



“The pursuit of happiness lies at the core of human endeavours. People around the world aspire to lead happy and fulfilling lives free from fear and want, and in harmony with nature. (...) On this first International Day of Happiness, let us reinforce our commitment to inclusive and sustainable human development and renew our pledge to help others. When we contribute to the common good, we ourselves are enriched. Compassion promotes happiness and will help build the future we want.” [1]

The pursuit of *inner* happiness will probably be seen as a vital aspect of individual and collective life in the next decades. Every citizen can ask to himself even now: “What kind of peace and happiness I’m looking for?” And theosophy has much to teach about that. We can read in the text “From Fear to Happiness” [2]:

“In the second paragraph of their 1776 Declaration of Independence, Benjamin Franklin, Thomas Jefferson and other members of the U.S. Congress mention some ‘self-evident truths’. The first one, they say, is that all men are created equal. (‘Equal before the Law of Karma’, one might explain.) The second self-evident truth is that all men have some inalienable rights, and among them are Life, Liberty and the Pursuit of Happiness. Of these ‘rights’, the third one is essential for the philosophy of Theosophy, as it refers to the best possible use of both Life and Liberty - the two previously mentioned conditions.”

The same text goes on to explain:

“Observation leads us to see that the Pursuit of Happiness is present in all forms of life. Such a goal is clearly far from being limited to the human realm. Plotinus, the neoplatonist, wrote that plants search for happiness. It is easy to see that all animals do the same. Knowing this, Buddhists use to wish ‘peace to all beings’. But the specific question or challenge which must be faced by modern citizens is - how to find a lasting happiness within ; how to get to an ‘unconditional peace’ which cannot be easily disturbed by any outer events.”

Theosophy teaches that happiness is the natural result of right action and of an altruistic and long-term view of life.

#### NOTES:

[1] Read the news at <http://www.un.org/en/events/happinessday/sgmessage.shtml>.

[2] “From Fear to Happiness”, by Carlos C. Aveline. The article is easy to find at the [List of Texts by Author](#) in [www.TheosophyOnline.com](http://www.TheosophyOnline.com).

## Four Axioms Compiled by Helena P. Blavatsky

- 1) Many men who have not learnt to argue rationally, still live according to reason.
- 2) No one is free who has not obtained the empire of himself.
- 3) It is the business of a musician to harmonize every instrument, but of a well-educated man to adapt himself harmoniously to every fortune.
- 4) Vehement desires about any one thing render the soul blind with respect to other things.

[From the book “**Gems From the East**”, by H. P. Blavatsky, “Collected Writings”, TPH, vol. XII, pp. 454-455.]

# The Art of Living: Finding Balance

## A Few Steps to Be in Harmony With Our Higher Self

Steven H. Levy, M. D.



**K**arma is the undeviating universal law of Nature that restores harmony, balance and equilibrium. Finding balance in one's life is a path of study of Nature's laws so that one can live in accordance with those laws. Maintaining balance is a path of action or duty continuously pursued and regulated by an understanding of karma.

Physical nature alone is so vast that it may seem to be an impossible task to comprehend the laws of nature. Yet nature's secrets are visible and manifested right before us and within us. If Man is a small copy of the Universe, it follows that "as above, so below". Nature's secrets and the keys to finding balance lie within us. They may be known and grasped if we cultivate the practice of self-study. This is to be followed by self-discipline.

Looking within, we know immediately what it means to be in balance. Harmony in the outer world corresponds with inner tranquility. Emotional equilibrium exists when there are no stirrings of anger, jealousy, or sorrow. Inner tranquility also exists when our feelings of pleasure and joy are not extreme. There are events, seemingly beyond our control, which disturb our inner tranquility. There are thoughts, desires and actions, within our control, which either disturb or restore and maintain our inner balance. The inner life is not only where we can begin to understand the laws of nature, it is also where we can begin to gain control and find balance.

Theosophy, the accumulated wisdom of countless generations of sages, gives us this important clue. When we conduct our inner life and perform our outer duties in harmony with our Higher Self, which is the One Self in each and all, we are living in harmony with all that lives.

Living in Harmony with our Higher Self requires recognition of the spiritual unity and identity of all beings with the One Self, or Absolute Deity. A prerequisite to this recognition is grasping the idea that we are not separate; therefore, separateness or selfishness in all its expressions must be restrained. This is only half of one's duty. The other half is cultivating altruism in thought, word, and deed. As soon as we try to check, test and verify this teaching



All men without exception have their own ideas on these great subjects. Are those ideas complete, inclusive, unvarying - or are they qualified, held with reservations, therefore variable?

The moment the thoughts are turned inward on this great question of Brotherhood, an immediate conjunction of *Buddhi* and *Manas*, of the Higher and the Lower principles, comes about. It is still the same man, but he is no longer a house divided against itself. The conjunction does not occur by any miracle, nor can it be brought about by any outside force or influence. It is purely an act of the Will - of the Spiritual will.

Brotherhood, from this point of view, is *universal*: from any other point of view whatsoever, brotherhood becomes a misnomer, a shadow, and involves an immediate descent to a lower plane of perception, the plane of Duality, of “the great paradox”, of “the pairs of opposites”.

What does this *mean*? It means our failure to exercise the Spiritual will: in consequence, our universe is divided by the horizon we have ourselves imposed. It consists of those who are for us and those who are against us - of those who are for or against *us!* This is the “heresy of separateness”, the personal point of view *versus* the impersonal, and is the common estate of all men; a state from which each individual Man must extricate himself, if he is to be extricated at all.

Brotherhood, then, for each individual, is fundamentally a point of view, a plane of perception, an attitude of mind, which he can assume or set aside *at will*. To see this, to rise to this, to struggle to maintain this attitude of mind, to return to it as soon as may be when we have fallen from it - this is *Chelaship*, according to H. P. Blavatsky and *her* Masters.

There is no such thing as Christian brotherhood, or Buddhist brotherhood, or Theosophical brotherhood: there is Brotherhood - or its shadow, an association of men with partial, and therefore separative aims, purposes, and objects. Any and all Religions necessarily represent mere sectarianism, because they rest upon divisions, not upon unity. Equally of necessity each religion is a breeder of sects - of divisions within its own segmentation.

This is not a religious universe, any more than it is a scientific universe. It is a universe of Law. That Law has been variously stated, but in essence it means that each being acts according to his own acquired nature, and in no other way - until *he* learns better. Progress, then, is not through opinion, belief, force, or influence of any kind exercised from without, but solely through education. And again, all education is self-education. All associations are but *means* of education. If the Will is lacking, no association can benefit the individual in a moral or spiritual sense.

No association of men ever had nobler, grander, more inclusive, and therefore more educative possibilities for its members than the Parent Theosophical society. Were those opportunities availed of, while the Fellows had the priceless opportunity of direct contact with the Teacher and her Teachings? [1] After thirteen years of this association, she pronounced the Society a “dead failure” and a “sham” - so far as devotion to its professed Objects was concerned. Was her judgment “unbrotherly”?

Nothing can be unbrotherly as fact which is true, however unpalatable that truth may be. Was she unbrotherly in a moral or spiritual sense because she recognized the fact, and declared it unmistakably to the very ones responsible for it? *They* thought so - and acted accordingly.



In India ethics has ever been associated with religion. Religion has ever been an attempt to solve the mystery of nature, to understand the phenomena of nature, and to realize the place of man in nature. Every religion has its philosophical as well as ethical aspect, and the latter without the former has, here at least, no meaning. If every religion has its physical and ethical side, it has psychological side as well. There is no possibility of establishing a relation between physics and ethics but through psychology. Psychology enlarges the conclusions of physics and confirms the ideal of morality.

If man wants at all to understand his place in nature, and to be happy and progressing, he must aim at that physical, psychological and moral development which can enable him to pry into the depths of nature. He must observe, think, and act; he must live, love, and progress. His development must be simultaneous on all the three planes. The law of correspondence rules supreme in nature; and the physical corresponds as much to the mental, as both in their turn correspond to the moral. Unless man arrives at this stage of corresponding and simultaneous development on all the three planes, he is not able to understand the meaning and importance of his existence, or existence in general; nor even to grasp the idea of happiness or progress. To that man of high aim whose body, mind and soul act in correspondence, the higher, nay even all, secrets of nature become revealed. He feels within himself, as everywhere, that universal Life wherein there is no distinction, no sense of separateness, but, therefore, all bliss, unity, and peace.

This peace is the peace of spiritual bliss (*Moksha*). The course of nature never ceases, action always compels even the peaceful *to act* ; but the individual being already lost in the Individual, the All, there is nothing unpleasant to disturb. The peace of spiritual development is indescribable, and so are its powers indescribably vast. As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you. Take the ordinary illustration of sleep or hypnotism or mesmerism. Dreams, often real dreams, clairvoyance, and a number of similar phenomena are possible simply because the organism is free from individuality and is, for the time, attuned to the strings of the Individual. But these states lead, on account of the absence of positive spirituality, to the evils of irresponsible mediumship. The rule, however, is clear that extinction of individuality is the only way to real progress and peace. When one consciously suppresses individuality by proper physical, mental, moral, and spiritual development, he becomes part and parcel of the immutable course of nature, and never suffers.

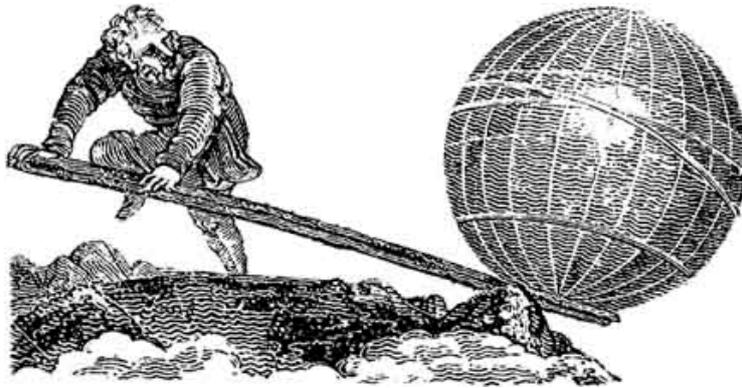
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The above fragment is reproduced from the book “**The Yoga-Sutra of Patanjali**”, translation, introduction, appendix and notes based upon various authentic commentaries, by M. N. Dvivedi, published by Tookaram Tatya for the Bombay Theosophical Publication Fund, 1890, 97 pp. plus Introduction and Appendix pages. See pp. i-ii.

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# Using the Creative Power of Thought

## How Every Citizen May Use a Lever to Change the World



**“Give me a lever long enough and a place to stand, and I will move the world.”**

**(Archimedes 230 B.C.E.)**

In [www.TheosophyOnline.com](http://www.TheosophyOnline.com) and its associated websites, various texts examine the idea that in the 21st century each citizen of good-will is actually co-responsible for the future of the planet.

From different places, small scattered indications now suggest that this idea is being better accepted and adopted by students and readers. One instance among others is taking place in Portugal. A Facebook event was recently announced for 25 April 2013 which will Celebrate the Future of that country.

Promoted by websites and publications linked to “The Aquarian”, the Facebook event sees Portugal *as a land destined to live the principle of universal brotherhood*. And the organizers do not worry about the time necessary for that, for they have a **long-term** view of life.

The announcement of such an event to Celebrate the Future has had a surprisingly significant and positive reaction on the part of their readers and friends. [1]

Other gestures and actions are beginning to take place which use the creative power of thought in practical ways to improve the psychic and noetic atmosphere of our globe.

Maine de Biran was correct in writing that “no one thinks of the obvious”. And one obvious fact that can be rediscovered from now on is that each citizen has in himself the Lever of Archimedes. According to tradition, that famous Greek mathematician said over two thousand years ago:

**“Give me a lever long enough and a place to stand, and I will move the world.”**



to a certain degree in man. This Instinctive plane of mentality causes the bird to build its nest before its eggs are laid, which instructs the animal mother how to care for its young when born, and after birth; which teaches the bee to construct its cell and to store up its honey.

These and countless other things in animal life, and in the higher form of plant life, are manifestations of Instinct - that great plane of the mind. In fact, the greater part of the life of the animal is instinctive, although the higher forms of animals have developed something like rudimentary Intellect or Reason, which enables them to meet new conditions where Intellect alone fails them.

And man has this plane of mind within him, below consciousness. In fact the lower forms of human life manifest but little Intellect, and live almost altogether according to their Instinctive impulses and desires.

Every man has this Instinctive mental region within him and from it are constantly arising impulses and desires to perplex and annoy him, as well as to serve him occasionally. The whole secret consists in whether the man has Mastery of his lower self or not.

From this plane of the mind arise the hereditary impulses coming down from generations of ancestors, reaching back to the cavemen, and still further back into the animal kingdom. A queer storehouse is this. Animal instincts - passions, appetites, desires, feelings, sensations, emotions, etc., are there. Hate, envy, jealousy, revenge, the lust of the animal seeking the gratification of his sexual impulses, etc., etc., are there, and are constantly intruding upon our attention until we have asserted our mastery. And often the failure to assert this mastery comes from an ignorance of the nature of the desire, etc. We have been taught that these thoughts were "bad" without being told *why*, and we have feared them and thought them the promptings of an impure nature, or a depraved mind, etc. This is all wrong. These things are not "bad" of themselves - they came to us honestly - they are our heritage from the past. They belong to the animal part of our nature, and were necessary to the animal in his stage of development. We have the whole menagerie within us, but that does not mean that we should turn the beasts loose upon ourselves or others. It was necessary for the animal to be fierce, full of fight, passionate, regardless of the rights of others, etc., but we have outgrown that stage of development, and it is ignoble for us to return to it, or to allow it to master us.

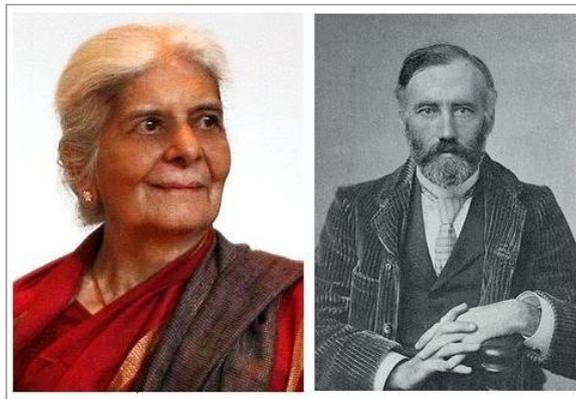
This lesson is not intended as a discourse upon Ethics or morals. We do not intend going into a discussion of the details of "Right and Wrong", for we have touched upon that phase of the subject in other works. But we feel justified in calling your attention to the fact that the human mind intuitively recognizes the "Rightness" of the living up to that which comes to us from the highest parts of the mind - the highest product of our unfoldment. And it likewise intuitively recognizes the "Wrongness" of the falling back into that which belongs to the lower stages of our mentality - to the animal part of us, that is our heritage from the past and that which has gone before.

While we may be puzzled about many details of morals and ethics and may not be able to "explain" why we consider certain things right or wrong, we still intuitively feel that the highest "Right" of which we are capable is the acting out of that which is coming to us from the highest pole of our mental being, and that the lowest "Wrong" consists in doing that which carries us back to the life of the lower animals, in so far as mentality is concerned. Not because there is anything absolutely "Wrong" in the mental processes and consequent of the animals in themselves - they are all right and perfectly natural in the animals - but we

intuitively recognize that for us to fall back to the animal stage is a “going backward” in the scale of evolution. We intuitively shrink at an exhibition of brutality and animality on the part of a man or woman. We may not know just why, but a little reflection will show us that it is a sinking in the evolutionary scale, against which the spiritual part of us revolts and protests.

But this must not be construed to mean that the advanced soul looks upon the animal world with disgust or horror. On the contrary, there is nowhere to be found a higher respect for animal life and being than among the Yogi and other advanced souls. They delight in watching the animals filling their places in life - playing out their parts in the divine scheme of life. Their animal passions and desires are actions viewed sympathetically and lovingly by the advanced soul, and nothing “Wrong” or disgusting is seen there.

## Celebrating Justice to Judge in 2013: The Eighth Year of Letters to India



**Radha Burnier and William Q. Judge**

For the eighth time since April 2006, independent students from several countries will be sending by 13 April 2013 open letters to Ms. Radha Burnier, the President of the Adyar Theosophical Society, in India. They will ask her to re-examine the Adyar “Case” against Mr. William Q. Judge.

The yearly rhythm of the Letters to Adyar can be summarized so far 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, all sent air mail, from seven countries.
- 7) In 2012, twenty-one letters, sent air mail from eight countries. [1]

Anyone who has an interest in the future of the theosophical movement is invited to join the initiative, which aims at establishing a true dialogue within the movement. Restoring justice with regard to William Judge is good for Adyar Society and good for mankind. The “Justice to Judge” initiative destroys the illusion of separateness among different theosophical

associations. It stimulates the perception that the movement as a whole is in fact one single magnetic field; that such an aura or energy-field has a center; and that its living center is related to the “blood” - the skandhas and magnetism donated by its main Founders.

William Q. Judge showed the importance of a non-bureaucratic view of the theosophical effort. The real center of the visible movement is no outer authority. It is in the heart and mind of each student who's able to understand its goal and its dharma, and who has a sincere respect for its sources of inspiration. Such sources are alive; and they are active in the center of the magnetic field of the movement.

Although the open letters campaign has no attachment to short term results, it acknowledges that progress has been made in the last few years. The 19th century process of persecution against Judge within the Adyar Theosophical Society is extensively documented in the book *The Judge Case*, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004) and in other books. [2] The accusations were based on a campaign of rumours. They seem to have been used as a tool by those who aimed at attaining political power within the organization. No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to examine the matter declared it could not decide on the issue.

Every letter in defense of William Q. Judge should be circulated among one's friends and co-students, or in publications in one's local language, so that the vindication of Judge takes place at the grass-roots level. These letters stimulate the movement's ability to learn from its own mistakes. They help people realize that it is a privilege and a blessing to defend the Founders from unjust attacks, whether from within or from without the theosophical movement. Each student, in his or her own way, style and words, will suggest for the eighth time next April 13th that Adyar should publicly admit that Judge was innocent of any wrongdoing - or else open the Adyar Archives and show any existing proofs of his mistakes.

The initiative also celebrates Judge's birthday on April 13th. As he donated his life to the movement, it is the movement itself - in its ever-renewing unity and diversity - that is actually being celebrated by these letters and related activities. For an opportunity to meditate on the dynamic unity of the Movement, one should consider reading Judge's article “The Theosophical Movement”. [3]

Although e-mail messages and phone calls to Adyar are good ideas as additional means of expression, it is felt that the efficiency of an air mail letter is greater. Envelopes must be addressed to “**Mrs. Radha Burnier, President, The Theosophical Society, Adyar, Chennai 600 020, India.**”

Whenever possible, signed copies of the letters to Adyar should be sent by air mail to the address indicated below. Ms. Radha Burnier sent kind answers to some of the letters. The correspondence to Adyar has been discussed in previous editions of “**The Aquarian Theosophist**” and other theosophical magazines. In 2011, Ms. Radha Burnier wrote a note on the topic which was published at “The Theosophist”, Adyar, in July 2011. [4] Special sections with articles on this subject can be found at [www.TheosophyOnline.com](http://www.TheosophyOnline.com), [www.Esoteric-Philosophy.com](http://www.Esoteric-Philosophy.com) and [www.FilosofiaEsoterica.com](http://www.FilosofiaEsoterica.com) .

Those interested in obtaining more information may also write to “**The Aquarian**”.



