



ways and dimensions. In order to have a correct view of the future, we all must live and act according to universal principles such as truthfulness and ethical responsibility.

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-two letters, from seven countries.
- 7) In 2012, twenty-one letters, from eight countries.

The 2012 countries and their letters are:

**Greece** – One letter from Athens;

**United States of America** – One letter from Philadelphia;

**United Kingdom** – Three letters (two individual, one collective);

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

**Germany** – One letter from Berlin;

**Mexico** – One letter from Tepoztlán, Morelos;

**India** – One letter from an Indian student, during his visit to the USA;

**Brazil** – Ten letters from various States and cities.

There is a yearly renewal in the effort; some letter-writers persevere, others take part of the chain of letters for one year or two. All letters make a difference for the better, no matter when or from where they were written.

In 2011, 46 people signed and sent 22 air mail letters to Adyar. In 2012 the number dropped to 27 people and 21 letters. This was because, unlike the two previous years, now there was no collective letter from Merida city, in Mexico. Our friends from Merida city said all they had to say so far. Their active support was significant. It remains a part of History.

On the other hand, in 2012 a six people, collective letter was sent for the first time from London. Each year more people around the world know about the effort and read the articles and discussions that express it. In 2012, various letters were published as independent articles in the websites [www.TheosophyOnline.com](http://www.TheosophyOnline.com) , [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com) and [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) . They have also been circulated online around the theosophical world.

In late February, the **Theosophical Encyclopedia**, edited by the Adyar Society in the Philippines, published an article on W.Q. Judge's life which constitutes a significant step in the worldwide awakening to Justice. It is reproduced in the present edition.

While all of the known 2012 letters are presented below, the present report includes only the letters whose copies have been sent to us and whose publication has been authorized by its authors. At least one email message to Mrs. Radha Burnier was sent this year asking for Justice to Judge. The organizers received a copy of it. It was shared in Portuguese language at the e-group **SerAtento**. Its author, who lives in São Paulo city, said he preferred to remain

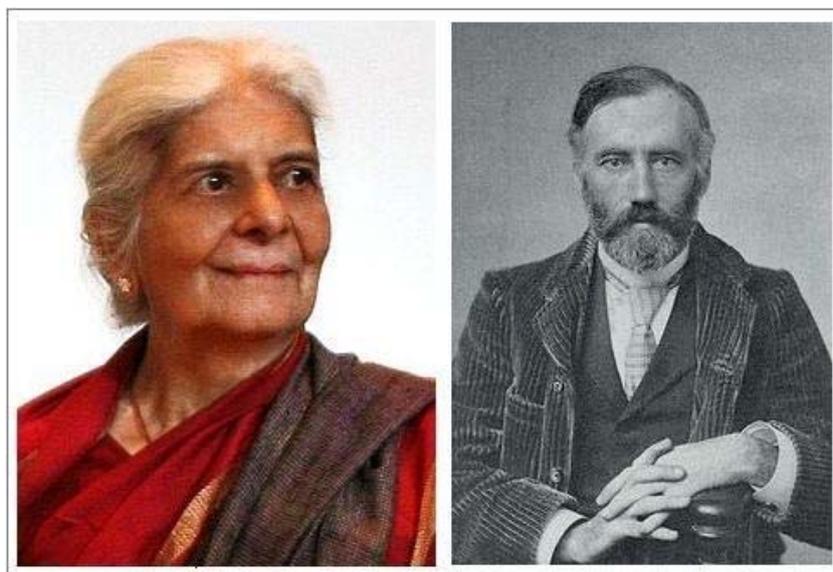
publicly unnamed and to have his email message excluded from the present report. The message makes a reference to esoteric aspects of Adyar TS's life.

The organizers have no expectations about short term "results". They know that these seven years are but the first phase of a beginning. They also know that the law of karma never fails: every small effort, made in the right direction, inevitably produces good results - often in invisible ways.

More about **Justice to Judge** can be seen in special sections of [www.TeosophyOnline.com](http://www.TeosophyOnline.com) and [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) , and at the blogs [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com) and [www.TheAquarianTheosophist.com](http://www.TheAquarianTheosophist.com) .

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## The 21 Letters to India Sent in 2012



Radha Burnier and William Q. Judge

### 1) From Athens, Greece

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

(April 2012)

Dear Mrs. Burnier,

I am participating in the effort of reinstating William Q. Judge in the Theosophical Society. I wish and hope that will give the final solution to the great injustice done against that

significant co-founder, for a whole century now. The founders laid the foundations of the Theosophical Movement, something we should all appreciate and respect. The Movement came true after the Masters' of Wisdom determination and will for it to become the basis and cradle of the universal religion of the future. To that end, harmony off-spring of justice, will have to prevail once again among the theosophical societies regardless of personal positions and opinions. In the case of Judge there is a pending matter of justice not duly rendered him, a matter which impedes the implementation of the motto "human brotherhood". If that phrase, which glorified the Theosophical Society, is not put to practice, how can T.S. continue to exist?

As it is said, "The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. Theosophy, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe ... ; The Society can ... never presume to call itself its concrete vehicle so long as human imperfections and weaknesses are all represented in its body ..." (William Judge, in his article "**The Theosophical Movement**")

The Society was founded at the instigation of the Masters with a sublime object in view: the salvation of the whole human race by a 'popularization' of their teachings". The 21<sup>st</sup> century wind of renewal sweeps away anything not in tune with the Master's instigation; anything that has so far prevented the dissemination of the theosophical edifice owing to bureaucracy, policies and putting to silence the founder's tremendous work and effort.

As the times change, and as the great underlying spiritual movement compels such alterations, I would kindly ask you to join the flow of renewal.

**Aspasia Papadomichelaki**

United Lodge of Theosophists, ULT, in Athens, Greece.

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**2) From Berlin, Germany**

DIE THEOSOPHISCHE GESELLSCHAFT  
- ARBEITSKREIS UNTERLENGENHARDT -  
LOGE SÛRYA

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

Ltg.:  
Sieglinde Plocki  
10589 Berlin  
Taurogener Str. 17  
Deutschland

Berlin, April 28, 2012

Dear Mrs. Burnier, dear Leaders of Adyar Society

Another year has passed and it is high time to recall our duty to clear the "Judge Case" openly and to restore William Quan Judge's reputation.

May I again just repeat and remind you and the officials of Adyar Society, that you, Mrs. Burnier, are holding the key role your hands to now 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.

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 and already a fact in several cases! One important step in strengthening this direction is giving justice for William Quan Judge, and giving him the credits for his works which he deserves.

With very best regards and full of hope for a better future



Sieglinde Plocki

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### 3) From Massamá, Portugal

Mrs. Radha Burnier,

Portugal, 13 April, 2012

Fraternal Greetings

Recently I knew of the existence of the Portuguese-Brazilian movement, ULT. Its function is to restore the Original Theosophy, an ideal that I care about greatly, as I study theosophy for several years now. I asked my submission to this organization and it was granted.

So, I vehement join my voice with my student brothers of Theosophy all around the world, to re-open “the case against Judge”, in a way to pay justice to a great theosophist, by the reasons already exposed by others students of Immortal Wisdom.

Hoping this way to make justice to one of the founders of the Theosophical Society in 1875, to whom nowadays the students of the renew Theosophy on the 19<sup>th</sup> Century owe so much.

Fraternally yours,

Rosa Maria Oliveira  
Av. Azedo Gneco, 26 – 6º D,  
2745-725 Massamá, Portugal

## 4) From Porto Côvo, Portugal

Mrs. Radha Burnier  
The Theosophical Society, Adyar.

Portugal, April 11th, 2012

Dear Mrs. Burnier,

I write to ask for the end of a historical error against William Judge. Re-examining or re-opening the so-called "Case Against Judge" is fundamental for that truth to be restored.

We know that W. Judge devoted his life to the Theosophy and to Theosophical Movement in a perfect way. His work is of great importance to any student and helps make the access to the authentic theosophy possible to all.

The recognition of the past mistakes will allow the cure and the maturation of the Theosophical Movement. The declared theosophical principles must be expressed through deeds.

I hope you take the correct action.

Fraternally yours,

Ms. Joana Maria Pinho  
Rua Cândido da Silva, 53B  
7520-437 Porto Côvo, Sines, Portugal

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## 5) From Aveiro, Portugal

Dear Mrs. Radha Burnier,

Portugal, April 11th, 2012

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 in 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 pages of "The Theosophist":

***"Do we simply think as everybody does, or do we have the courage to do what is right is an important question."*** (The Theosophist, Vol. 132, nº7, April 2011, p.6).

We sincerely think you will do the right thing.

Faternally 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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## 6) From Tepoztlán, México

Ms. Radha Burnier  
The Theosophical Society, Adyar.

Tepoztlán, Morelos, México, 13 de April, 2012

Dear Radha

This is the seventh letter I write to you in defense of William Q. Judge. Being the seventh, it represents the end of a cycle and the beginning of a new one. So far it has been a time of missing opportunities.

We know that what we demand is just and sooner or latter it will be accomplished. It concerns the future of the Theosophical Movement: Theosophical Societies and Theosophical Lodges in the world. The Theosophical Movement could be working in unity and harmony with each other. This is our goal.

Only the Adyar Society does not recognize William Q. Judge as one of the tree main Founders of the Parent Theosophical Society of New York. Do you have any logic reason for that?

Yours affectionately and truly,

J. Ramón Sordo

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

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## 7) From an Indian Student Visiting the USA

Dear President of the Theosophical Society,

April 2012

Although Mr. W. Q. Judge, one of the original founders of the Theosophical Society, does not find mention among members of the present T.S. we at least request to sample one or two of his writings just to check whether they are in accord or in variation with the teachings of H. P. Blavatsky, the agent of the Masters:

1. "The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood without which the very highest progress in the practice of magic turns to ashes in the mouth.."

("Theosophical Articles" by W.Q. Judge, Vol 2, pp. 569-572).

1. "That which ye sow ye reap." In some sphere of action the harvest will be gathered. It is necessary that the man of action should realize this truth. It is equally necessary that the

manifestation of this law in the operations of karma should be clearly apprehended. (“Karma” by W.Q. Judge).

Whichever book or article of Mr. Judge you may happen to read it will be found that there is no variation whatsoever in his writings from those of H.P.B. or the Masters.

On this ground alone it will be only fair to accord to Mr. Judge the same standing as accorded to other teachers of Theosophy.

Let not the political happenings of the late 19<sup>th</sup> century become a cause to prohibit his writings from the Theosophical Society’s literature.

Sincerely,

B. D. Munshi  
139, Camp,  
Belgaum – 590 000  
India

[B.D. Munshi lives at 139, Camp, in Belgaum, India. This letter, however, was written and sent during a visit of its author to the United States.]

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## 8) From Philadelphia, United States

To Mrs. Radha Burnier  
International President,  
The Theosophical Society, Adyar

April 7, 2012

The time has come once again to express in words the gratitude constantly felt for one of the great teachers of Theosophy in the history of the Modern Theosophical Movement, William Q. Judge (W.Q.J.). However, gratitude is not just a sentiment. It is a fundamental law. It is the operation of justice. It is the reaction due to others who have performed acts of sacrifice for us.

The law of sacrifice and gratitude is mirrored by sentient beings in all departments of nature in a manner appropriate to their degree of consciousness. Only human beings, possessed of self-consciousness, are capable of tracing the lines of cause and effect that have led to the favorable state of their current conditions and choose to act in a self-induced and self-devised way to repay their debts to those to whom they owe so much. Only human beings possessed of free-will, can choose to ignore their duty to others. Karma repays, with unerring justice, the acts of those who work with nature to restore harmony and balance or work against the forward progress of nature. It is not necessary for any Theosophist to judge another. Nevertheless, for those who would call themselves Theosophists, it seems that it would be in our mutual best interest to strengthen and practice the virtue of gratitude so that we may make progress in our united effort to perform a true service to humanity, without invoking any karmic obstacles.

In “The Voice of the Silence” it is written: “Of teachers there are many; the Master-Soul is

one, Alaya, the Universal Soul.” The rays of the spiritual wisdom and influence inherent to that universal principle can illuminate the receptive heart and mind. These self-evident initiations may come in a flash of intuition and conscience, a dream, or through the words of another human being. There are many teachers of soul wisdom, so in expressing and demonstrating gratitude to one of them, such as W.Q.J., the object of gratitude is not only for the individual personality, it is primarily for the vital spiritual lessons that came to us through that personage.

To neglect or ignore gratitude and justice regarding that individual’s service to us is equivalent to being unjust to the wisdom that is the source of their inspiration. Can we remain receptive and deserving of more spiritual instruction and influence if we do not show gratitude for what is already received? Of expressions of gratitude and justice there are many, but the intent of them is one. The ways and means may vary with the Theosophist; however, the purpose is to be just to the teacher of wisdom. It is timely for us to remember how and why every Theosophist living today has a debt of gratitude and justice to W.Q.J.

During the birth and infancy of the modern Theosophical Movement, he was a teacher of vital lessons for all Theosophists of that generation through the example of his life and in the words of his numerous letters and articles. They set a tone, established a tendency, and lit a small flame of awareness that if followed by more Theosophists of that day would have kept the Theosophical Society safe from its subsequent errors and failings.

For Theosophists living today, the only real failure would be to repeat these errors and give up trying to correct the errors of the past. Nevertheless, there were a few Theosophists from different Theosophical organizations who learned the vital lessons he taught and kept the link unbroken. Whatever success the Movement has today and whatever integrity and adherence to the lines laid down by the Great Founders of the Theosophical Movement exists today, it is due in part to the individual and collective efforts of students from Theosophical organizations all over the world who learned these lessons directly or indirectly from the life and writings of W.Q.J.

It is beyond the scope of this letter to go into the historical significance, meaning and application of all these lessons. It is enough to highlight some of these vital lessons for the benefit of others.

1. Preserve independent devotion to the cause of Theosophy while remaining united in brotherly thought and feeling with all other organized associations and methods of Theosophical work.
2. Remember that success gradually comes by persistent effort that does not yield to external and internal conditions and from the endurance of suffering and personal injustice.
3. The true service of humanity is to offer a path of hope by investigating and promulgating the truths that reveal the meaning and fact of universal brotherhood and the spiritual condition of the human being.
4. Disseminate the fundamental principles of Theosophy pure and simple without becoming dogmatic. These principles, along with practical application of them, are the unassailable basis of unity in the Movement.

5. The right motivation for the aim and purpose of our work is the unselfish desire to work for the benefit of others.

Some Theosophists choose to show gratitude and justice toward W.Q.J., a teacher of these vital lessons, by emulating the example set and spreading broadcast a correct understanding of the teachings of Theosophy pure and simple that may be found in his writings. Others fulfill their debt of gratitude by calling for justice when the teacher has been slandered or misrepresented. A few theosophists, such as you, are in a unique position to help correct the misconceptions regarding W.Q.J. and thereby contribute greatly to the unity and progress of the Movement in our times. All these methods of gratitude and “Justice to Judge” are necessary. Not one can be overlooked. All one can hope is that each does what they can.

Best regards to you and our continued mutual work,

Steven Levy, MD.  
United Lodge of Theosophists  
Philadelphia, Pennsylvania  
U.S.A.

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## 9) From London, UK

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

21st March 2012

Dear Mrs. Burnier

In sending you this short request, we wish it resounds in your heart and strengthens your fairness.

“We, who are students of the theosophical life,  
studying together in unity yet diverse, but n’ere in strife,  
we respectfully stand together to send you this token,  
to which we sign our name to repair another’s broken.

From the deep well of our respect that calls us to his behest,  
we act for him through this simple request  
in asking for your kindness, charity and justice for Will’m Judge.”

In sincerity and fraternity,

Will Windham

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

## 10) From London, UK.

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

Dear Mrs. Burnier,

London, UK, April, 2012

Along with many other students we greatly respect the founders' teachings of Theosophy since we reliably know of their real source, the Masters who stood - and without doubt still stand - behind those we know as Mme H. P. Blavatsky and William Q Judge.

Judge was not only a chela of HPB but it is reliably shown he also established his own inner connection with the Masters and they regularly used him to pass on their messages to others in the USA. Naturally Judge knew the risk he ran of acting as the 'postbox' - that there was no external proof these letters came from the Masters. But as a loyal servant to the Cause he did as he was asked regardless to the personal risk to himself.

As we now know he was attacked in just this way, an attack against which he had little or no defence, short of asking the Masters to intervene in person which they would only consider in the last resort, if at all. All along they had let it be known the Society must stand or fall on its own merits without their direct intervention.

It is well known there have never been any proofs of the charges made against him and no documents produced that substantiate the charge of having forged Masters' letters.

So we respectfully request the Adyar Theosophical Society leadership to come together and re-consider his quite exemplary life and to re-value the important legacy he left.

As HPB's co-founder in the cause of universal brotherhood, he deserves such justice: it requires all that is untrue - after being shown so - is overturned and that truth is returned to her rightful place, with his name added to the list of the great workers for the Movement where it rightfully belongs.

Therefore you will understand why it is that William Judge's work deserves fresh asking this year and each year again and again... and if necessary without ceasing on into the future, until justice is laid at the door of one who set such a fine and blameless example. He was truly called by one of his chelas "the greatest of the exiles." Is it not high time to invite him back in from the cold?

Yours in brotherly union,

**David Kolton,**  
**Vladimir Baskgyev,**  
**Loli Ramirez,**  
**Narguess Khushru,**  
**Jatinder Samra,**  
**Linda Seale**

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## 11) From Belo Horizonte, MG, Brazil

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

13 April 2012

Dear Mrs. Burnier,

As a student of Theosophy who has as a daily source the teachings of H. P. Blavatsky and William Judge, I write to you again asking you to re-examine the Case against Mr. William Q. Judge.

Into the extent that I am helped by books by Judge as “The Ocean of Theosophy”, “Yoga Aphorisms of Patanjali” and others, I can’t agree with the sad page of the theosophical movement’s history which was written by Mrs. Annie Besant.

As a human being who dedicated his attention and his efforts to the Movement, actively working since the day of its foundation, he deserves justice from the Movement.

I’m sure you can understand that and I will be waiting for your decision.

Fraternally yours,

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

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## 12) From Nova Era, MG, Brazil

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

Nova Era, MG, Brazil, April 08, 2012

Mrs. Radha Burnier,

As a student of Theosophy and associate of the Portuguese-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.

Wisdom is the ability to see Truth in its essence and to apply and demonstrate it.

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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### 13) From Goiânia, GO, Brazil

Mrs. Radha Burnier  
The Theosophical Society, Adyar.

11 April 2012

Dear Mrs. Burnier,

I got in touch with the original theosophy of Helena Blavatsky three 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 and 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

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## 14) From São Francisco do Sul, SC, Brazil

Mrs. Radha Burnier  
The Theosophical Society, Adyar

São Francisco do Sul, SC, April 13th, 2012

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

## 15) From Florianópolis, SC, Brazil

Florianópolis, SC, April, 9th, 2012

Mrs. RADHA BURNIER,  
THE THEOSOPHICAL SOCIETY,  
ADYAR – CHENNAI 600 020, INDIA.

Dear Mrs. RADHA BURNIER:

THOUGHT, WILL and ACTION.

We are still waiting for an answer from you about the “Judge Case”. We are still waiting for Justice!

As a leader and the most representative personality of the Theosophical Society International, 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 and Venerable Brother William Judge.

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

Sincerely yours,

Mr. Valmir Gentil Aguiar  
Member of the World Movement for Non-Violence

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

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## 16) From Florianópolis, SC, Brazil

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

Florianópolis, SC, Brazil, April 11th, 2012

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

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## 17) From Campinas, SP, Brazil

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

April 13th, 2012

Mrs. Burnier,

“ ... I find a great deal of trust, brotherliness and devotion to the Theosophical Society among members everywhere. Of course, there are always higher levels to reach.”

[Letter from Mrs. Burnier to Mr. R. Bruce MacDonald, from Adyar on May 22, 2006. FOHAT, the international magazine published at Edmonton, Canada, Fall 2006, pp. 67-68. Edmonton Theosophical Society ( [www.theosophycanada.com](http://www.theosophycanada.com) ).]

This is a time to remember the unforgettable importance of W. Q. Judge to the Theosophical Society all over the world, considering his fundamental and valuable work to people who study and intend to think and to live according to the teachings from the Masters.

Unfortunately he received a harmful treatment from an unfaithful mistake in 1894 (wrongly accused of misusing the name of the Mahatmas), damaging his personal image and work, which remains up to now as a situation with denied and hidden explanations.

As a student of Theosophy from the Lodge of the United Lodge of Theosophists for Brazil and Portugal, I learned that living and acting into this brotherhood - besides studying, experimenting and practicing evolutionary actions - we have always to look for Truth and Justice.

By this reason, kindly ask you to accept a new examination of the facts with regard to the past actions taken against Mr. Judge, so that it can be possible to clearly explain the reasons of what was done as well as to clean his name, on behalf of Justice - “there are always higher levels to reach ( ! )” in attention and in respect to the best ideals of Truth.

“... we know that to understand and to repair past mistakes - it is an essential practical procedure to avoid that they can be repeated at present time as well as in the future.”

[Letter to Adyar About William Judge, Note from the Editors - A Matter of Justice and Respect to the Truth, <http://www.filosofiaesoterica.com/ler.php?id=192#.T4B2zZlAbkY> ]

“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.”

[Letter from Régis Alves de Souza to Mrs. Radha Burnier, President, The Theosophical Society, dated April 13th, 2007.

<http://www.filosofiaesoterica.com/ler.php?id=192#.T4B2zZlAbkY> ]

We sincerely hope to receive your best consideration, in order to provide an effective action to clarify what is unsolved and unexplained for such a long time.

“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.”

[“Letters That Have Helped Me”, by William Q. Judge, Foreword to Volume 2, by the Compilers, Thomas Green and Jasper Niemand, Theosophical University Press Online Edition - <http://www.theosociety.org/pasadena/lthhm/lthhm-1.htm>]

As I sincere thank you for your attention on this matter, I remember one of the many useful lessons which I received from recent readings:

“ ... in the eternal spaces the Truth alone prevails.”

[“Letters That Have Helped Me”, by William Q. Judge, Foreword to Volume 2, by the Compilers, Thomas Green and Jasper Niemand, Theosophical University Press Online Edition - <http://www.theosociety.org/pasadena/lthhm/lthhm-1.htm> ]

Our best wishes to the Theosophical Movement today and from now on are - safe development and empowering efforts toward evolutionary path, which implies the practice of Justice and Truth yesterday, now and in the future.

Yours sincerely,  
Milton P. Mendes  
(An Associate of the United Lodge of Theosophists for Brazil and Portugal.)

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

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## 18) From Ijuí, RS, Brazil

Mrs. Radha Burnier  
The Theosophical Society, Adyar

Ijuí city, RS, Brazil, 13 April 2012

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 - CEP 98.700-000 – Brazil.]

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## 19) From Vila Velha, ES, Brazil

Mrs. Radha Burnier  
Theosophical Society, Adyar

Vila Velha, (ES), Brazil, 07 April 2012

Dear Mrs. Radha,

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

Truth promotes justice, and justice makes brotherhood possible. I kindly ask you, therefore, that the Theosophical Society (Adyar), re-examine the "Case" against William Judge and re-

establish Justice. 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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## 20) From Brasília, DF, Brazil

Dear Mrs. Burnier,

Brazlândia, 13 April 2012

Fraternal greetings from Brazil.

I'm glad to write you this year about the dynamic unity and living dialogue we seem to need in the theosophical movement. Brotherly unity must be based on a common search for truth. Its true foundation includes frankness, justice, and ethics.

There are by now a few signs announcing the possibility of a new springtime for the theosophical movement as a whole, which must include the Adyar Society.

As you know, one or two followers of Mr. Vladimir Soloviof created an almost unprecedented crisis in your Society in the 2007-2011 period. They are much calmer now from a political viewpoint: your own moderate political leadership seems to be stronger since the second semester of 2011.

Such a renewed scenario in 2012 is good news for the entire theosophical movement. There can be no actual separation between the various theosophical schools of thought. Therefore the movement can have no one slandering the Founders in the name of any theosophical publishing house or association. Respect for truth and for each other is a practical principle to be followed everywhere. We are all essentially one. We have no popes and no bishops. No frauds are "eternal" or "sacred" among us; and it is our duty to show them all for everyone to see.

In order to experience the occult unity existing among all theosophists and to promote the living of universal brotherhood while actively searching for truth, one must renounce personal attachment to such sad illusions like personal power or corporate interests. This is an often uncomfortable, yet unavoidable challenge: it is also a key to the future.

We can illustrate the point with a historical fact or two.

It was in August 1925 that Mrs. Annie Besant, after having many a personal talk with the King of the World, with the Manu of present humanity, with her favorite "Lord Christ" and all sorts of imaginary individuals, finally announced to her closest associates that she herself, and Mr. Leadbeater, Mr. Arundale and several others, were all Adepts, *id est*, Masters of the Wisdom. A detailed narrative of this extraordinary event can be found at the book "**Life and**

**Death of Krishnamurti**", by Mary Lutyens (Krishnamurti Foundation India, 1990, pp. 53-58).

If we go back some thirty years from that memorable occasion in 1925, we can see Annie Besant skillfully organizing in 1895 her political campaign against William Judge. While accusing Judge of "forging messages from the Mahatmas", Mrs. Besant, however, was taking part in mesmeric and mediumistic "séances" at the London Lodge of the T.S., and talking to "Masters" in meetings presided by her new close associate Mr. Alfred Sinnett, who candidly reveals the facts in his Autobiography.

Should we, Mrs. Burnier, make believe such events never happened?

Of course not. In theosophy, there are no political aims higher than truth.

Does it make any sense, then, for anyone to try and sustain the old "conspiracy of silence" around the life and work of William Judge?

Of course not. Unlike Annie Besant and other Adyar leaders in the 1895-1934 period, William Q. Judge never lost his common sense. He was one of the main founders of the movement in 1875. He never had absurd "talks to Masters". He never created a Catholic Church within the movement. He never made a Circus of the movement by theatrically announcing the return of a Christ. He always kept loyal to the original teachings of Theosophy. He led an ethical life to the end. His numerous writings have great practical value in the 21st century.

The Adyar Society is extremely important and valuable to the movement. As a result, it cannot be left for any indefinite length of time under the spell of illusions of whatever kind.

As one who has for decades felt respect and admiration for your dedication to the Theosophical Cause, I would like to submit a suggestion or two to your kind consideration.

Let's accept, if you please, the need for renewing the movement on the basis of respect for truth.

The 21<sup>st</sup> century is a time to aim at the sacred potentialities of ethics in the common theosophical effort.

Let's think of the year 2075 and beyond from a truthful point of view. Let's acknowledge the farces, follies and mistakes of pseudo-theosophy. May we look ahead in a constructive way. It's no good denying History.

We must get rid of those false rituals based on talks to imaginary Masters. Let's take into consideration that no fraud can deceive everyone, all the time. Let's choose sincerity instead of forgery and do justice to William Judge and H. P. Blavatsky.

It is within our reach to celebrate a non-bureaucratic view of the theosophical movement, as proposed, for instance, in Judge's article "**The Theosophical Movement**". Let's remember that even a poor dialogue, once it is frank and sincere, is better than no dialogue and healthier than false courtesy. Let's try and accelerate the process by which both the Adyar TS members and the associates of other theosophical groups can renew their ever challenging commitment to truth, while gradually liberating themselves from blind routine and ritualistic conditioning.

Your father, Mr. N. Sri Ram, took a few cautious yet real steps in the right direction.

He was the first Outer Head of your Esoteric School to stop having imaginary contacts with Masters. You have followed his example in this.

He firmly supported the publication of H.P. Blavatsky's Collected Writings and other books of authentic theosophy. Among them, one finds "**Damodar and the Pioneers...**", by Sven Eek, a book which also does justice to William Judge.

During the 1966 World Congress of your Society, N. Sri Ram firmly opposed the practice of tampering with theosophical literature. The unfortunate editorial policy of tampering with books - first inaugurated by Annie Besant in the 1890s through her edition of "The Secret Doctrine" - was in 1966 again openly defended by various U.S.A. ritualistic leaders of the Adyar TS. You must remember the occasion, for you were there yourself, and you shared your father's view of the challenge. The discussion about that was duly documented by him in the pages of "The Theosophist".

Life unceasingly renews itself. Other steps and new measures need to be taken in the 21st century toward the goal of placing truth and ethics above politics and ritual in our movement. Progress in that direction depends not only on you, but also on all earnest students around the world, whether they belong to any theosophical association or to none of them.

You, Mrs. Burnier, certainly deserve thanks and congratulations for having done your best since 1980 and before. It is believed, however, that you can do much more in the right direction. It should not be too difficult to follow the trajectory adopted by your father and take new strong steps ahead, thus going further away from falsehoods and towards common sense.

Sincerely yours,

Carlos Cardoso Aveline  
Caixa Postal 5111, Ag. Brazlândia  
CEP 72.705-970 Brasília, DF,  
Brazil.

## 21) From Edinburgh, Scotland, UK

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

13th April 2012  
the birthday of W.Q. Judge

Dear Mrs. Burnier

Cyclically we students of the United Lodge of Theosophists urge for the recognition and study of William Q Judge's writings.

That our request falls on ears that are not ready to listen surprises us again. We quote from a student of Theosophy who was closest to WQJ during his short life and reproduce a quotation from Robert Crosbie for 2nd April from his quotation book:

“The one who desires to know must set aside for the time being all preconceptions, pride, and prejudices which he may have held, and then he is ready to begin his studies - to take the first step in the right direction.”

Yours sincerely,

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

## **The Theosophical Encyclopedia**

*[ The following entry has been published on 27 February 2012  
by the **Theosophical Encyclopedia** of the (Adyar TS) T.P.H. in the  
Philippines. It is one more good sign, regarding the future of the movement.]*

### Judge, William Quan

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[ Link: [http://theosophy.ph/encyclo/index.php?title=Judge, William Quan](http://theosophy.ph/encyclo/index.php?title=Judge,_William_Quan) ]

**(1851-1896).** Judge, with Helena P. BLAVATSKY and Henry S. OLCOTT, was a founder of the Theosophical Society (TS) in 1875. He worked for its cause during the 21 years that followed till his death at 44 years of age. He served as General Secretary of the American Section (1886-95) and President for Life of the Theosophical Society in America (1895-96).

Of his early life Judge wrote to Sarah A. Cape (Oct 1893):

“I was born in Dublin Ireland, April 13, 1851. My father was Frederic H Judge, my mother Alice Mary Quan, both Irish. Father was deeply interested in Freemasonry. Mother died young on the birth of her seventh child. I was educated in Dublin. In 1864 Father decided to emigrate to America & we were six of us brought by him here, . . . I studied law, living with my father, who however, died not very long after. When I came of age I was naturalized a citizen of the U. S. in April 1872, and in May of that year was admitted to the bar of New York; after that I practiced law steadily for many years. I left home to marry in 1874, Ella M. Smith of Brooklyn; . . .”

“At an early age I was interested in religion, magic, rosicrucianism. . . .In 1874 thought of looking up spiritualism & finding Col. Olcott's book ‘People from the Other World’, I wrote him asking for the address of a medium. He replied that he did not then know but had a friend Mme. Blavatsky who asked him to ask me to call. I called at 46 Irving Place New York & made her acquaintance.”

Looking back on this meeting after HPB's death, he said:

“She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, . . . but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden . . . it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages.” (*Lucifer*, June 1891, p. 290)

Judge was active in the formation of the Theosophical Society, and studied with and helped Blavatsky while she lived in New York. When she and Olcott left for India in 1878, Judge wished to go also, but could not because of his domestic obligations. His business ventures at this time involved travel, and in Venezuela he contracted Chagres fever, a lingering disease from which he never fully recovered. In 1883 he was instrumental in founding the Aryan Theosophical Society in New York City.

Judge was free to move to India in 1884. En route he visited Blavatsky and Olcott in Europe, and received full powers to deal with the emerging Coulomb conspiracy at Adyar (*see COULOMB*, Emma). Late in 1884, however, he left India suddenly, giving no reason, to return to New York and, once reestablished in law, worked there for theosophy. In April 1886 Arthur Gebhard and he founded *The Path* magazine, with Judge as editor. This became the official organ of the American Section TS. Practicing law during the day, he worked at home far into the night, as at this time he had to write practically every article himself under various pen names.

Under Judge's guidance, moves were taken to unite in thought and action the membership scattered across the United States. Starting with himself as primary speaker, he eventually placed three full-time traveling lecturers in the field to aid struggling groups and to support established centers. Local speakers were encouraged to start new centers in nearby communities. With only a dozen Branches in 1886, by 1896 there were over 100.

Blavatsky and Judge continued their close relationship. He always gave her his support and understanding, and when he thought she was in the wrong he told her so, while, as a young man, he at times needed both her encouragement and criticism. In her written statement of October 23, 1889 concerning Judge and the American work, she spoke of him as “part of herself” since “several aeons . . .” and as “the ANTASKARANA [bridge] between the two manas(es), the American, and the Indian - or rather the Trans-Himalayan Esoteric Knowledge ....”

By 1887, a few members had asked Judge if esoteric work might be established, and he wrote to Blavatsky suggesting such a move. After publishing *The Secret Doctrine*, she invited him to London and together they drew up the Preliminary Memorandum and Rules of the Esoteric Section. Judge then conducted the Esoteric Section in America as Secretary to Blavatsky.

In 1889 members of the Aryan Branch TS purchased a press and type, and secured the services of a member to operate it. The first publications were three small monthly magazines for members, followed by Patañjali's *Yoga Aphorisms* (1889), Judge's *Echoes from the Orient* (1890), the *Bhagavad-Gita* (1890) with introduction and footnotes by Judge, and Judge's *Letters That Have Helped Me* (1891) and *Ocean of Theosophy* (1893). In 1895 Judge estimated that a half million flyers had been printed by the Aryan Press.

After Blavatsky's death in 1891, Judge and Annie Besant jointly headed the Esoteric Section. As General Secretary and later as Vice-President of the TS, Judge continued to concentrate on the American work. He spoke at the 1893 World Parliament of Religions at the Chicago World's Fair and the following year at the Religious Parliament of San Francisco's Mid-Winter Fair. However, in 1894 Annie Besant accused Judge of 'misusing' the Mahatmas' names and handwritings on letters to others. Olcott asked Judge to retire from all TS offices, but Judge cabled: 'Charges absolutely false. You can take what proceedings you see fit; going London July'. The case was dismissed, and Besant stated that the charges had been blown out of all proportion by other parties and that she never doubted that Judge had in fact received the Masters' messages.

Yet tensions continued between the two parties, Olcott and Besant on the one hand and Judge on the other. The case was reopened and consequently the 1895 Annual Convention of the American Section declared complete autonomy from Adyar and elected Judge President of the Theosophical Society in America for life, an action supported by groups of members in other Sections. But his years of continuous labor, combined with the effects of Chagres fever, finally took their toll, and Judge died March 21, 1896.

As Claude Bragdon remarked:

"No figure rises out of the dim limbo of that recent, though already distant past, with a more engaging presence than that of this handsome Irish-American, and I venture to say that in a movement which has been a forcing house for greatness, no one developed such power, such capacity, such insight, in so short a space of time - when the pressure was put upon him - as Judge."

"There is abundant evidence, aside from the best evidence of all - the fruitfulness of his labors - that he was under the direct guidance of the Masters. One Adept wrote of him, 'when the *presence* is upon him, he knows well that which others only suspect and *divine*'. In the same letter he is referred to as the one 'who of all chelas suffers most and demands, or even expects, the least'. He was a man of exquisite sympathy and gentleness: stern with himself, he was lenient toward others. Mr. Keightley has said, 'Judge made the life portrayed by Jesus realizable to me'. He was that rare and beautiful thing, a practical mystic. One of his last messages to his intimate band of followers was that they should learn, by actual experience, that occult development comes best, quickest and safest, in the punctilious fulfillment of the small duties of every day."

[*Episodes from an Unwritten History*, pp. 24-5.] K.V.M.

# A Sand Castle By the Ocean

## The Future of the Adyar Society Is Bright

**“Ah! If your eyes were open, you might see such a vista of potential blessings to *yourselves* and mankind lying in the germ of the present hour’s effort, as would fire with joy and zeal your souls!”**

**(“Letters From the Masters of the Wisdom”, TPH, 1973, First Series, p. 52)**



The news come from various places. It might be the beginning of a Renaissance. Small bits of evidence are accumulating that lead to the conclusion: the future of the Adyar Theosophical Society is bright. The world over, theosophists are awakening, little by little, to a rebirth of truthfulness.

Many can see by now that the old Besantian structures of “liberal” catholic church, fake Egyptian rite, pseudo-masonic ritualism and blind belief in false clairvoyants make all put together but a small sand castle, naively built near the immense Ocean of theosophy.

The “castle” is failing already. It can’t resist the new tide of truth. One by one, common sense leads people to abandon the illusions of 20th century, in order to look at the Ocean itself; and their wider horizon then makes the future become suddenly luminous again.

