info@theosophycompany.org>  
cc: "ULT New York USA" <ult@ult.org>)

## Jacmel: a Preliminary Report

(This contains extracts from "Preliminary Report of the construction of the Lodge of Jacmel - from February 12 to March 17" received from ULT Jacmel HAITI, on 19 Mar 2010.

The needed budget for completing the new Lodge is \$15,000, after the earthquake, when their income dried up they have spent and raised the following amounts below.)

Expenses / items:  
Blocks, Cement, Iron 1/2", Iron 3/8", Iron 1/4",  
Sand white, Sand black, Macon, Workers, Wood  
2/4/16, Lates, Plate.  
Total Expense \$10,855

Report contributions volunteers:  
Friends from Paris, Philadelphia, Jacmel, New York and London  
Receipt \$9,855

(Donations are accepted from individuals or groups by contacting [haititheosophie@yahoo.fr](mailto:haititheosophie@yahoo.fr) or the AQ Editors at [tcc@clara.co.uk](mailto:tcc@clara.co.uk)  
The Editors were sent a detailed listing of the expenses and donations and can pass this on.)

## An Expensive Tolle?

Hi, Editors

I just wanted you to see this. I love what Eckhart says, but why would they charge so much money for events, etc.? To me, this is the wrong way to get his teachings out to people!

Hope you're well! D

**Special Opportunity to see Eckhart Tolle Live at an Eckhart Tolle TV Filming**  
[www.EckhartTolleTV.com](http://www.EckhartTolleTV.com)

Dear Friends,

Many of you have asked where to see Eckhart Tolle live in North America this year. While he is not doing what is traditionally called a 'tour' in North America in 2010, he does have a four-day filming session held three times per year. This filming is done before an intimate, live studio audience, and the content is used for the Eckhart Tolle TV project. **The tickets to these sessions are only available to Eckhart Tolle TV subscribers.** (Empahsis added, Eds.)



Dates and Location:  
April 28-29 & May 1-2, 2010  
Malibu, California, USA

Ticket Prices:  
\$375 – 2-day pass  
**\$695 – 4-day pass** (Empahsis added. Eds.)

**Magic**, White, or "Beneficent Magic", so-called, is divine magic, **devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in particular.** The smallest attempt to use one's abnormal powers for the gratification of self, makes of these powers sorcery or black magic.

*Theosophical Glossary – "Magic"*



# WISDOM IN ACTION

## The test of praise: “the hardest to stand”

We have to stand all tests alike—praise as well as blame. Oft-times praise is the hardest to stand, because it is so easily applied to the “personal idea,” while blame is easier cast aside. And the difficulty is not abated by the fact that what is said is true, in case of praise. should not be elated by praise or success, nor cast down by blame or failure, because either of these is an application of the “personal idea”—an identification of oneself with the event.

Success in doing thus is not to be had at once; it comes, first, by recognition of the right attitude, and **then by repeated applications of the “right attitude” towards every event.** As your letter shows that you know the attitude and that you make the applications, the rest must be simply a matter of time, and no cause for anything but “going on.”

You say things are not done with “supreme faith.” Perhaps not; yet “faith” is there and ever tends “supreme-wards.” Our ideal is always higher than our attainment; otherwise, there would be no progress. To have attained one’s ideal is to have ceased progress, however high that ideal may be. This must be true for all beings in a universe of infinite possibilities. It is an expansion of the ideal all the time. Your own ideal has changed, although you may not have perceived it. Being in the same direction, the change is not noticed.

Relying on the Supreme no effort is wasted, because all “creative thought” is in the right direction. One does not desire to preserve the “undesirable,” but the “desirable.” The maintenance of the desirable thought, and the cessation of the undesirable are to be aimed at.

Then again, it is well to remember that our real is registered in the “inner man”; that every effort to subordinate the lower to the higher, is, to that extent, an endeavor “to live

the life,” thus creating and fastening the “silver strings” that take the place of the “catgut.”<sup>3</sup>

All this is going on. Why? Because of our attainments, our goodness, our impeccability? Surely not. It must be “the Service of Man” with all that the term implies in Theosophy. In this age especially, it spells sacrifice from the first step, which is, as H. P. B. has said, the best means to lead our neighbor on the right path, and cause as many of our fellows as we possibly can to benefit by it.

This constitutes the true Theosophist. “The first test of true apprenticeship is devotion to the interests of another.” Theosophy was given for “the healing of nations” and must be put out in such form as to make it of practical use in daily life.

As ever, R. C.

FROM THE FRIENDLY PHILOSOPHER BY R. CROSBIE

**Next month, “the greatest of the exiles”**

### THE IMPORTANCE OF IDEAS

The market's failure was not simply a result of greed, mass myopia, or government failure, says John Cassidy, although these were all contributing factors: **“I ultimately see this crisis as a crisis of ideas, and misapplied ideas.”**

*from “How Markets Fail:  
The Logic of Economic Calamities”  
at the Carnegie think tank, NY, USA*

<sup>3</sup> This reference is to the seven principles in man – each like the “Seven Stringed Lyre of Apollo”. As Disciples we “may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL.”



**Apollo and a Lyre**

The Occultist knows how to tune his principles, his violin or ‘Lyre’ in harmony with the vibrations of color and sound, will extract divine harmony from them.

from *The Voice, The Third Fragment*. AQ Eds.