



LEOBRAND

**Letters on**

# **Living Ethics**

**Introduction to Agni Yoga**



**4. Karma and destiny**

## Table of contents

1. What does Karma mean? .....	3
2. Karma - the law of cause and effect .....	3
3. Karma - the wise law of universal justice .....	4
4. Karma and Retribution .....	5
5. The confusion of the terms "God" and "Karma" .....	5
6. Karma and Free Will .....	8
7. Karma and Character .....	9
8. Karma and Destiny .....	9
9. The types of Karma .....	9
Group I.....	9
a) Kriyamana-Karma, the new arising karma .....	9
b) Prarabdha-Karma, the mature, unpostponable karma.....	10
c) Sanchita-Karma, the accumulated karma .....	10
Group II.....	10
a) The individual karma .....	10
b) Community Karma .....	11
c) The collective Karma.....	11
Group III.....	11
a) Karma in the afterlife.....	11
10. How do you create negative karma?.....	12
a) The greed for possession.....	12
b) Conditions that make karma especially difficult .....	13
11. How do you create positive karma? .....	13
a) The meaning of the motives .....	13
b) The pursuit of perfection .....	14
12. Positive action, a sign of Higher Reason.....	15
13. Do the powers of Light intervene in karma? .....	15
14. The law of Karma - the great hope .....	16

Image on the cover: “*Armageddon*”, painting by Nicholas Roerich, 1940

# Karma and destiny

## 1. What does Karma mean?

The Indian term "karma" is increasingly finding its way into Western thought. While the similar term "Kismet" in Islam means a fate, that is, an unavoidable fate predestined by "Allah," which was supposedly not created by human beings himself, karma is an independent natural law associated with the deity. This directs independently and automatically, but at the same time also absolutely fair the human thinking, feeling and acting and thereby provides for absolute and poetic justice.

Furthermore, the term "karma" derived from the Sanskrit word "Kri" also means any form of action or activity. Indian philosophy and yoga-science sees in karma not only the law of cause and effect or action and reaction, but also the work itself. Because we are constantly doing or not doing anything, we are constantly creating karma. Thinking and feeling already belong to the activity and lead to corresponding consequences.

However, it is not just the activity itself that is karma, but also the effect that is triggered by thinking, feeling and acting. We create karma, always and everywhere, whether we are active or passive, whether we work or do nothing, even when we indulge in pleasure or comfort.

Thus, human being always makes karma, a good or a bad one, depending on whether he has caused good or bad, considered subjectively. Karma - as a law - decides what we deserve or what we get back for our thinking and doing. We therefore have the opportunity to make our own destiny and are also responsible for what we do or do not do (that is, miss). Every human being has the power to be or to become what he wants to be. What we are now is the result of earlier thoughts and actions. What we will be, will be the result of our present activity.

For this reason, human being must know how he must act, that is, he must get to know the law of cause and effect and then direct his activity according to this.

## 2. Karma - the law of cause and effect

The Christian Bible teaches, *"What a man sows, that he will reap"* (Gal. VI/7). This law expresses in precise terms the law of cause and effect, action and reaction, or the so-called karma law. This universal institution implies that a particular cause that we trigger through thoughts, feelings, and actions must have a definite, ascertainable effect.

Cause and effect, action and reaction have long been accepted facts in the field of science. Yes, one can say that the foundations of the universe are based on that. For only in this way is a functioning and just world order guaranteed, and the events and processes in nature are regulated in such a wonderful way that a life and coexistence of human beings among themselves in the sense of universal justice becomes possible. It is only through the knowledge of this law that the apparent injustices and diversity of men find an explanation that is acceptable to everyone.

For its part, the law of cause and effect is inseparably bound up with the natural law of reincarnation or rebirth (re-incarnation = rebirth of the soul in a new body), and enables an absolutely just balance in all matters of life, not in a single short existence, but in a chain of reincarnations to spiritual completion.

The karma law states that positive causes in the sense of good have positive effects such as happiness, joy, harmony, etc., and negative causes in the sense of evil have negative effects such as misfortune or disharmony. Karma is therefore in the true sense of no retribution or

punishment that God imposed on man, but the effect of a wise law or the reaction to a triggered cause and thus absolutely incorruptible and just.

One could compare man to a large laboratory in which thoughts and actions constantly trigger actions that are followed by appropriate responses. In cosmic events, all human events, both good and bad, are not a reward or punishment granted by an omniscient God, but a natural-law reaction to a cause that has been triggered. No one is rewarded or punished in the sense of a nomological process but reaps what he has sown. After all, all events of earthly life are only the consequences of rational or unreasonable actions in relation to the prevailing natural law.

After being called into spiritual existence through a "Logos" and endowed with a free and creative will, it is not the Creator or a blind coincidence that determines our fate, but we ourselves. Needless to say, we also carry the further responsibility. Of course, there must be a regulator for this, and this is an impersonal law of nature. Coincidence, then, is what "falls to" to us through karma.

Anyone who takes the trouble to observe nature and the processes in life, will come to the conviction that human being through his thoughts, feelings and actions in himself creates a certain attraction. These energies are inextricably present in a world of causes and form around the spiritual core of man a so-called causal body, which surrounds the actual human ego equal to a force field and triggers corresponding effects. As well as the magnet attracts iron, so also the causes stored in us cause corresponding consequences. All of our thoughts, feelings, and actions are included as energies in our causal body and, at the appropriate moment, these energies entail corresponding consequences.

People are shaping their destiny in a self-responsible way, regardless of whether they know the law of Karma or not. The knower therefore becomes more careful in his actions. As long as man has no knowledge of karma, he attributes the reward and punishment which come to him from fate, falsely to either God or an unknown providence, or perhaps some disastrous circumstance that seems to be beyond his reach.

### 3. Karma - the wise law of universal justice

One is easily tempted to see nothing under karma other than the concept of destiny or lot. However, while the term destiny hides something disastrous or accidental that is beyond human competence and cannot be calculated, karma is in fact a systematic wisdom. This wisdom can be researched and gives the opportunity to adapt to its laws.

But karma is also a stern avenger of every injustice, a retaliatory law that reacts with complete impartiality or, as people say, rewards and punishes without distinction of the person. It can therefore not be prevented, altered or softened by prayer, but only by appropriate effort and reparation, by opposing the negative thoughts with the power of positive thoughts and the negative actions with positive actions. Even the civil law requires reparation, otherwise the order would be disturbed in the coexistence of the people.

If the laws of karma in the universe did not exist, no justice and no truth would be possible. But if there were no justice and truth, the universe could not exist. But the only thing we can really rely on in life is the absolute justice in the universe. But it cannot come to fruition in a single life because the effects on our thoughts and actions are not tied to a specific time limit. It cannot be said that the reaction has to happen immediately or in 10 years, it can happen for another hundred or thousand years. That is, as soon as favourable conditions have been created and we meet those people to whom we have to make up for something or those who owe us if we feel bound to it. And so Christ taught: "...you shall by no means get out of there, until you have paid the last penny." (Matthew 5:26). But since this is not possible

in a single life, many reincarnations are necessary. This clearly proves that Christianity also originally knew karma and rebirth, and that these cognitions got lost or were not understood during the course of the centuries.

## 4. Karma and Retribution

Karma is also called the law of retribution. For positive thoughts, feelings and actions one receives positive, for negative correspondingly negative results. The retribution itself is neither positive nor negative.

Karma does not require man to act as an avenger, and the Bible verse "...Punishment is mine..." does not refer to God, but to the law of Karma. Human being should always repay evil with good and has no right to revenge. It is true that many people are destined to be tools or gavel of fate for others through karma, but no one should voluntarily or unconditionally pose as a judge and, by choice, play the hammer of fate that destroys his brother out of hate or revenge. He should instead leave the just retribution to the karma law.

Anyone who intervenes in the wheels of the karma law creates new, mostly negative karma or at least new ties, even if he does not act outwardly, but only takes revenge mentally and emotionally. Because thoughts are already a tremendous power and the primary source of every happening. (See Lesson 5 of the Letters on Living Ethics "The Power and Meaning of Thoughts.")

*"...Karma is a most complex process. From the most casual, superficial action to the deepest level of motives, everything is varied in form and colour. One should firmly ponder when it is possible and deserving to interfere in the karma of others. One can imagine cases of self-sacrificing and beneficial interference in the destiny of others. By the fires can the goal-fitness of interference be determined. The fires are the best indicators for this decision, since in them the inner consciousness is combined with the spatial consciousness. And nothing is equal to them in vitality; they are many-colored milestones, the product of a full understanding of surrounding conditions. You see how two abstract concepts, the Redeemers and the Fire of Space, become real for you!"* (ay, §417)

One should always and everywhere forgive, in order to solve all bonds. He who cannot forgive, remains bound to the people he hates, karmically, until these threads have dissolved into love and forgiveness. Therefore, to purify the negative karma, it is important to constantly send thoughts of helpfulness and charity.

## 5. The confusion of the terms "God" and "Karma"

If the law of ethics already requires human being to repay evil with good, how could one then suppose of an all-benevolent and all-merciful God to repent evil with evil? The fact, however, is that man gets back evil for negative causes that he sends out in thoughts, feelings, and actions, whereas gets back good for positive causes. Thus, evil destiny cannot come from God. But where do the malignant reactions come from?! So, who punishes man when he thinks and acts badly?

The punishment does not come from God, but is the reaction of a negative force that we have triggered. God has nothing to do with reward or punishment and therefore cannot be softened or asked for forgiveness. The idea of Christian theology that God reward or punish people is, therefore, one of the greatest errors ever spread in the field of faith.



Unfortunately, this erroneous idea was taken from the Old Testament of Jewish origin. Moses had great difficulty at the time to dissuade the Jewish tribes of polytheism and therefore coined the idea of the avenging and punitive God. To further deter believers, it was also included in the New Testament, even though Christ spoke only of one God of Love and provided clues to the law of cause and effect that were unfortunately not understood.

Even the ancient Greek idea of the Erinyes and the goddess Nemesis was much better and more accurate. Among the Erinyes one understood the revenge-thirsting souls of the murdered, who became demons of the underworld to punish the evildoers in their lives. At the same time, however, one can see in them the negative powers of thoughts and actions of the people themselves, who persecute us everywhere and all the time until they are dissolved. The goddess Nemesis corresponds to the idea of karma. She is portrayed as an impartial judge blindfolded in order to remain completely objective: the scale in one hand and the sword in the other.

In order to be able to better explain what is happening in nature, in ancient times natural laws were personified and elevated to gods. However, there is no god of revenge, only one of love. He who thinks of revenge is not a god but a demon. The more we perfect ourselves, the more love and compassion we must expend.

Human being, therefore, is not judged by a Higher Being who is all-benevolent and all-merciful, and with such qualities would have to forgive immediately even the greatest criminal. By doing so, universal justice toward all other human beings and thus the world order would be abolished. But a world built on injustice could not last. The absoluteness and permanence of the foundations of the cosmos guarantee a lasting world order.

But how could one speak of universal justice if God forgives everyone, even the greatest criminal, if he only asks Him for it? Because of His infinite mercifulness and infinite goodness, He would have to do it, otherwise He would not have these qualities. God, in His infinite goodness and infinite mercy, would immediately have to be softened by a wicked man and treat Him as well as the good, if he asks Him, otherwise He would not be all-merciful. But if God becomes compliant and let the evil off a penalty, then He is not fair to the good.

Perhaps the good man may not even know how to beg as well as the evil and could be disadvantaged. This cannot be tolerated by an all righteous God. If an all-merciful God were to shape the fate of men, there would probably be no more punishment at all, because every criminal would ask for forgiveness and obtain it without compensation. But that would disturb the world order, there would be no justice anymore, just chaos.

Therefore, retribution does not come from a being that could be subjective and from whom one can absolutely hope for mercy and pardon, but from an impersonal and just-prevailing law that has no sentient, soft heart and therefore cannot be swayed and softened by supplications. Only this law is absolutely just and requires retribution from everyone without regard to the person and regardless of the time. It is up to man whether he submits to this law or not. Depending on the behaviour one can have the law as a friend or an enemy.

This fact is further confirmed by the biblical legend of the prodigal son. The representatives of the old-world view try to prove by this example that it does not matter whether one sins or remains decent. Moreover, even one who has the courage to submerge himself in sin is more loved by God, because in the house of the father the return of the prodigal son is celebrated with the utmost joy. One does not have to worry about the righteous because they stay good and decent on their own. This is what the case looks like when viewed superficially.

But on closer inspection, it is precisely this legend that proves the implacability of the karma law on the one hand, and divine help and mercy on the other hand, but that does not negate the retribution that Karma demands. The prodigal son moved out to waste his legacy

on feasts with friends and easy-going women. The reaction of the karma law came quickly and inexorably. The prodigal son was deeply distressed and even had to share his food and camp with the pigs. So punished and humiliated, he felt the need to return to his father's house. However, it was not God the Father who punished him, but karma, which means that one's own negative causes came back as a corresponding effect.

The loving father, as an allegory for the God of love and mercy, awaited the prodigal son, lovingly received him and forgave him completely. That's what human being has to do. Of course, the return was also the greatest joy. Still, the prodigal son did not miss the obligation to atone his sins, otherwise he would not have landed at the pig troughs. Only the suffering and misery as teacher and judge forced him to turn back to the "father's house". But this was only after appropriate punishment. Without punishment, the impulse to return would not have been triggered.

The punishment and the obligation to make amends in a form individually determined by Karma must exist. Otherwise, any person who remains decent would be a fool who struggles and toiles to earn his living through painstaking work, while on the other hand, through laziness, theft, etc. could produce the same favourable results without punishment. Surely, as life shows, this may be possible for a while, for individuals as well as for peoples and states. But there are also setbacks in world politics.

Now, the question of the omniscience and omnipotence of God in relation to karma has to be investigated. For we see that God apparently allows for crimes, catastrophes and wars. Why does HE do that? In His omnipotence He would have the opportunity to prevent any calamity. An omniscient, all-benevolent and almighty God would have to do it! We therefore come to the conviction that Christian theology is completely ignorant regarding God and the shaping of human destiny.

Since the thing with the attributes of God is not correct, we come to the conviction that the theologians have erred and both God and the other powers of heaven do not intervene in the fate of men at all. It is, that events on earth happen in the context of human free will and man even causes natural disasters and is responsible for them. Man can do what he wants, but because of the karma law, he has to take responsibility for the deeds. When somebody was miraculously saved, he received greater help, be it because of favourable karmic conditions, or because he was assisted by heavenly benefactors (angels, Devas, guard spirits) who assumed his guilt.

The theological idea of the avenging and punitive God does not stand up to critical inquiry and must therefore be replaced by the knowledge about karma. A God who accurately like an accountant registers assets and liabilities of each person is inconceivable. On the other hand, an unjust God is unacceptable to a thinking person. The shaping of human destiny, in its effects as reward or punishment, cannot be the work of a god or a deity, but only of the effects of the very natural energies which we ourselves have created. They are stored in appropriate causal fields of power of the human being and take effect at an appropriate time or must be lived out, even if this would extend to millennia. Only then is a poetic justice possible.

In ignorance, the churches try to explain the injustice of life with the sins of the fathers. This is true in a sense, but we were the fathers ourselves in previous incarnations, and now we get back what was once sown by us. However, the Christian Church does not know this and does not recognize the law of reincarnation, but sooner or later it will have to accept it with increasing Enlightenment of humankind, for there are still enough indications in the modified Gospels.

Another theological explanation is: "Man is punished for the future. Whom God loves, him let He suffer." That would be a terrible god and a dreadful sadist. No mother or father will let their child suffer because they love it, but will try to protect it from suffering. But if these

two theological explanations are not enough, it is said:” The ways of the Lord are unfathomable.” The ways of the Lord, however, are inscrutable to those theologians who do not bother to study the teachings of the Masters and to observe life with its laws of nature.

There is no injustice in the universe. If someone leads a happy life, then he has earned this in an earlier incarnation. He who suffers now atones mistakes of the past. Anyone who leads an unworthy life creates suffering for the future. Everyone reaps what he sows here however, one has to remark that it would be completely outlandish to believe that good karma is represented in reference to the possession of earthly goods and can be read on a bank account. On the contrary, the earthly goods bind and form a major source for a coming negative karma, as long as man has not acquired a spiritual relationship to possession. A good karma manifests itself primarily in spiritual balance, harmony and contentment. So, these are inner states of mind that give bliss and often found in the hut of a poor rather than in the palace of a rich one. Surely even a richer or power holder of the earth can have good karma if he knows how to use his goods or his power in the service of his fellow human beings. Diogenes in the barrel was at least more sublime and happier than his royal visitor Alexander.

## 6. Karma and Free Will

The more human consciousness grows and man unfolds, the more the power of his will emerges. The cosmic laws give it full possibilities for action and development. In this sense, man has a free will with which he shapes his destiny. He can take whatever path he considers desirable, feasible and necessary. No higher leaders of the universe exert violence on the will of man, but there is a restriction of free will: this free will can even be abolished by the law of cause and effect.

The karma law demands full responsibility for thoughts, feelings and actions, triggered causes bring certain effects. In this way, natural law inhibits free will, which means it imposes heavy restrictions on it, as we have to take responsibility for our thoughts and actions. The law forces us to act well and decently, otherwise we would be our own biggest enemies. There is in truth no absolute freedom of will, but only a relative one. However, there is an absolute freedom of choice between the innumerable possibilities of ascending and descending, the freedom of choice between good and evil remains. At the same time, the philosophical issue of "determinism or indeterminism" is answered. For a better understanding, however, one has to thoroughly study the next chapters concerning the types of karma and then one will see that, up to a certain limit, both philosophical views are right.

The character of the person decides the choice between possibilities. Thus, one can predict with some certainty how a person will act in this or that situation, if one knows the character of that person. If free will could decide uninfluenced, this would not be possible.

Karma, in turn, shapes character as it is the result of accumulated experiences from this and past lives. Karma decides destiny and impairs free will through the absolute compulsion to responsibility. The knowing and cognizing human knows what consequences he causes, he can only act in a positive sense. If he does not, he consciously damages himself.

Of course there are many cases where it is very difficult to make the right choice. How often in life is a wrong road taken. But there are also many cases where one is inescapably indrawn in a vortex. These are cases in which unpostponable karma has to be lived out, whether this will entail good or evil consequences. In all cases where freedom of choice exists, there is an inner signpost that always indicates to man when he makes an incorrect path. This signpost is the heart. Therefore, even an old adage says that one must obey the voice of the heart, although despite these often decisions can be made that cause suffering or failures,



but especially if the consequences are karmically induced and not preventable. But the feeling and compassionate heart will always decide in a good sense and end negative karma.

Free will is also subject to strong fluctuations, because in man two opposing poles are embedded. Namely, the lower Ego, from the animal world descendent that constantly pulls him down, and the higher divine Ego that seeks to unite him with the monad and divine consciousness. Depending on the human's spiritual and ethical development, sometimes this, sometimes that will be victorious.

## 7. Karma and Character

The effects of the karma law form the character. This consists of the sum total of the inclinations and the result of our behaviour or attitude towards friend and foe, good and evil, happiness and unhappiness, joy and sorrow. Anyone who does evil also gets worse in his character, but those who strive to accomplish good works are purified internally and thus enabled to do good. For the formation of the character therefore the aspiration to the good is of special meaning

One can trace that hardships, deprivations and misfortunes as well as heavy strokes of fate have created the best and greatest characters. Hardship and poverty are a better teacher than wealth. Reproach and criticism give incentive to better achievements, but one must beware of ridicule, because this is a harmful educator.

Man discovers and develops the knowledge in himself. In his own divine soul is the source of all knowledge. He attracts good and evil, happiness and unhappiness, joy and sorrow, and sends it out again, whereby creating karma. Through the setbacks, however, his cognition develops, and cognition forms the character. Self-perfection is the way to a firm and powerful will and a noble character.

## 8. Karma and Destiny

The constant struggle between the higher and the lower Ego in man and the decisions that come with it as well as the karma shape our destiny. Man becomes the creator of his inner being and at the same time the creator of his karma.

All acts of good will or evil will, every wish and thought of egotistical or altruistic nature will produce corresponding consequences in the corresponding worlds, and all these factors determine the karma for future incarnations.

Many people fall from one confusion to the other, for the lower nature has gained dominion over them and pushes them from the path where their higher Ego tries to guide them. People also generally lack the knowledge of cosmic evolution and therefore believe that this evolution can only be seen in the progress of civilization, which seems very questionable. Civilizations are decaying and with them cultures as well, leaving man with his life problems and cosmic tasks which he has to tackle again and again.

## 9. The types of Karma

### Group I

#### a) Kriyamana-Karma, the new arising karma

When man returns to earth, he faces three possibilities with regard to karma. Firstly, he creates new karma, the Kriyamana Karma, as it is called in Sanskrit terminology. It is the

karma that comes to sprout, or the newly created karma in each incarnation. This forms the seed for the future and arises through thoughts, feelings and actions in the present life. Many of the triggered causes can be resolved in the same life, the rest is stored for the next incarnations - this is the second possibility. The third is that one has to resolve a certain portion of the karma stored up from previous lives without delay in this life, the so-called mature or non-postponable karma. The possibility of constantly creating new karma by the freedom of choice of the own will confirms philosophical "indeterminism".

### b) Prarabdha-Karma, the mature, unpostponable karma

The mature or unpostponable karma is that part of karma that is stored up from previous incarnations and selected for living it out in a live by the karma law or the "Lords of Karma", who oversee rebirths. This happens in those moments in life that seem most favourable to dissolve karmic ties with other people. This karma has to be fulfilled and mustn't be postponed. If it is postponed, however, very difficult conditions are created for resolving the karma.

So this kind of karma is that fate or kismet that we cannot escape from and from which the Muslims believe that God is putting it in the cradle of every soul at birth. However, it has been completely overlooked in Islam that not everything that happens in human life is kismet or accumulated karma. In this case, man would have neither a free will nor any freedom of thought and action. Prarabdha-Karma is therefore also the philosophical "determinism", the lack of freedom in thought and action, which man cannot escape.

But life proves that not only unfreedom but also freedom exists. There are events that are completely new and those that are predetermined. Anyone can perish in a traffic accident or even in a war through the fault of others, which in his karma does not yet have to be provided for, but in many cases can already be mature karma. The likelihood of rescue seems much greater in those who create new karma. If there was no possibility of constantly creating new karma, the old one would have to end soon, or indeed "Allah" would have to shower indiscriminately constantly unhappy people with good and evil. However, that would be a cruel god, who would be lower in his morality than most people. However, this idea is unacceptable.

### c) Sanchita-Karma, the accumulated karma

The accumulated karma constitutes the remainder of karma from past incarnations, which for various reasons could not be lived out or extinguished because the conditions for the resolving of karma were not met and therefore must be awaited. This karma is stored up until the hour comes when it passes over into mature and unpostponable karma.

## Group II

### a) The individual karma

Karma has to be divided into temporal as well as personal and community terms. The individual or personal karma probably takes up most space. In individual karma, the consequences of the individual causes appear very clearly.

In the cosmos, everything is interconnected and intertwined. One cannot segment anything or separate from each other. Likewise, individual karma is linked to all other species that point to communal ties. There is no one who could live without communion, and so every individual karma is involved with all kinds of communities.

Karma is also individual in relation to the effect that is done on a particular identical act. Thus, unlike civil law, although it may grant extenuating circumstances under circumstances, it cannot lay down a rule as to which penalty the perpetrator receives.

When two do the same, it is not the same from the standpoint of the karma law. First, the motives of action are crucial, and secondly, a knower is more punished than an ignorant one. Therefore, if it is said that karmically it is not the same thing when two do the same thing, then it must be added that karma does not act according to the principle: the little thieves are hanged and the big ones are left to run. It acts exactly the other way around.

## b) Community Karma

Karma always keeps restoring the individual's balance with the world. It therefore needs the broadest basis for its effectiveness. People are mutually co-dependent among themselves, and as a result, karma is distributed not just individually, but through all forms of community.

The smallest cell of the community is the family. It goes without saying that in connection with spouses, parents, siblings and children, more than half of them are "old acquaintances" from earlier incarnations. The family karma brings us together again and again.

"It is karma, the fatiguing aftereffect of previous incarnations, that can bring not very savoury fellow-travellers to us. But when each encounter is over, there comes relief, as when property belonging to others has been returned. No less than half of all earthly encounters take place because of past incarnations, in the way that cork figures are drawn together by application of electrical energy.

The broad influence of karma brings about many complicated levels and degrees of relationship. To resolve them, it is better to pay than to receive; for each payment terminates a debt from the past, whereas receiving binds one again." (AY §238)

Many people are also connected by common ideas, be they religious, ethical, philosophical or political. Thus, old friends will again like to come together to carry out common tasks whose goals could not yet be realized in earlier incarnations. One will meet ones' former opponents until such time as all threads are unravelled and dissolved in friendship. Only those who no longer feel bound are free. So, everyone has to make up for the damage caused by him. There is also a common karma for social classes, political parties and denominations.

## c) The collective Karma

Another type of karma is collective in nature, binding tribes and peoples in common nations and races into a common destiny, and finally, in the form of a planetary karma, all of humanity. The collective karma arises from collective aspirations. Over the course of centuries and millennia, national and popular goals interlink large community of humans in groups of peoples and throw them into misery through wars or cause civilizing and cultural advancement through appropriate efforts. Every member of this collective must suffer so much or enjoy as many advantages as it appears to be involved in the formation of the corresponding collective karma. In many cases, common prosperity and wealth are achieved.

## Group III

### a) Karma in the afterlife

Human life extends not only to the visible physical earth, but also to the Subtle World, where we have two world planes, one emotional for the Astral World and one mental for the Mental World. Karma links the effects to the causes, not only in the physical, but also in the astral and mental worlds. Man reveals his activity on all three levels, and karma thus has relationships at all three levels.

## 10. How do you create negative karma?

### a) The greed for possession

Negative karma arises mainly through the greed for possession. All human actions, desires, and thoughts that are exclusively and greedily directed to property create a bad karma for man. Because of this, solid chains form, which bind him beyond death to the earth and the earthly goods. Bondage with the earth and bondage to possessions are a great ruin and an obstacle to spiritual ascent. To the greedy pursuit of possession also come the fight for the preservation of the obtained property and the protection against the robbery of these goods.

Human society attaches too much importance to the ownership of property and the apparent seeming material benefits. This is because most people believe they live only once on earth. The result is a desire to enjoy life and to achieve the greatest possible comfort.

The few decades of this earthly life, however, are only a brief excerpt from the entire life of our spirit. It can therefore be said that it is completely wrong for people to use these few years of short-term life only to struggle in the struggle for some earthly goods, where they must leave them in the face of death. The main focus should be on the development of the spirit and the expansion of consciousness. Often, even for minor material benefits, gravest crimes are committed. Even whole peoples were driven into bloody wars in the dispute over a few square kilometres of land and some raw materials. Truly, this ugly battle for temporary earthly goods is unreasonable, inhumane, and utterly meaningless.

This is especially true because the peoples and also the individual human beings are not owners of the earth. Who built the planet and who is its owner? Certainly, the creator, but not man. We are guests or administrators here. The goods of the earth are entrusted to us for the administration, propagation and refinement. Therefore, one must not destroy them or worsen them and not scuffle about them, but must give them increased and improved to their successors.

The Living Ethics teaches: *"...It is good to possess things in order to take care of them, and even to surround them with a benevolent aura, with the thought of passing them on to others. The manifestation of a creative hand dwells in a house whose occupants are without attachment to property, and being improved it will carry joy further. The sign of the bestowing hand will be preserved continuously, and therein lies the justification of objects. Through this understanding is solved the most difficult problem..."* (LMG II §92)

Look at your possessions as well as at the goods of the Creator, who has given us a part of His goods for the time of being on earth for administration. People do not need to live in poverty, the earth offers wealth and abundance. Only these goods must be fairly distributed and not destroyed by constant wars. But this is not possible unless humanity has risen to a higher level of spirituality and ethics. Only a spiritually and ethically developed humanity will be able to live in peace, freedom and greater prosperity.

The expanded human consciousness sees property as an invention of sinister forces that know that nothing can bind man to anything with the earth as much as property, so they threw it to him as a seductive chunk. Not without reason did Christ say: *"It is simpler for a camel to go through a needle's eye, than for a man of wealth to come into the kingdom of God."* (Mark 10:25)

The cosmic laws, like the human laws, know no right to property. The only eternal ownership that cannot be removed, which never diminishes and never fades, is human consciousness. Whoever recognized its value can regard the whole universe with its Infinity as its property. For he has the opportunity to take from this inexhaustible source all that he needs for his development. Earth, Cosmos, and Universe become our property when we have risen in spirit and become conscious that we are parts of the Divine Self. Therefore, a new attitude to

the idea of ownership is very necessary. Only a higher idea of this term will have beneficial consequences for all humanity and release them from severe karmic consequences.

## b) Conditions that make karma especially difficult

*“There are three circumstances that may place a special burden on a person’s karma. The first—rejection of the Teacher; the second—suspicion that the bond with the Hierarchy may bring misfortune; and the third—evasion of a responsible mission. Only the heart can whisper that rejection or suspicion or evasion has begun. A person who has betrayed the Teacher many times is insisting, in his madness, that he has never even thought of treachery and never considered evading anything. A darkened mind can come up with a thousand justifications in order to conceal what long ago was inscribed on the scroll of karma. Better to not approach in the first place than to manifest apostasy! For an apostate, the night never ends! But this is no punishment; it is only the consequence of what has been sown. The heart is able to discern the seed of treachery.”* (Heart §59)

The karma of cruelty and love-lessness towards men and animals is also terrible. That's why Christ taught so insistently: “Have love for your neighbour as for yourself” – further – “Because you did it to the least of these my brothers, you did it to me”. Above all, those who create this bad karma cannot make any spiritual progress, and indeed they will sink very low, and persistent efforts will be needed to reconnect the torn tissues.

Present life is a great danger to humanity because of growing immorality and lack of principles. The common good is sacrificed to the personal well-being, the rights of fellow human beings are trampled on, their own duties are violated. The result is a complicated and confused situation, the greed for power and possessions increases immeasurably, not only in terms of individual karma, but also in community relations and planetary karma. The complexity of the karmic ties has reached a limit where only extraordinary planetary measures can untangle the tangled knots. Thus, a fire of purification will invade mankind until the laws of life are respected again and a life will be founded in truth and love.

## 11. How do you create positive karma?

Whoever accepts his sufferings, sorrows, annoyances and hardships, in a word, his self-created cross with devotion and at the same time learns the lesson of pity, will create a good karma. Finally, he will even be able to help to carry the burdens of others as the great Masters of Wisdom do. The karmic debts, whether recognized as such or not, must endure with patience and be paid without grumbling. But whoever rebels, blasphemes against God and his destiny, will create bad karma again. As long as man does not understand the meaning of life, little changes in his karma from life to life. Happiness and unhappiness, joy and sorrow alternate. Only when man consciously begins to transmute bad thinking and acting, that is, when he purifies and internalizes himself, he will reverse his karma to good.

### a) The meaning of the motives

It is not enough if we do nothing bad and do our duty. Decisive of karma, not only the activity or the work itself, but also the motive. Each person acts for specific motives. There is no act without motives, neither a good nor a bad. The one works to preserve his life, the other wants to become rich, a third hopes for fame and reputation, a fourth wants to gain title and power, a fifth works out of love for his wife and children. A sixth person works for party, denomination and fatherland, a seventh for art, an eighth one for science, a ninth "buys" the sky for money and a tenth person wants to purify his black soul by public benefits and strives



for his name in all newspapers. In the Orient, many people place the greatest value on a beautiful tomb and toil for it their entire lives.

These are just a few of many motives that move people to action and create a more or less difficult and complicated karma, which requires the solution of the new nodes again numerous incarnations until man has learned to do any work without personal motives. Whatever man possesses for a motive, it binds him. He who does not help his neighbour out of love and helps in order to alleviate his neighbour from his sufferings, but only in order to receive praise, will certainly bind himself. Even those who only do good to receive the blessing of God and to reach the so-called heaven, bind themselves. Certainly, because of the law of Karma, every good deed comes back to man, but the deciding factor for karma is not the activity and the work itself, but the motivations, that is, the motives we are guided by. Even the good deed binds to a person or a work, if one expects thanks for it.

Man must therefore learn to do his work without personal motives and not to wait for thanks. He must learn to understand that work should be done for the work's sake and a good deed for its own sake, and not because of the good results that one expects for one's own. Only the renunciation of personal success creates the prerequisite for the emergence of a good karma. But since every work without a motive would become an unrelated slave labour and no one can work without motives, one may, in order to avoid the danger of unfavourable consequences or further bonds, direct his works exclusively impersonally to the benefit of evolution and common good.

## b) The pursuit of perfection

Karma is terrible only for the inactive and idle human being. On the other hand, those who work tirelessly can constantly reduce karma, but the difficulty is that we add new ones when paying for the old debt. However, the new karma is mostly of better quality. Moreover, the old karma is not so terrible when thought has been purified.

In every life, man can erase that part of the old karma that he has attained in the given incarnation. Certainly, he creates new karma, but with an expanded consciousness and a purified way of thinking, he can live out the karmic debts he has accumulated more quickly, and the new karma he has created will already be of a higher quality. In addition, the old karma will not be so terrible for him anymore, because the purified thinking and the purified aura will react differently to the setbacks. In this way man can come out of the seemingly bewitched circle, but certainly only from the earthly karma that binds him to the earth, because karma cannot change in its essence as long as a consciousness and a thought exist. The individual karma, which is governed by the cosmic laws, will rise in its quality by repeatedly entering new circles to infinity.

*“A physician usually says to his patient, “When summer comes you will go to the country, into the sun. You will be regenerated by the mountain wind or the sea breeze.” Even an earthly physician cures by projecting into the future. Karma is the sickness of the past. Its cure lies in the future. Precisely, he who wishes to be liberated from the past should strive into the future. Striving with one's entire being protects one from downfalls; take for example the moving heavenly bodies. Thus, remember that I have pointed out how to walk upon the water, but I have never said that one can stand upon it. Karma can be changed by an irresistible striving.” (HIER §290)*

One should not think that karma, as it was once created, must necessarily be lived out to its end. As stated above, man can outstrip his karma by an inexorable effort in the progressive direction to perfection, and it will no longer reach him. Only those who have stopped in their development, receives the full downpour of his karma.

When man strives for perfection, he develops his spiritual powers and directs them to the benefit of evolution and the common good of the neighbour. He not only resolves his karma,

but also relieves the consequences of the bad karma of all mankind. In general, karma is a chain, but man forges this chain by himself. He can contract the chain tightly, can loosen it and even throw it away completely.

## 12. Positive action, a sign of Higher Reason

The more people invade the science of karma, the sooner they will perceive the law of cause and effect in shaping human destiny. Once he has realized this, and knows that he is responsible for each of his thoughts, every wish, and every action, and also has to take the consequences, he would be truly unreasonable not to utilize this law. For this, humans increasingly receive visible evidence.

Man is towards himself the worst enemy when he violates the laws of nature. For the knower karma is the source of his power. One can rely on this law, even if one would perish on the human injustices in life.

The Higher Reason, then, will induce people, with a corresponding spiritual maturity, to act only in an ethical sense. Because truly, man forges his own destiny and designs his fate on his own. Through conscious and trained thinking and acting in the service of the neighbour and for the benefit of the human development one achieves the best results.

## 13. Do the powers of Light intervene in karma?

The powers of Light never intervene in human karma, as some ignorant humans suspect. The law of free will does not allow this. Only human thoughts and actions are observed, messengers, warnings and instructions are sent that indicate a certain direction. There is only one possibility where the powers of Light support human karma, not by intervention, but by abiding by another cosmic law, namely that of the sacrifice. Thus, they take on the human aberrations and crimes, and invite the heavy negative karma of humanity, if it threatens to strangle the planet, on their shoulders.

*“...One can observe that karma overtakes not only the one who commits a crime, but also those who participate in it indirectly. There is truth in the saying that for one person’s crime a whole nation suffers. It is not only the motive that unites participants in crime, but aspects of their nature also bring them together. Who can tell the degree of affinity of blood relationships, or judge the degree of participation? Some may have encouraged the criminal verbally, others mentally. Who can define this, or determine the main cause?”*

*Few care to think about how broadly karma moves, or to search within their own Chalice of Accumulations to discover how and when they have participated in crime. We can only remind you about the law, but free will must choose its way...*

*People have become very fond of the word “karma.” It is now repeated in various parts of the world, but few have learned its meaning. They speak casually about the Law of Karma, but, alas, do nothing to liberate themselves. They firmly believe that somewhere there exist the Lords of Karma, who will be kind enough to free them from even the most grievous fate!*

*Few understand that the effect of the Law cannot be changed without mutual effort. Man is ever ready to create a painful karma by thought and deed, yet he hopes that by some miracle from beyond the mountains he will be liberated from its grievous consequences.*

*People sound like children when discussing karma, and expect someone else to take responsibility for their behaviour. They blindly accumulate karma, then later are full of complaints and indignation, and only intensify the current of effects. Among Our labours an important place*

*is given to the observation of people's karma while accompanying them on their path. **We cannot change the Law, but within the limits of possibility We are ready to hint at a better path...***" (SM II §229)

## 14. The law of Karma - the great hope

The belief in an absolutely poetic justice is the only great hope of those who turn away from life disappointed. Above all, this believe is also the hope of the knowers, who, in faith and trust in this law, has taken their fate into their own hands in order to shape their destiny on their own.

Faith in the Law of karma reconciles man with his destiny. Thus, when he suffers, he knows that this is happening in order to unravel the threads of fate and serve justice. He knows he will not receive anything undeservedly, unless he has voluntarily taken other people's suffering on his shoulders to help. Karma is also an incentive for positive thoughts and a better behaviour. For only in this way can one create more favourable conditions and livelihoods for the future and later rebirths.



## Build a “Star”

Many responsible-minded and worried people today demand a practical action that promises maximum success without attracting much attention, without affiliation to a club or without political risk. In this way they live up to positive expression to their sense of responsibility towards the world situation. Working on the "Star" helps to alleviate not only spiritual but also material distress. It is therefore important to be concerned, at least a few times a day, sending out good thoughts, not for oneself, but above all for the world and for peace. Then the general mental work will also become accustomed to selfless aspirations, and there will be the hope that through such concentrated powers of thoughts the power of evil can be successfully reduced and averted. If millions of people voluntarily made themselves available to such a work, those men and women who would be fit for their purified thinking and noble character, could be able to protrude without great difficulty in religion, politics and social life in order to establish a fair and peaceful world order for the benefit of all people.



*„Aum – Tat – Sat – Aum“*

*Source of light in the universe,  
pour out light into human thinking,  
it become brighter on Earth!*

*Source of love in the universe,  
pour out love into all human hearts,  
May love blossom on Earth!*

*Source of wisdom in the universe,  
pour out knowledge and wisdom,  
let cognition prevail on Earth!*

*Source of peace in the universe,  
strengthen peace and justice,  
may felicity and joy be on Earth!*

*Source of power in the universe,  
seal the door to evil,  
that the plan of the good will be fulfilled!*

*„Aum – Tat – Sat – Aum“*

(For further information see Lesson no. 6).

List of references:Works of the blessed MAITREYA MORYA:

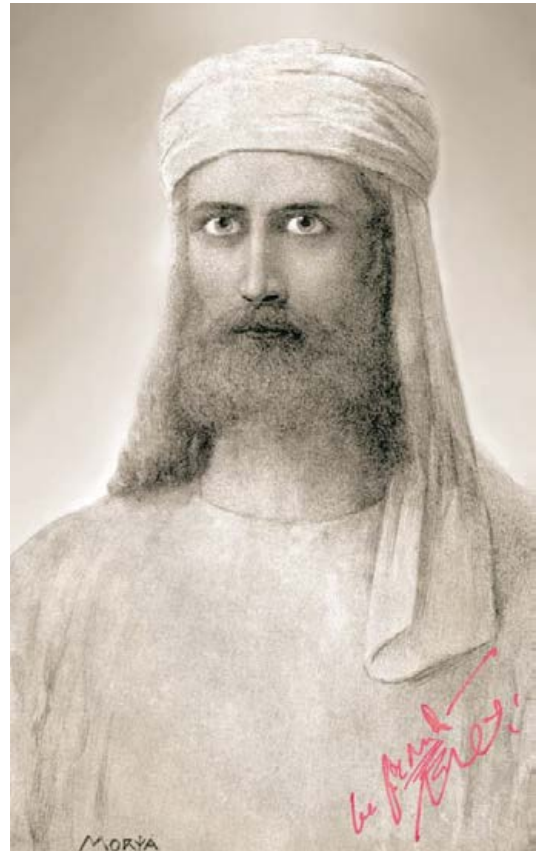
Blossoms of Morya`s Garden:

**CALL** CALL §§ 387**ILLUMINATION** ILL §§ 358

New era:

**COMMUNITY** COM §§ 275

Doctrine of Living Ethics in seven themes:

**AGNI YOGA** AY §§ 670**INFINITY** (2 parts) INF §§ 918**HIERARCHY** HIE §§ 460**HEART** HEA §§ 600**FIERY WORLD I** FW I §§ 666**FIERY WORLD II** FW II §§ 470**FIERY WORLD III** FW III §§ 618**AUM** AUM §§ 600**BROTHERHOOD I** BR I §§ 610**BROTHERHOOD II** (2 parts SM, IL) BR II §§ 955

**MORYA** – Indian Rajput prince, whose spirit had enraptured to the great spirit of the MAITREYA, become enlightened and overshadowed by this. This ordered portrait drawing of the artist Hermann Schmiechen in 1884 was often copied, however the copies are only similar to the “face of the teacher”, so repainted copies lead to failures in meditations!

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**Living Ethics shows the way of a rational self-education through applied ethics.**





**LEOBRAND** – Leopold Brandstätter (\* 20th February 1915 Wallern, † 26th February 1968 Linz), was an Austrian nature philosopher and humanist.

His writings are concerned with ethics, humanities, psychology, philosophy, politics, ideology of the world and architecture.

In the 1950s he translated the Agni yoga doctrine from Russian together with a Baltic-German team, thus paving the way for this philosophy in German-speaking countries.

Leobrand founded a (non public) school for Living Ethics. Decades before the introduction of teaching ethics in public schools he had already written 36 lessons of Living Ethics, as the first interdenominational teaching aid for ethical training. He gave countless lectures and conducted seminars. Recordings of Leobrand's lectures are available. These historical audio documents offer the possibility to understand/think along the philosophical analysis of the great thinker Leobrand and open up new horizons for life's spiritual dimension. Philosophical accuracy and clarity of expression are Leobrand's trademarks.

The new concept of God is particularly noteworthy. For this new and completely independent concept of God, a new term was created: "UNIVERALO". Leobrand's concept is explained on a hierarchical basis, it detaches itself from the abstract and merges with the whole existence. It includes many philosophical and historical concepts as well as advanced knowledge of relatively immortal spiritual fields of force. Leobrand therewith expressed the first and only humanistic definition of God within a new world-view and pulls the rug from under atheism. The new concept of God is as dynamic as nature itself and thus indicative of the forthcoming independent humanities.

Other highlights are his work for a united Europe and for a forthcoming pannational world union. Many of those great-sounding ideas of Leobrand are already self-evident reality.

#### Works:

1955 - 1961: 36 lessons, **Briefe über Lebendige Ethik** (*letters on Living Ethics* - in translation)

1957: **Psychische Energie** (*Psychic energy* - humanities and psychology)

1958: **Heilung durch psychische Energie** (*Healing by psychic energy* - humanities and health)

1966: **Freude** (*Joy* - philosophy)

1967: **Der Ausweg** (*The way out* - politics)

1968: **Neues Europa und Welt ABC** (*New europe and world ABC* - politics)

1968: **Das neue universelle Weltbild** (*The new universal world view* - world view)

1968: **Spiralik** (*Spiralik* - architecture of the future)

1953 - 1968: reprint, articles in magazines (partly unpublished manuscripts)

1976: **Der auferstandene Gott** (*The resurrected god* - humanities, compilation of articles)

1962 - 1967: **Lectures** and seminars on all his works (recordings MC in German language)

#### Activities:

1949: Establishment of a **peace league**

1953: Establishment of the (not public) „**School for Living Ethics**“ and magazine

1960: Publication of the magazine „**Spirale und grüne Wacht**“ (nature protection and biotechnology)

1961: Publication of the magazine „**Weltreichspirale**“

1962: Establishment of the association „**Welt-Spirale**“ - ethical society of progress and renewal of the world, and magazine.

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# Joy – Peace – Freedom

Serve peace and welfare of the world!

## Overview of the „letters on living ethics, Introduction to Agni yoga“ from LEOBRAND:

### Basic information ethics

1. The truth about yoga
2. Problems of spiritual renewal
3. The meaning of life
4. **Karma and forming of fate**
5. Might and meaning of thoughts
6. Self-help through proper thinking
7. Reincarnation – yes or no?
8. The meaning of suffering
9. Absolution or personal responsibility?
10. Dharma and life-task
11. Death and Rebirth
12. Devotions and sacrifice
13. The relationship of the sexes
14. Marital problems
15. Living Ethics and education
16. Living Ethics and everyday life
17. Living Ethics and nutrition
18. Living Ethics and art

### Spiritual training

19. Living Ethics – doctrine of life
20. Chakras or centers of higher consciousness
21. The spiritual meaning of the heart
22. The widening of consciousness
23. The subtle constitution of man
24. Monad or spiritual grain
25. The construction of the universe and Cosmoses
26. Subtle world
27. Fiery world
28. Brotherhood
29. The universal understanding of God
30. The Mother of the world
31. Occultism – yes or no?
32. Danger and meanders of occultism
33. Good and evil
34. The coming new world
35. Infinity
36. The path to become a master

The law of cause and effect, action and reaction, or the so-called karma law. This universal institution implies that a particular cause that we trigger through thoughts, feelings, and actions must have a definite, ascertainable effect. For its part, the law of cause and effect is inseparably bound up with the natural law of reincarnation or rebirth (re-incarnation = rebirth of the soul in a new body), and enables an absolutely just balance in all matters of life, not in a single short existence, but in a chain of reincarnations to spiritual completion. Coincidence, then, is what "falls to" to us through karma. Every human being has the power to be or to become what he wants to be. What we are now is the result of earlier thoughts and actions. What we will be, will be the result of our present activity. For this reason, human being must know how he must act, that is, he must get to know the law of cause and effect and then direct his activity according to this.

*„Welt-Spirale“*  
[www.welt-spirale.com](http://www.welt-spirale.com)

Ethical society for progress and world renewal