

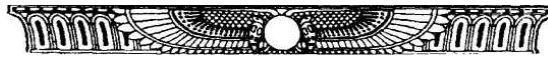
The Aquarian Theosophist

Volume X # 6 Supplement, April 17 2010

Blog: <http://aquariantheosophist.com>

Free by email from the Editors: tcc@clara.co.uk

Archive: <http://www.teosofia.com/AT.html>



The Report on the Campaign for Justice to W.Q.J - 2010

The 2010 Report on Letters to Adyar about
Justice to W. Q. Judge:

**Twenty-one Letters or Messages
from 42 People in Six Countries**

Independent students of Theosophy have been writing from several countries, since April 2006, to the President of the Adyar Society. For five years now, they have yearly celebrated W.Q. Judge's life and work for humanity while writing about him to the main Adyar leader, Ms. Radha Burnier.

In fact, the letters to Ms. Burnier are important symbols of something which is wider and creative. National initiatives and local level actions are considered of the greatest importance - in addition to the Letters to Adyar. Remembering W.Q. Judge's life and work and creating opportunities to exchange views with Adyar theosophists at various levels are valid actions at any time.

Two practical examples of the progress recently made by the idea of **Justice to Judge** were reported from Germany and the United States.

On April 30, 2010, German theosophist Ms. Sieglinde Plocki wrote from Berlin that the website of the Adyar Society in Germany now mentions William Quan Judge as one of the founders of the theosophical movement. This is a significant step forward. Sieglinde indicated the link:

http://www.theosophieadyar.de/index.php?option=com_content&view=article&id=61&Itemid=67

But Sieglinde added:

Justice to William Judge

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



"Even more: they put William Judge under the section "important theosophists" ... there could have been more to honour his work, but this - in comparison to the English language Adyar Website - is fantastic..."

The second German link is:

http://www.theosophieadyar.de/index.php?option=com_content&view=article&id=90&Itemid=100

Contents

**The Report on the Campaign for
Justice to W.Q.J - 2010.....1**

**The 2010 Letters to Adyar on
Justice and Ethics 2**

From the United States, Nicholas Weeks wrote to the editors of "The Aquarian Theosophist" on May 14th. His message reports that the Adyar Society in North America held a four-day seminar on William Judge in its Krotona Center, in Ojai, California, in April 27-30. The well-attended program was presented by Dara Eklund, Judy Saltzman and Nicholas Weeks, and its title was "**William Q. Judge -- A Devoted Life**". Such a seminar constitutes another small but significant event along the road leading to justice and ethics.

The news from Berlin and California are good examples to be followed in due time by other Adyar Societies and, of course, by their International President.

As to the Letters to Adyar themselves, their yearly rhythm so far can be somehow summarized in this way:

- 1) In 2006, six letters were sent to Adyar from four countries.
- 2) In 2007, we had ten letters, from five countries.
- 3) In 2008, eleven letters were sent, from five countries.
- 4) In 2009, we had nineteen letters, from seven countries.
- 5) In 2010, we have twenty-one letters (including one e-mail message), from six countries.

The 2010 countries and their letters are:

United Kingdom – two letters (one from England, one from Scotland);

Mexico – two letters (one of them, signed by twenty people);

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

Germany – two letters (one of them, signed by two students);

Brazil – twelve letters;

United States of America – one e-mail message.

There are 20 signatures in the letter sent to Adyar from Mérida city, Mexico. Other letters were signed by two theosophists each.

We have twelve individual letters from several different cities and States in Brazil this year.

The number of countries from which letters are sent has decreased from seven to six. Yet the movement is slowly getting strength.

In 2009, 45 people signed and sent 19 air mail letters to Adyar from seven countries.

In 2010, 42 people signed and sent 20 air mail letters and one e-mail message to Adyar from 6 countries, asking for justice to William Judge.

All of the 2010 letters and the e-mail message are reproduced below. 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.

Although there is no reported letter from Canada to Adyar in 2010, an email message from Canadian theosophist and author Ernest Pelletier was received on May 4th. It expresses Pelletier's sympathy and support for the movement.

More can be seen about "Letters to Adyar: Justice to Judge", in one of the English language sections of the site www.filosofiaesoterica.com Its direct link is <http://www.filosofiaesoterica.com/lettersadyar> One can also see texts on this subject at the blog www.esoteric-philosophy.com and at the blog of "The Aquarian Theosophist" <http://aquariantheosophist.com/>

The organizers have no short term expectations about "results". But they say:

"The law of karma never fails. Every small effort, made in the right direction, inevitably produces good results – often in invisible ways."

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

000000000000

The 2010 Letters to Adyar on

Justice and Ethics

To: tcc@clara.co.uk
Sent: Friday, May 14, 2010 7:19 PM
Subject: Judge Seminar

The Adyar Krotana ES center in Ojai, California invited some friends of Judge to give a 4-day seminar. It was well attended, with nary a (id est, no) bad vibration.

Dara Eklund, Judy Saltzman, Nicholas Weeks
Four-Day Program

William Q. Judge -- A Devoted Life

Apr 27-30
Tue - Fri 10 – 12

William Quan Judge, an Irish immigrant, attorney, occultist, teacher, and mystic, has been called “the greatest of exiles.” Despite having a difficult life with poor health and financial hardship, his tireless efforts on behalf of the Ageless Wisdom, or Theosophy, left a vast spiritual legacy. One of the original founders of the Theosophical Society, Judge’s books and many articles, in addition to his commentaries on The Bhagavad Gita and Patanjali’s Yoga Aphorisms, have been of substantial assistance to those treading the spiritual path. This program will explore the life and work of this fascinating man. Series \$35, Single session \$10

Dara Eklund, MLS, a life-long student of Theosophy, is compiler of Echoes of the Orient: The Writings of William Quan Judge. A reference librarian for over 40 years, Dara assisted Boris de Zirkoff in his research for the 15-volume Collected Writings of HP Blavatsky and prepared its index.

Judy D. Saltzman, PhD, Professor Emerita in philosophy from California Polytechnic State University in San Luis Obispo and former Fulbright scholar, is author of several articles on Hinduism and New Age religion. She is a frequent speaker and contributor to religious and philosophical texts.

Nicholas Weeks, a student of Theosophy and of Buddhism for almost four decades, helped proofread several volumes of HP Blavatsky’s 15-volume Collected Writings. He assisted in the production of the new Mahayana translation series from Kalavinka Press and also with Echoes of the Orient: The Writings of William Quan Judge.

Fare Thee Well,
Nicholas

00000000000000000000000000000000

1) From Tepoztlán, Morelos, México:

Tepoztlán, Morelos, México, April 13, 2010

Dear Radha,

This is the fifth time I write to you concerning the need for justice to William Q. Judge on the part of the Theosophical Society Adyar.

Humanity is entering a period of accelerated moral decadence: and the Theosophical Movement cannot help it, being divided since 1894 following the aftermath of the “Judge Case.”

All I want from you as a first step is that you acknowledge William Q. Judge as one of the three main Founders of the T.S.

Time is running out.

Yours affectionately and truly,

J. Ramón Sordo

La Fundación Blavatsky: Fraternidad Teosófica A.C., México.
Calle 22 de Febrero, 52, Tepoztlán, Morelos, 62525, México.

00000000000000000000

2) From Mérida, Yucatán, México:

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

13 April 2010

Dear Radha:

We are the Group of Theosophical Studies “El Sendero”, in Mérida, Yucatán, México, and are writing to you to express the appreciation that William Q. Judge inspires in all of us. Because of his exceptional life dedicated to the theosophical Cause until he died, and because his plain and clear writings representing a valuable and effective tool for our Occidental

mind to understand Theosophy. How good they are when they can reach ordinary people minds!

However, we know that the Theosophical Society in Adyar pretends not to recognize him, doesn't use his books and refuses an impartial review of the Judge-Adyar Case. We believe it has been a big mistake and it is the Theosophical Society in Adyar's duty to do justice to Judge.

Herein we solemnly and humbly make a petition to you in order to recognize the relevance of William Q. Judge for the study and teaching of Theosophy.

Very truly and sincerely yours,

1. Aida Luz Rivera Santiago
Calle 29 #247C por 34 y 36 Col. García Ginerés,
97070 Mérida, Yucatán, México
aidaluz45@msn.com

2. Ligia Vázquez Aguilar
Mérida, Yucatán, México
Ligia.Vazquez@hotmail.com

3. Eida Rosales Rivero
Mérida, Yucatán, México
roelda@hotmail.com

4. Ligia Méndez Echeverría
Mérida, Yucatán, México
manas52@hotmail.com

5. Elia María Romero Vázquez
Mérida, Yucatán, México
nastika07@hotmail.com

6. Piedad Peniche Rivero
Mérida, Yucatán, México
ppeniche@gmail.com

7. Griselda Belinda Palacios Blanco
Mérida, Yucatán, México
Tel. 122-5506

8. Víctor José Souza Paz
Calle 25 # 16A por 108B Chuburná de Hidalgo
97120 Mérida, Yucatán, México

9. Ana Lilia Rodríguez Ríos
Calle 9A #387 por 6 y 8 Col. Díaz Ordaz
97013 Mérida, Yucatán, México
ana28lilia@hotmail.com

10. Alicia Saúl Martínez
Mérida, Yucatán
Tel. (999) 987-0979

11. Emilio Antonio Couoh Hau
Mérida, Yucatán, México
Emilio_a22@hotmail.com

12. Lizbeth Figueroa Saúl
Mérida, Yucatán, México
lizbethfisa@gmail.com

13. José Luis Cerda Leal
97219 Mérida, Yucatán, México

14. Mario Humberto Campos Bencomo
Mérida, Yucatán, México
Macabe_54@hotmail.com

15. Martha Jackeline Velázquez Guevara
Mérida, Yucatán, México
marthajac@hotmail.com Tel. 943-2890

16. José Virgilio Pérez Canul
Mérida, Yucatán, México
arizeus@hotmail.com

17. Jorge Alberto Ruiz Dzib
Mérida, Yucatán, México
Tel. 987-4934

18. Delia Guerrero Prado
Mérida, Yucatán, México
deliapres@hotmail.com

19. Ma. Jesús Hernández Espinos
Mérida, Yucatán, Mexico
mespher2@hotmail.com

20. Alfredo Salas
Mérida, Yucatán, Mexico
estrumex1@hotmail.com

(All the signers live in Mérida City, Yucatán, México.)

GRUPO DE ESTUDIOS TEOSÓFICOS EL SENDERO
Calle 29 #247-C por 34 y 36 García Ginerés
97070 Mérida, Yucatán, México

3) From London, UK:

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

13th April 2010

cc Eric McGough, TS President in the UK

Dear Mrs Burnier

Remembering the life and work of William Q
Judge

We remember the life of W.Q.Judge with a
gratitude that comes from knowing a little
about the trials he endured in order to
promulgate and re-establish Theosophy in the
USA, and hope that letters like this one will
encourage others in and outside the
Theosophical Society to see his work in a new
light.

It was in New York, after H.P.Blavatsky and Col.
Olcott left him there almost alone in December
1878, that rested on these apparently slight,
worldly shoulders the fate of Theosophy in the
new continent.

Today, about 100 years after he left us the
vigorous united TS which he had set up by 1896,
we see Theosophy now struggling to regain its
proper rightful position in America – and indeed
India and Europe – where the pure ideal of
Brotherhood remains partially but not fully
applied. We wonder if the consequence of this
are the effects we see daily around us, of the
unnecessary suffering in the hearts of humanity
in so many parts of the earth, and indeed in all
of nature.

An idea of what the position could be was
given by HPB in Lucifer September 1890, where
she saw all Theosophists...

"working together for the moulding of...
thought" and
"then should we surely have advanced a
decided step in the direction of that ideal of

Universal Brotherhood, which we have set
before us as our first object."

The object was "the moulding of thought"
towards Universal Brotherhood. Its
application today is both dependent on
ordinary members who have decided that it is
the aim of realising this high ideal is worth
working for, and also dependent on the Masters
behind the movement which sustain and guide
the effort.

In the minds of serious students of Mme
Blavatsky's writings and of Theosophical history,
W.Q.J. was without any question the accredited
agent of these Mahatmas. One can say this
confidently in the knowledge of the
documented evidence from H.P.B.'s writings –
such as this one quoted before in earlier letters –
of his being "a part of herself for several aeons".

And it was just W.Q.J.'s position as an agent of
the Masters that led directly to his persecution,
coming about from his fulfilment of his Master's
wishes that he should relay his messages on to
other recipients.

So one cannot stand by and see an innocent
man's name remain blackened without raising it
to those like yourself and others who may be in
a position to bring about the needed change.

This is important not only because of the great
work and sacrifice of Judge – but yet more
importantly – that humanity can benefit from
the blossoming in the 21st century of the ideal of
brotherhood among all men.

So we write asking you to examine what can be
done to begin to give W.Q.J. the wide
recognition he previously held in fact and
deserves by virtue of our gratitude.

Yours sincerely,

Will Windham

The Garden Flat
31 Marylands Road
London W9 2DU
020 7289 0512
fax 08717 502 714 wfw@clara.co.uk

4) From Edinburgh, Scotland, UK:

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

Sunday 11th April 2010

Dear Mrs Burnier

On Mr William Judge and his writings.

In the Key to Theosophy, under the title of "The Future of the Theosophical Society" HPB recorded "... if the TS survives and lives true to its mission through the next hundred years... the earth will be a heaven in 21st century in comparison with what it is now!"

This student of Theosophy, along with many other students, recognise that this earth, in the year 2010 is far from being "a heaven."

So how can WQJ help?

Turning to "The Voice of the Silence" p 54:

"Of teachers there are many; the MASTER-SOUL is one Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in ITS."

Any student of Theosophy if he goes to 'The PATH', edited by W.Q.Judge before his passing away on March 21st, 1896 will readily admit that WQJ was at least a teacher of Theosophy (if nothing more) as recorded by HPB.

This student endorses as truly correct what Mr Robert Crosbie has said:

"W.Q.Judge's articles will be found to contain "alphabet, grammar and composition" or in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe – absorb – the spirit of them

and become an exponent who is at once deep, simple and convincing."

Also Robert Crosbie reminds us that "the point of view from which we regard things determines the kind and quality of action."

Allow me to place before you some words by WQJ:

1. "Any sincere member in any town can help the Theosophical Society and benefit his (fellow-men) townsmen. It is not high learning that is needed, but solely a devotion to humanity, faith in the Masters, in the Higher Self, a comprehension of the fundamental Truths of Theosophy, and a little, only a little, sincere attempt to present those fundamental Truths to a people who are in desperate need of them. That attempt should be continuous."
2. "Do your duty, looking for light; there alone – no matter where your body is – can it be found."
3. "Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of progress and do the best you can."
4. "Hope is the sister to Patience, and they together are the god-mothers of Right Living."
5. "Man is a thinker, and by his thoughts he makes the cause for woe or bliss, for his thoughts produce his acts."
6. "Cast all doubt, all fear, all regret aside and freely take of the truth what you may contain."
7. "Cast no one out of your heart!"

Sincerely,

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

5) From Lisbon, Portugal:

Mrs. Radha Burnier
International Headquarters,
The Theosophical Society
Adyar,
Chennai, 600020 INDIA

Lisboa, Portugal, April 13, 2010

Dear Mrs. Burnier,

I have been a student of Theosophy since 32 years ago. I'm the director of the quarterly magazine "Biosofia", which develops a holistic approach to life and culture, and in every edition publishes various articles on Theosophy. It is in its 11th year of publication now, with 5,000 copies. I am still a member of the Theosophical Society (Adyar), although I suspended the payment of financial contributions since I do not agree with various decisions taken.

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

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

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

Truth and Justice are touchstones in Theosophy. H.P. Blavatsky showed this clearly enough. It is a consensus today that Judge was a remarkable theosophist, and the victim of an unfair judgement. Even Colonel Olcott and Mrs. Annie Besant, who had the conflict with him,

recognized the noble character of W.Q. Judge and privately admitted (a fact which is now public) that their position taken by them in 1893-95 with regard to him was wrong.

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

Fraternally yours,

(José Manuel Anacleto)

6) From Aveiro, Portugal:

(A letter signed by two persons)

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

Portugal, April 13th, 2010

Dear Mrs. Radha Burnier,

Fraternal Greetings.

We respectfully write to ask you to promote a fair investigation about 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.

There is a clear relationship between the vitality of the theosophical movement as a whole and the ability to maintain an open and frank criticism on poorly understood aspects of its History.

The "Case Against Judge" remains an open wound in the Theosophical Movement, and 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.

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.

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"?

If we don't want to fall into ethical relativism -- according to which, under the disguise of "freedom of thought", rumours and falsehoods have the same value as facts and truth -- we must not fear truth, even when it may be painful. The New Testament says, in one of its several theosophical teachings:

"The truth shall make you free" (John, 8, 32).

Mrs Burnier, you know that we are living in times of crises – planetary crises. You know the modern Theosophical Movement was established by the Sages of the Himavat to be a beacon of Truth and Hope in these days of Kali Yuga.

Never as today Theosophy was so necessary to provide guidelines for action, to provide solutions in several areas of human activity. Theosophy must be a firm and clear reference to real progress. For that to happen, we need to look at what is truly essential: Truth. This is our first duty.

You are in a unique position to promote reconciliation with the truth and justice. If, together, we can learn from the mistakes made in the past, I'm sure we will be, once again, ready 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. 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

7) From Berlin, Germany:

Berlin, April 13, 2010

Dear Mrs. Burnier, dear Leaders of Adyar Society,

Hope is essential for our life, hope and love, and respect and duty, especially towards those great human beings, who helped us to find the path to eternal truth and wisdom, even if this meant sacrifice for them. William Quan Judge was such an outstanding example for a true life full of compassion, always giving his utmost for the Great Cause. He cannot be honoured enough, not as a person – as he would have rejected that as personal worshipping, unworthy for a true worker for the Cause - but as a teacher, a great teacher, whose many articles and books are today as up to date, as they were at his time. And of course he was an example for how a theosophist should act in nearly all aspects of life. His biography gives more than evidence for this.

On your homepage www.ts-adyar.org/content/early-history#The_Society_is_Founded you again mention only "two Founders", and I must strongly protest against this. No: They were three founders! One of them was William Quan Judge! You cannot change history by cutting out facts. This equals to giving out lies to the public, which cannot be your intention. Please do think about that and have it corrected. I am confident, that you have the strength and honesty to do so.

Just remember, please: One basic lecture, which Theosophy teaches is, that it is our duty never to give up when we are striving for justice, especially if it is for somebody, who cannot defend himself. We will therefore never give up to request justice for William Quan Judge.

Please, clear the "Judge Case" *openly* and restore William Quan Judge's reputation.

May I also again just remind you and the officials of Adyar Society, that you 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 and by this strengthen Theosophy worldwide. Is this not our common objective? I respectfully 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. We are all waiting for this important step into a better future, a step which would be most cordially welcomed by all of us.

A clear thought and mind, a better understanding of our own history is needed. Let these changes be for good for the Theosophical Societies with the help of justice and straightforwardness among Theosophists as well as among Theosophical Societies - justice once and for all for William Quan Judge, one of our beloved teachers, whom we are deeply indebted with gratitude.

With best regards, hoping for your understanding,

Yours,

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

DIE THEOSOPHISCHE GESELLSCHAFT -
ARBEITSKREIS UNTERLENGENHARDT

- LOGE SÛRYA.

8) From Giengen, Germany:

Die Theosophische Gesellschaft - Loge Padma

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

Giengen, 09.04.2010

Dear Mrs. Radha Burnier,

Since four years we are writing letters to you, declaring that we are not agreeing with the situation concerning Mr. William Quan Judge. We know that there is a large number of members from different branches of the Theosophical Societies around the World that are also bothered about the unsolved situation, which cast shadows over this important researcher. It is Madame Blavatsky herself, who gave us a hint about the quality of Mr. Judge's character and his mission for the Theosophical Movement, as she issued the following order:

"As Head of the Esoteric Section of the Theosophical Society I hereby declare that William Q. Judge of New York, US., in virtue of his character as a Chela of thirteen years standing and of the trust and confidence reposed in him, is my only representative for said Section in America and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. ... Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society..."

These we can read in the Book *Damodar and the Pioneers of The Theosophical Movement*, published at *The Theosophical Publishing House, Adyar*. For the fact, that these words were spoken by Madame Blavatsky, we should recognize the important position and devoted loyalty of this pioneer of the Theosophical Movement in America. This is the reason why we want to ask you to please to open the archives and search for proofs to clear the so called Judge-case and find real justice for William Quan Judge.

Best wishes,

Ralph and Gianina Kammer
89537 Giengen
Leipziger Str. 31
Germany

9) From Ijuí, RS, Brazil:

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

Ijuí city, RS, Brazil, 13 April 2010

Dear Mrs. Burnier,
I belong to a group of theosophical students since more than one year ago, and 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 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

10) Porto Alegre, RS, Brazil:

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

Porto Alegre, Brazil, 13th April 2010.

Dear Ms. Radha

Fraternal Greetings.
As a student of Theosophy, I write to you once more in order to ask you to re-examine the "Case against William Q. Judge", so that Justice and Truth can be restored and established. We see no reasons why the Truth should be avoided as to the history of the theosophical movement. We know there is no religion higher than truth.
What we suggest is simple. One of these two steps is enough:

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

Ms. Rejane Tazza
An associate of the United Lodge of Theosophists, ULT.
Rua Felicíssimo de Azevedo, 430 apto 701
90540-110 - Porto Alegre- Rio Grande do Sul – Brazil

11) From Campinas, SP, Brazil:

April 13th, 2010

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

Mrs. Burnier,

On W. Q. Judge's birthday time, it is an appropriate opportunity to confirm to the Theosophical Society - Adyar the significant importance of William Q. Judge, due to his fundamental and valuable work, which unfortunately received very harmful effects from an injustice done in 1894, when he was wrongly accused of misusing the name of the Mahatmas, affecting his personal image and work up to this date.

As a student of teachings given by the Masters and the founders of the T.S. as well as a student from the recently created Lodge of the United Lodge of Theosophists for Brazil and Portugal, I clearly understand we have always to look for truth and justice, all the times - past, present and future; we remember W. Q. Judge's life as a creative energy of great significance, through his willingness and valuable work to the Theosophical Movement with H.P. Blavatsky, Mr. Olcott as well as many other good theosophists.

His laborious and productive life - as well as his profound literature - already provided strong and significant lessons to many people, which mean that his thoughts are still teaching the most important theosophical points of view, up to this date, on several places all over the Brazilian country and on many other countries

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

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

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:

"... Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted...".

(-From "Aphorisms on Karma", A Study in the Law of Universal Equilibrium, William Q. Judge-).

Our best wishes are: growing and empowering efforts toward the Justice and Truth.

Yours sincerely,

Milton P. Mendes

An Associate of the United Lodge of Theosophists in Brazil

M. P. Mendes

R. Luzitana 707, a.1001

Centro 13015-121 Campinas (SP), Brazil.

12) From Vila Velha, ES, Brazil:

Vila Velha (ES), Brazil, 13 de Abril de 2010

Dear. Ms. Radha,

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

Only truth provides justice and justice makes fraternity possible.

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

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

Justice! Justice!

Fraternally yours,

Celina de J. M. Cardoso

An Associate of the United Lodge of Theosophists, ULT

Postal Address: Rua Dom Jorge de Menezes, 69
Praia da Costa, CEP 29.101-025 Vila Velha, ES,
Brazil.

13) From Florianópolis, SC, Brazil:

Mrs. RADHA BURNIER,

International President,

THE THEOSOPHICAL SOCIETY INTERNATIONAL,
ADYAR, CHENNAI 600 020, INDIA.

Florianopolis, Santa Catarina, Brazil, April 13th, 2010.

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,

Valmir Gentil Aguiar

Address:

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

14) From Florianópolis, SC, Brazil:

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

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

Dear Mrs. Burnier,

Greetings.

I would like to make a respectful and brotherly suggestion: that you follow the example given by Mr. N. Sri Ram, with regard to William Judge.

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

I ask you, therefore, to think about the possibility of re-examining the so-called "Judge Case", in which one of the three main founders of the theosophical movement was unjustly accused

by Annie Besant of having forged messages from the Masters.

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

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

Looking forward to hearing from you,

Faternally yours,

Mr. Régis Alves de Souza
Av. Trompowsky, # 266 – Apto 21 - Centro
CEP 88.015-300 - Florianópolis, SC, Brasil.

15) From Brasília, DF, Brazil:

Brasília, April 13th, 2010

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

Dear Mrs. Burnier,

As a theosophist, member of the United Lodge of Theosophists, and of the first Brazilian Lodge of the U.L.T., I come to ask for justice to William Q. Judge.

William Judge was an honored and dedicated theosophist, and remained faithful to the teachings of Helena P. Blavatsky and the Mahatmas who inspired the theosophical

movement until the end of his life, in 1896. He was a pioneer of the modern theosophical movement, a co-founder of the Theosophical Society, and his writings show a clear understanding of the doctrine. He tirelessly worked for the theosophical cause. The unfortunate event that raised doubts about his credibility, back in 1894, should have been properly clarified then. Such did not happen, and this pending issue remains to be correctly approached - either by showing proofs of the accusation he was condemned for, or definitely clearing him from the accusation.

The theosophical movement benefits from diversity. The United Lodge of Theosophists, founded by Robert Crosbie, a close friend and collaborator of William Q. Judge, has been divulging theosophy in the world for 101 years now. Unity is a reality every sincere theosophist understands, and diversity can co-exist in unity, as long as there is mutual understanding, good will and respect for truth. As a member of U.L.T, I understand it is possible for the many theosophical associations throughout the world to work for this true unity, which does not imply homogeneity, but encompasses diversity and truthfulness. There is no real unity when pending issues, and their Karmic implications, are still casting their shadow on the present.

Questions of the past must not be left behind until they are correctly clarified under the light of truth. It is an inconsistency that a matter that was not completely elucidated is denied further considerations, on the basis that it belongs to the past, by a Society whose utmost goal is expressed in the premise "There Is No Religion Higher Than Truth".

A reconsideration of the process through which Mr. Judge was unjustly accused would show the world that the ST Adyar cares for truthfulness, and is willing to prove it. On this April 13th, when Judge's birthday is celebrated, I respectfully ask for the public recognition of his innocence.

Faternally,

Martha Vieira
HIGS 714 Bloco S Apt 103
CEP: 70380-769
Brasilia, DF, Brazil

16) From Brasília, DF, Brazil:

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

Brasília, April 13th, 2010.

Dear Ms. Burnier,

Fraternal greetings.

We have now arrived to the fifth year of open letters sent by students from different countries asking you - the present leader of the Theosophical Society (Adyar) - to re-examine your policy with regard to one of the main founders of the theosophical movement, William Q. Judge.

You were kind enough to answer some of the letters written since 2006 and we thank you for that. We hope some time in the future - if not right now - you will take a new step towards acceptance of truth and will adopt a correct feeling of respect and gratitude for him who remained loyal to H.P. Blavatsky and to the Masters till the end of his life.

One can understand, though, this is a difficult step for you to take.

Truth is often not "politically correct". Facts are not always easy to face. To admit that Judge was loyal to the Theosophical Cause would probably make many people realize that Annie Besant was working under a delusion. It could make most Adyar Society members finally understand that while William Judge preserved true theosophy, Besant prepared a failed "New Christ and Avatar" in the form of Mr. Jiddu Krishnamurti, with the blessings of the Catholic Church of Adyar. Such a church was made for that special occasion and according to the detailed instructions coming from false Masters who were themselves carefully fabricated by the fertile imagination of Adyar leaders.

The attempt to deny the existence of the past - or its influence over the present and future - is understandably a form of loyalty to the corporation and to its past leaders. But you will agree that the motto of the movement is not **"There is No Truth Higher Than the Interests of Our Society"**.

Both the motto of the movement and the Law of Nature say instead that **"There is No Religion (or Society, or Corporation) Higher Than Truth"**.

Once the political reasons to promote injustice against William Judge cease to exist, why not admit the truth and open Adyar's Archives as to the "Case Against Judge"?

It would be also interesting to see how previous Adyar leaders "communicated" with the Masters with regard to the coming of Christ and how those messages and dialogues were indeed forged.

One can reasonably expect that the Adyar Archives still preserve interesting documents which will help enlighten and explain important aspects of Theosophical Movement's History. Forgery, indeed, is something to get rid of - through the right kind of understanding -; and the mistakes of those who were responsible for forgeries should not be hidden by "institutional silence".

As you know, everything is inter-related in the universe. Past, present and future are inseparable from each other, according to Theosophy.

Learning from past mistakes liberates us to better act in the future.

Best regards,

Carlos Cardoso Aveline
Caixa Postal 5111,
Agência Brazlândia
CEP 72.701-970 Brasília, DF, BRAZIL.

17) From Rio de Janeiro, RJ, Brazil:

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

Rio de Janeiro, Brazil, April 13th, 2010

Dear Mrs. Burnier,

I started studying Theosophy a short time ago.

I am part of a group of Brazilian theosophists who study theosophical literature, including books and articles written by William Q. Judge. Reading what he has written, one finds that his words inspire us to build better relationships with others, and to develop good qualities as charity and brotherhood.

William Q. Judge was one of the original founders of the Theosophical Society. He is the author of extraordinary books and writings of high quality, in line with the original theosophy as taught by Helena Blavatsky and the Mahatmas who inspired the creation of the theosophical movement. Furthermore, Judge's whole life was dedicated to serving the theosophical cause.

I am aware of the injustice that has been committed against Mr. Judge since 1894-1895.

Dear Mrs. Burnier, perhaps you should help making justice to W. Q. Judge, one of the founders and leading figures of your own institution. With this, all Theosophical Movement would get stronger.

"There is no religion higher than truth".

Best wishes,

Ms. Lidia Bravo
Rua Barata Ribeiro, 74/611
CEP: 22011-002
Copacabana - Rio de Janeiro (RJ) - Brazil

18) From Rio de Janeiro, RJ, Brazil:

Rio de Janeiro, April 13th, 2010

Dear Mrs. Burnier,

I'm a young student of Theosophy from Brazil and I knew about William Judge five years ago. Gradually I read some of his texts and found out his important support to the Theosophical Movement and his devotion to the truth.

Also I know about The "Judge Case" and I think that is important to see the truth about William Judge and to recognize his honesty and his participation as one of the Theosophical Movement's founders.

So, I hope you as a International President of the Theosophical Society you can open this discussion and makes justice about W. Judge.

My best regards,
Mr. Anderson Silva.

19) From Nova Era, MG, Brazil:

April 13, 2010 , Nova Era city, MG, Brazil

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

As a student of Theosophy and an associate of the United Lodge of Theosophists (ULT) in Brazil, I ask you, please, to make a re-examination of the "Case against Judge" so that the way can be opened to truth to be known.

Just as day comes after night, acknowledging past mistakes will make it possible to heal the theosophical movement which got fragmented after a veil of lies covered truth. It is but fair to point out the importance of the valuable and tireless work developed by William Q. Judge for the theosophical movement.

We hope, then, that you will take action as soon as possible regarding this matter.

Fraternally yours,

Ms. Regina M. Pimentel de Caux
R. Oscar de Araújo, 79 – Bairro Centenário
Nova Era – Minas Gerais - Brazil

20) From Belo Horizonte, MG, Brazil:

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

April 13th., 2010.

Mrs. Radha Burnier,

As a student of Theosophy I learn and I am very grateful - every day a bit more more - to William Q. Judge. In colloquial language, his writings lead us in Theosophical literature in a gradual and smooth way.

Right now, an online group of which I belong is studying his work "The Ocean of Theosophy" in chapters, presented twice a week. More than 200 members have read the study, exchanging ideas, questioning or just expressing their learning towards the new knowledge. It has been a valuable study for all.

Theosophy teaches us to always act with the truth, even if this bother and it is difficult to accept. Considering the practice of such teachings I speak respectfully to your attention, asking to reopen the case of William Q. Judge, in order to clarify pending doubts on his name.

The Theosophical Society in Adyar has at hand the chance to rewrite this page of history - and there are many students waiting for this gesture.

This gesture - bringing Justice to Judge's name - will be entitled to his own motto of the Theosophical movement - "There is no religion higher than Truth".

Sincerely,

Arnalene Passos

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

21) From the United States of America:

(An e-mail Message to Adyar, dated May 5th, 2010)

From: Steven Levey leveysteven@gmail.com

To: intl.hq@ts-adyar.org

date: Wed, May 5, 2010 at 9:25 PM

subject: Carlos Aveline and William Quan Judge

Dear Ms Radha Burnier,

The following is a letter I sent to Carlos Aveline in response to his recently published report regarding the Righting of William Quan Judge's record as compatriot of Helena Blavatsky and fellow Chela of the Mahatmas. Carlos has been a friend for years and I know how he left Adyar to clearer sense of the Messenger's message in ULT. I have also sent a letter in this regard to you a couple of years ago.

Perhaps, in your eyes, there seems a bit of presumption in this statement and my letter to Carlos, given the stance I've taken. But, perhaps a little direct speech is required as you surely seem bent on ignoring all else. Of course this can only work against you and Adyar in the long run, or perhaps has already. Karma, as you know, is the great equilibrator and all of us suffer for our blindness, and especially for that which is self-imposed.

000000000000

(Follow on email to CCA)

Hello Carlos,

I hope you are well and I must say, you are the spearhead for a wonderful drive for W.Q.J.; what he stood for and in fact what (no doubt) he still stands for.

However, please keep in mind that even though the leaders of the Adyar movement seem implacable, what must be a most amazing being-W.Q.J., I'm sure moves on in his work to do the very thing Adyar insists he did not and for folks such as them, I'm sure he keeps on.

What an odd irony that such a one as Judge, as Krishna in the Gita, came when philosophy and truth are at their lowest in our culture; brings Theosophy to the masses such as Adyar, who then deny his work, while calling themselves Theosophists. But, this is not the first time in our wonderful history that this has happened to "orphan humanity" and in fact it is this very denial which constitutes and peoples our Orphanage.

Still it is the way things are. And this Orphanage can only be emptied by those who built it. Of course, it might help to think that this little self made orphanage, called Adyar, will (by Karma) simply, in their denial, be exempt from that which they call themselves. And in doing so, simply wither, as other branches have and more will probably follow in time, until the Tree is free and strong.

In my mind, you are therefore, most probably working to free those with self imposed binders, but I think that you ought not be worry about W.Q.J. His work had to be with opened eyes and surely he isn't surprised by Adyar's stance. Such as he work with no expectations, just do the work from cycle to cycle.

Steve

000000000000

On Wed, May 5, 2010 - Carlos Cardoso Aveline <cardosoaveline@gmail.com> wrote:

Dear Steve,

Thanks a lot for your kind insights. Good to know you are in sympathy with our efforts.

We fully agree. No doubt, we do not defend HPB for her sake. We do not defend WQJ for his sake. We defend the founders for the sake of the movement, and for the sake of mankind, which needs the authentic teaching. And the teaching is not theirs, but universal.

On the other hand, of course, a little bit of loyalty towards the source of our learning - and some ability to defend it from unjust attacks - should be part of our daily life.

Best regards, Carlos.

000000000000000000