



LEOBRAND

Letters on

Living Ethics

Introduction to Agni Yoga



15. Living ethics and education

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Cover picture: “Children’s Games” Painting by Pieter Bruegel the Elder

Living ethics and education

1. The meaning of education

When we talk about education, we tend to think only of the teaching of children and usually completely overlook the wide area of self-education and shaping of character. The upbringing of children is certainly the largest part of the whole problem, but adults still need further development, both in terms of their character and in terms of professional training.

Another important and urgent task of humankind is the enlightenment of a people. A people who are aware of their destiny on earth and have recognised their responsibility will hardly be inclined to revolutions and excesses, but will exert a beneficial effect on other nations and continue the planned path of evolution in peace.

Of all educational problems, however, the education of children and youth will always remain the most important task. This question is directly related to the evolution of humankind as a whole and has an extraordinary influence not only on the prosperity and power of a people, but also on the entire culture and civilisation. The religious institutions and political parties have therefore always recognised the importance of educating young people. The greater the claim to totality of one of these organisations, the more far-reaching were the attempts to completely subordinate young people to their ideological goals, and even to remove them from the influence of their parents. These interventions sometimes went so far that free will and free development were influenced in such an inadmissible way that source of danger for humanity were created.

2. Upbringing and education

Upbringing and education are two different things, but they complement and depend on each other. While we understand Upbringing to mean ethical, moral and character instruction, education consists of the theoretical and practical transfer of knowledge and professional skills. For this purpose, compulsory schooling has been introduced in all civilised countries, because the school is the institution whose primary task is to impart knowledge and skills.

Nevertheless, its purpose also extends to the shaping of character, something which more and more parents are failing to do today because of the breakdown of family life. The educational support provided by schools is therefore not only appropriate but also necessary.

Besides, it is imperative that more importance be given to upbringing than to education. In modern times, however, the scope of education in schools has unfortunately been limited to a certain extent and is now almost confined to the acquisition of good manners, at best to a few rules of fair play in sports and games, which are supposed to be a sort of substitute for ethical principles.

In civilised countries, too, people behave as if ethical education were completely irrelevant, or only a matter for churches and denominations, and possibly even for party institutions, without considering that the shaping of culture and human development have always been the result of the ethical attitudes of mankind. Now that it is evident that moral decay and moral irresponsibility are seriously endangering the fate of peoples and races, and indeed of humanity as a whole, greater attention must be paid to this question.

It is by no means sufficient to merely give children an intellectual touch at school, or to teach them how to deal with our civilisation, without at the same time building up the ethical pillars which are the supporting framework of our lives. If school teaches knowledge up to the point of nuclear fission and the production of dangerous poisons, they must also

give students a sense of moral responsibility for life, otherwise the decline of humanity is inevitable.

3. Self-education and happiness in life

In the previous lessons of LIVING ETHICS attempts have been made repeatedly to prove that the happiness and progress of mankind can only be achieved through the improvement of the individual. Everyone who works on his own perfection and ennobles his character is thereby also raising the level of humanity in an ethical sense. However, this work on oneself is only possible through a higher moral mastery which is based on voluntariness. There is no compulsion for upward development, but since only perfection leads to bliss, evolution demands a perfection of the states of existence. However, a higher state can only be achieved by overcoming a lower one.

Perfection is impossible without working on oneself. To this end, all evil habits must be uprooted or eliminated. Every world religion as well as all higher yoga systems confirm that realisation and deeper penetration into the truth can only be achieved through personal effort and persistent work on oneself. There may be guidance from higher teachers or masters of wisdom who facilitate and accelerate the achievement of certain goals, but the hard work of perfecting one's character cannot be taken away from anyone. The level of development is constantly monitored by examinations.

Those who have neither educated themselves nor been educated by others and have therefore not laid the ethical foundations through hard work on themselves cannot be a true educator and suitable role model for other people. A teacher should not only excel his pupils in terms of knowledge and ability, but must also have an exemplary character. Masters of wisdom also surpass their disciples not only in knowledge, but also in their ethical qualities. On the basis of their extensive past experience, they show the way that leads people out of misconceptions and makes their ascent much easier.

Without higher guidance, people constantly tend to favour only earthly values. Although we are constantly reminded of the transience of material things, the pursuit of spiritual values is still a rarity. Indeed, education of the spirit and character is often even prevented by force or ridicule. It can be proven beyond doubt that poverty and misery, terror and lack of freedom are primarily the result of ignorance and spiritual poverty.

The art of self-education lies in creating positive karma by only sending out good thoughts and following them up with corresponding deeds. Then, in the course of the next incarnations, we will reach a stage where we rise above poverty and wealth, happiness and unhappiness, suffering and joy in the earthly sense and reach a state of universal interconnectedness that characterises us as citizens of the universe. In this state of bliss, we will possess everything and participate in everything. The whole world becomes our property.

Spiritual values are therefore the very foundation of our existence and must be created through education. Humanity does not live on bread alone, but above all needs spiritual values and the freedom of self-development. The education of the spirit is primary, while the training of the body is secondary. The physical body is merely the tool or the visible shell with which the immortal ego or the human spirit manifests itself visibly on earth in order to be able to unfold.

If the body is damaged during the education of the spirit, the spirit can overcome the physical weaknesses, but not vice versa. G. J. Caesar overcame his physical weaknesses through the power of his will. Similarly, every sick person has the opportunity to alleviate their suffering with the help of their remaining psychic energy, or to influence it helpfully or heal it completely. The body, on the other hand, cannot heal the spirit, let alone refine and improve it. In a healthy body there is more often a sick spirit than one would like to assume, but there are many sick people who have a healthy spirit or are on the path to spiritual recovery, but have to atone for karmic consequences from the past.



4. Self-education and habits

"Habit is the second nature", says a wise proverb. This should be an indication of the degree to which habits dominate people. Negative habits can be suppressed, but it is not possible to eradicate them immediately. One often comes across people who boast that they have conquered their bad habits, but if one observes their daily lives, one realises that they are still slaves to their bad habits. They are already so dominated by them that they no longer feel their yoke.

The conviction of such people, who believe that they are already free from their bad habits, is particularly tragic. How can you heal a person who denies their illness? However, in order to approach Brotherhood and infinity, it is essential to free oneself from harmful and negative habits. By this we do not mean the service of the good that one should get used to, but the ingrained qualities of selfishness in its various forms.

These are mostly small habits that are either ignored at all or at best described as peculiarities of human nature. The fact that this is not correct is proven by the circumstance that newborns do not yet have bad habits. These only occur as a result of inadequate upbringing in the family and at school. Of course, bad habits should not be confused with obvious character defects, which every person brings with them from previous incarnations.

In order to gradually gain control over oneself, it is advisable to write down in a diary what one thinks and does on an ongoing basis in order to uproot the bad qualities one has noticed in oneself. Purifying of consciousness is the first step towards self-improvement. Above all, it is necessary to control the quality of one's thoughts on a daily basis. At the beginning of each new day, a decision should be made not to make a certain mistake during the course of the day. Keeping such a diary for the purpose of self-analysis helps to eradicate undesirable habits and consolidate new, good qualities.

Regularly observing dreams can also help to determine whether a bad habit, such as smoking, has already been eliminated for good or not. As long as you still feel a desire in a dream, a passion has not yet been fully lived out and there is still a risk of relapse.

5. Self-education and exams

Just as in school the state of knowledge is determined through examinations, in the school of life there is also an ongoing examination of the human being, which offers the opportunity to prove oneself. **Each test must be seen as a threshold of progress.** In the communities of antiquity, anyone who voluntarily underwent a test was congratulated. Obstacles

and difficulties are necessary on the path to perfection, otherwise it would be possible for any weak character or criminal to reach the highest sanctuaries.

Anyone who approaches the Brotherhood or the Masters of Wisdom will definitely be scrutinised for liberation from their bad qualities. These tests are carried out quite unexpectedly and ultimately reach an unimaginable level of difficulty.

These tests are primarily focussed on the degree of self-control achieved, which includes courage, patience and compassion. Without self-control, it is not possible to enter the Higher World. It is therefore necessary to develop this synthetic quality very carefully, which does not so much extend to a Spartan training of the body as to the mastery of all spiritual energies. When approaching the light, the oil lamp must be carried quietly so that no oil is spilt. Experienced people therefore ask for tests, because how else can they develop and consolidate their powers.

6. Self-education and self-perfection

As is well known, not only in the Christian period, but also in the so-called pagan period, people have always endeavoured to achieve spiritual perfection. At the time when Western man obtained a stronger or weaker connection to the spiritual guidance of the earth through fasting, mortification and prayer, the Oriental sage respectively the higher yogi found certain precise systems, through which he transcended that limit, which will separates the human stage from the divine-human. While Western saints often had to return to earth to correct deficiencies in their spiritual development, the oriental sage and higher yogi had found the path to the spiritual Hierarchy or the Brotherhood of Light in harmony with cosmic laws.

Every nation has its favourite saints and heroes of life who have become famous for their exemplary and righteous lives. They serve humanity not only as role models worthy of imitation, but also as links to the higher world. In this sense, they are also the helpers and protectors of their peoples. Their activity influenced the development of their environment, and in many cases the moral status of a people depended on their effectiveness.

What in past centuries could only be achieved by individual people must become common knowledge in the future. Whereas in the past, however, people striving for perfection largely isolated themselves from public life, in the future spiritualisation must be sought in the midst of life's activities. Today everyone is called to spiritualisation. Once the secret teachings and esoteric schools were only accessible to a few. Today they are available to all people without distinction. Selection takes place all by itself, as people who are not up to the ethical demands are eliminated at the first tests of life. But there is no one who cannot study the higher yoga systems, such as AGNI YOGA, and practise them in life.

Even if one is called, one cannot remove oneself from the process of life, this would result in social and economic chaos. For this reason and because of the necessary work in matter, which has as its purpose the expansion of consciousness, all those striving for perfection must remain in the places assigned to them for the fulfilment of their task. They must also endeavour to put their ethical knowledge into practice in life and in their environment.

Only in this way can a perfection of the whole of life and an improvement of humanity be achieved. Those who have correctly recognised the need for the spiritual development of humanity must not avoid the obstacles in life or hide in a desert or a monastery. Nowhere can the spiritually undeveloped person escape the temptations and dangers he encounters at every step. Overcoming them is necessary and is tested by continuous trials. One must therefore face all the complications of life and all temptations and overcome them by consciously rising above them. Only those who have proven themselves in the thickest of life's jungles and

have overcome their attachment to matter will ensure their spiritual development towards self-perfection.

The spirit cannot be elevated and trained by confusing magical formulae, by chasing phenomena, by prayers and mortifications, or by mechanical practices such as those taught in lower Hatha Yoga, but only through struggle in life and by imitating the great role models of humanity and by constantly striving for perfection. To this end, it is necessary and useful to join people who are already on the path to self-perfection. The study of good occult literature is also recommended. Unfortunately, to the confusion of seekers, there is also extensive pseudo-occultism and downright occult trash literature, the circulation of which greatly outstrips the good works, which creates and spreads very harmful half-knowledge and also extols pernicious exercises and magical formulae. The problem of 'books' in the context of education must therefore be given a very special significance.

7. Education and book

Today it is particularly difficult to find exemplary teachers and spiritual educators who are able to impart higher knowledge to humanity. In the age of spiritual darkness, the situation of these educators is just as difficult as it was at the time of the Catholic Inquisition. Even if the pyres no longer smoke, the activities of these teachers are suppressed or prevented by every conceivable means, and since brute force cannot be used, black magic is employed all the more intensively against them.

For this reason, it is difficult to bring good books onto the market. There is also usually a lack of financial resources for printing, as it is understandable that books that make high ethical demands can never be bestsellers, but only find a few buyers.

Since books and digital media are of particular importance in the context of education, children's and young people's literature is also of the utmost importance. Not only the child's consciousness, but also the subsequent conception of the world will receive its first and therefore usually indelible impression through a good or bad book. A good book has often contributed to the harmony of family life. On the other hand, many crimes committed by minors are the result of bad literature or bad films.

The character of a people is based on the spiritual foundations that are implanted in the minds of children. This fact is taken into account too little or not at all. On the contrary, the shelves of libraries and digital media are becoming increasingly filled with intellectual plague herds. Books, films and digital contributions that appeal exclusively to the lowest instincts of humanity and operate with the most vulgar expressions simply offer good business. That is why, despite their harmful effects, they are not isolated in the same way as lepers.

From an ethical and educational point of view, it is irresponsible to sell and digitally disseminate such parasites and boils. Most mental ulcers in children and adults come from unclean and lying literature.

We must therefore understand how to recognise the value of books, the value of digital media and their usefulness or harmfulness and, above all, prevent bad books from being put into the hands of the youth. Who is going to let their children run around with loaded guns or radioactive substances! A good book is uplifting and encouraging and inspires creativity and heroism.

8. Education and film

Film, theatre, digital media and computer games are, alongside books, the most powerful means of educating children and young people. Digital media in particular, whether on computers or mobile phones, can drag young souls into the abyss or cause them to imitate great figures and heroes and strive for heroism. That is why the educational effect of this art must be given particular attention and an appropriate selection made.

Educators now know that some young people have become addicted to computer games and mobile phones, which is why the state must pay particular attention to this type of education. Young people and the general public need responsible education in order to prevent the harmful effects caused by bad films and easy access to violent and sexist images in digital media. If one knows the development of a disease beforehand, it would be more than negligent not to prevent it in time.

9. Education and sport

Crude sports such as boxing, wrestling, bullfighting, motor racing, football battles, and all sports and games that are devoid of beauty, only serve to coarsen morals. Here, noise and roaring triumph over beauty, harmony and creativity.

It is therefore very necessary to point out the spiritual and moral damage caused by today's epidemic enthusiasm for excessive sports. Certainly, physical exercise is necessary and to be welcomed, but it has to be kept within the limits of reason, usefulness, practicality and beauty.

It can be observed that one-sidedly favoured physical culture brings the development of the spirit to a standstill. The excessive sports of today has already become an absurdity and its overemphasis has reached a pathological level. This can only be detrimental to the present and future generations. Today's youth and even adults are hardly interested in knowledge and art, but almost exclusively in records.

The original purpose of sport was to maintain and possibly even improve physical performance. Here, however, the limits have largely already been exceeded. Today's sport has degenerated into a record-breaking addiction that backfires on the practitioners themselves like a boomerang. All record-breaking maniacs will sooner or later be fatally injured or crippled by serious accidents.

10. Education and art

It would be much more important for young people to engage with art than to engage in excessive sports or watch questionable films. The mind and character are primarily formed through good literature, active engagement with music and painting, and the pursuit of general knowledge. What a pity it is, that most young people waste their wonderful youth because they do not recognise the enormous importance of time.

The heroes of today's average youth are no longer artists, musicians, poets, thinkers, inventors, creative personalities and other role models of humanity, but sports, stars film stars and influencers of all kinds. No concert, no good theatre, no artistic event, no scientific, let alone humanities lecture of any significance can attract anywhere near as many people as a football match, a boxing match or a freestyle wrestling match, where the athletes dislocate each other's limbs or kick each other in the stomach and shins.

We must not forget that thought is energy, and that it is precisely at such sporting events that all kinds of base and spiteful thoughts are sent out into space, which have a detrimental

effect on their creators and on humanity. Boxing matches and similar events, in particular, serve to coarsen morals and are a sign of the loss or absence of a sense of beauty. Thus, they form a dangerous threshold to the brutalisation of humanity.

In order to maintain and enhance the beauty and elasticity of the body, we recommend folk dancing, gymnastics, calisthenics and athletics instead of these crude sports. Life in the cosmos is based on rhythm, harmony and beauty, and these should therefore be cultivated accordingly. Just as an artist cares for his violin, so too, man should treat his body as the marvellous instrument with which our spirit can work and manifest itself on earth. Sport must therefore also be subordinated to this goal.

In addition to gymnastics, education through music is highly recommended. The Greek philosopher Plato wrote in his 'Politeia': *'It is difficult to imagine a better method of education than the one, which has been discovered and practised through the experience of centuries. It can be expressed in two basic principles: gymnastics for the body and music for the soul.'*

Through music, harmony and rhythm enter the soul, filling it with beauty and inspiring people to better thoughts. Music is a fountain of joy that beautifies people's lives and makes them more bearable.

When we speak of music, we certainly do not mean degenerate pop music, but the creations of the great composers, including beautiful folk music, which is also capable of uplifting the soul without awakening base animal instincts. In ancient Greece, the term music had a deeper and more far-reaching meaning than it does today. It encompassed not only the harmony of sounds, but poetry as a whole. Music was the expression of those lofty feelings that found expression in cultural creativity in the general sense. The study of music served to cultivate an appreciation of art in general, which recognised the magnificent and beautiful in everything.

Plato certainly did not understand gymnastics as fist fighting, but rather saw it as a gateway to the magnificent, a discipline for achieving harmony and beauty of the body.

Everyone is capable of engaging with literature or aesthetic works. Just read the works of the great poets. Yes, you can also try to capture the beautiful moods of nature in verse or rhythmic language to enrich your own soul. There are numerous ways to indulge in an uplifting feeling, above all of universal unity. There are countless ways to put the song of birds in the gardens and forests, the glorious colours of the flowers in the meadows, a sunrise or sunset, the sound of the wind, the babbling of the brooks, the solitude in the mountains or the twinkling of the magnificent stars into beautiful and uplifting words.

11. Education and pleasure

Besides the exaggerated enthusiasm for sports, we also notice another evil phenomenon that exerts a particularly harmful influence on the whole of humanity, namely the addiction to pleasure. This human weakness inhibits spiritual development and encourages recklessness and immorality in general. It is therefore also a serious obstacle in human evolution. This negative attitude to life is a step towards Satanism, i.e. the dark path that leads people to ruin through recklessness and irresponsibility.

Certainly one should be cheerful and laugh. Cheerfulness and merriment are harmless and healthy pleasures and serve to relax; but here too there are limits which, if exceeded, lead to coarse jokes and ultimately degenerate into a wild rampage without measure or aim. An incessant craving for pleasure dulls the organism, demands ever greater and stronger experiences to the point of over-saturation and then only leads to suffering and unhappiness and not infrequently to suicide.

The desire for stale pleasures, which have become an evil habit, also leads to the obliteration of the coming race. Thus, it is said in the book 'The Call': "... *The doomed ones persecute Our chosen ones, and We must protect them. ...*" (LMG I, § 125, 1921). Abortion and contraception have become commonplace in modern times. The departing race destroys its successors by depriving many bearers of the new race of the opportunity to incarnate.

The astral world is full of beings awaiting their next incarnation who are destined to take over and improve the legacy of the departing race. But many of them cannot incarnate because of the sinister materialism that prevails on Earth.

12. Education and work

One of the most important educational factors is work. LIVING ETHICS states that from the earliest youth onwards, the realisation that work is the only factor for well-being in life must be firmly established in human consciousness. We must free ourselves from the erroneous idea that work is a curse for human beings.

Work is not a curse, but a blessing. Through work we grow, through work we perfect ourselves, and through work we attain spiritual and material values. Eternal and tireless work has been handed down to us as a legacy for the expansion of consciousness. This eternal progressive movement is our karma.

Let us note how the legend of Adam's exodus from paradise has been distorted. God supposedly condemned him to earn his bread by the sweat of his brow. Truly a strange God who execrates with labour! According to a great thinker, even genius consists of only one-third talent and two-thirds hard and systematic work. The wonders of a genius have always been the result of great effort, but what is hard work in the eyes of others is a joy for the genius.

A reasonable and knowledgeable being can therefore never threaten with work, for it is the crown of light. What is the basis of the biblical legend? Eve did not seduce Adam, but through female intuition, man gradually succeeded in mastering the forces of nature. He had tasted the fruit of the tree of knowledge, which is to be understood allegorically. Sweat is a symbol of tension. Sweat is not only a phenomenon of the physical world. Mental activity also produces an emanation that is particularly valuable for the saturation of space. Just as physical sweat can fertilise the earth, so the sweat of the mind restores prana by transforming itself into a kind of sunbeam.

It is particularly important that work is taught as an important factor in schools. Why do we actually learn? Only to put theories into practice in life, that is, to work. The result of work is an expansion of consciousness. This is why it is particularly important to instil in children a sense of the necessity of work. Give them toys that make the transition to work easier for them. Toys should be educational in nature and, above all, should not be made of any imitation of weapons.

Even after death, there is no idleness, neither in paradise nor in hell, or more precisely, neither in the lower nor in the higher (subtle) world, and certainly not in the fiery world of pure spirit. The idea that people indulge in eternal rest after death, sitting comfortably around God, telling stories or listening to the singing of angels, is a church fairy tale. The state of eternal idleness would become unbearable torment and a veritable hell. Nevertheless, under the influence of false beliefs, people have nevertheless classified eternal idleness and the land of milk and honey as paradisiacal conditions.

Even in the subtle world after death, there is no standstill. The higher we ascend, especially the higher we develop spiritually, the more comprehensive our activities and responsibility would be.

Rest is also very necessary, but it also means a change of work. True recreation, however, only comes from the thought of beauty and splendour. These form a bridge, a force and a stream of friendly love. If one contrasts a thought of beauty and salvation with a base thought, one will recognise that the splendid thought is a treasure trove of health. Therefore, positive, constructive thinking is not only recovery, but also the ladder to ascension.

13. Work and its quality

The desire to improve the quality of work is already a guarantee of progress. Those who seek quality understand that perfection is a guiding principle, and are therefore on the right path. Improving quality also requires the development of a special quality, namely patience. In LIVING ETHICS it says: *'...Know that the possessor of patience has built it up in many lives. ...'* (BH, § 119.)

Every task must be carried out, as well as possible, out of love for it and not for the sake of the expected results. Only then will the work be wonderful. The key to all achievements lies in selfless work and love for every task we have to perform. Work for the benefit of the world brings balance. Work also brings joy and understanding of infinity. It brings insight into the connections in the universe.

Students on the spiritual path often ask: *'..., what is the best pranayama? What instills the best rhythm? What can kill the worm of depression? Only work! Only in work is the attraction to perfection formed. During labor the Fiery Baptism will come.'* (SMU, § 102.)

Incidentally, all masters of wisdom worked hard, and even physical labour was not foreign to them. JESUS also worked and earned his living for a long time as a carpenter and potter, as secret traditions reveal.

The ancient sages also advised, not without reason, to engage in art or craftsmanship. Every student had to practise some kind of craft. The aim was to develop the ability to concentrate. Anyone who strives for perfection must exercise their will and attention. Even today, manual labour should be given greater importance again. It is not possible to make such good progress with machines, and therefore leisure time should be filled with high-quality manual work that renews the imagination. Especially in this age of increasing automation and shorter working hours, it is very important that the resulting precious free time is not wasted on sports fields or in entertainment venues. Instead, it should be used to develop the mind through manual labour, art and science.

14. Work and rhythm

Every job needs its own rhythm, because this promotes performance. The work rhythm should be of a fine quality and correspond as closely as possible to the individual rhythm of the worker. Over time, different rhythms not only kill a person's receptivity to subtle vibrations, but even awaken in them the lowest and coarsest of phenomena.

Today's technology, with its ominous, monotonous, merciless and dead machine rhythm, has a very unfavourable effect on all intellectual workers because it stifles their receptivity to the subtle rhythms in nature and in the manifestations of the human soul. Over time, people are transformed into veritable robots that only respond to the coarsest rhythms.

A reduction in machine working hours would be very welcome. Many of today's technical devices, which pollute the air and water and poison the earth, are veritable weapons of hell. They will remain so long until humanity learns to work in harmony with nature and takes measures to reverse the damage that has already been done.

15. Children and heredity

Today, it is important to dispel a widespread misconception that has arisen from false religious beliefs, namely that children are the spiritual product of their parents. Children are never the spiritual product of their parents, but only the physical one. Just like Adam and Eve, the legendary progenitors of mankind, the immortal ego of every human being, or rather their imperishable spirit, originates from a divine creator who alone bears responsibility for our spiritual procreation. No human being would be even remotely capable of creating a creature such as a spiritual being endowed with reason and will, let alone taking responsibility for it.

Parents must therefore conceive the children assigned to them from above. Indeed, they do not even have the option of deciding whether the child will be a boy or a girl. Only in certain cases of eugenics can they exert a certain influence, but even then it depends on the respective predominance of female or male magnetism. If it were left to human beings to conceive or determine the spirit of their children, or if they had an influence on the formation of their children's character and abilities, chaos would soon ensue on Earth. At our stage of development, we humans can only create thought structures and are hardly in such a position to take responsibility for them. The proper control of thoughts is a science that is still little known. Thoughts are energies, even subtle living beings. People would shudder if they could see their own mental products.

Parents therefore pass on only their biological genetic material to their children. This is entirely in accordance with Mendel's laws of inheritance. The immortal spirit and individual personality with an already pre-existing character are present even before procreation and birth. Other abilities and individual characteristics have also already been developed in the course of previous incarnations – more than a hundred – for most people. No artist, composer, poet, thinker or inventor has received their abilities from their parents, but has developed them by themselves through hard work in the course of previous incarnations.

If an artist is born to parents who also have artistic abilities, it is only because they also possess the most favourable biological heredity to ensure the best development of the child. However, there are also cases where even great artists were born to completely untalented parents and, conversely, great intellectual heroes had completely untalented children.

We know from the teachings on rebirth that most children have the opportunity to choose their parents before entering the earth. Where this free choice is not possible for karmic reasons or due to ignorance, the selection is made by the Lords of the Law of Karma. They are well aware of the karmic conditions under which the shaping of the new life would take place. It goes without saying that, as a rule, parents are chosen who have some spiritual and character similarity with the incarnating being, because this is where the biological conditions are most favourable.

The sciences of physiognomy, characterology, and Kretschmer's typology prove that every human form of expression, especially the face, is a reflection of the spirit and corresponds to a certain character. If there were no lawfulness here that allowed certain conclusions to be drawn, there would be no science that allowed character to be determined from form. For this reason, people with the same or similar forms of expression and facial features also have the same or similar characters, regardless of whether they are related by blood or not. If a father and son or a father and daughter look alike, they also have similar characters or similar traits. However, these character traits were not inherited, but are the result of memories stored from previous incarnations.

However, there are also plenty of cases where, despite the biological inheritance between parents and children, there is little or no external similarity and therefore also great differences

in character arise. It is therefore not biological inheritance that determines the character and abilities of the child, but rather the child's own spiritual disposition, which the child has already developed in previous incarnations and brings with them to Earth. The resemblance between parents and children is therefore not primarily the result of biological inheritance, but rather the spiritual and character similarities that were already present before birth.

We often notice in families with several siblings that there are stark contrasts and enormous differences in development between them. If the children were the spiritual product of their parents, all siblings would have to have the same characteristics and abilities. However, no family has yet been found where this has been the case. On the contrary, it can be observed that even with the same upbringing and the same hereditary factors, characteristic features often diverge completely and therefore require an individual treatment. The body is the earthly manifestation of the spirit. The spirit shapes the body and not vice versa. *'You resemble the spirit you comprehend'* (Goethe).

In addition to spiritual hereditary factors, parents and the environment have an extraordinarily decisive influence on the development of children. Suitable living conditions are fundamental to a child's development. Through the influence of upbringing and education, it is possible to completely change a child's character and intelligence. If, thanks to a favourable environment, the spirit can develop in early youth, distinctive personalities from previous incarnations will very soon try to escape the educational influence of parents and teachers and go their own way.

16. Children and parents

In many cases, parents and children have different degrees of kinship from previous incarnations. It is therefore possible that a child was once the father or mother of one of their current parents.

Every child also comes to Earth with a specific destiny, and the factors that determine the future life of the new Earth citizen are unpredictable. The choice of parents, whether voluntary or involuntary, is self-created karma, not only for the child but also for the parents, because they attract not only the children they desire, but also those they deserve or those they must receive as a result of their accumulated karma, and above all, those people with whom they are karmically connected from previous lives.

Therefore, no child should later say, 'Oh, if only I had had different parents, what would have become of me!' Nor should parents complain: 'How is it possible that we have such a peculiar and wayward child?' In the merits and weaknesses of their own child, parents often see their own characteristics reflected as it were in a mirror, for they usually receive back, what they have sown in previous incarnations in terms of positive and negative causes.

Children are entrusted to their parents as gifts they have brought upon themselves to care for and raise. They are, however, by their very nature, spiritually independent individuals, just like their parents and adults themselves, and have the right to develop their own ego and personality. Parents and educators therefore have an ethical duty towards the child to use their experience to help the inexperienced and helpless child in its development. The parents' home is a source of protection and a formative force for the child. The longer childhood lasts, the calmer and harmonious the child's overall development will be in the later life. Infants are to be raised by any means by their mothers, as wet nurses are not beneficial and their use is to be considered an ugly custom.

Parents and educators should relate to the child as older and loving companions to whom one can confide openly and without fear in all matters of the heart. However, this is often not the case, which is why children and parents often find themselves mentally estranged from

each other. Parents must not show selfish desires and interests to their children, nor must they force them into an undesirable profession or marriage, lest they make them unhappy for the rest of their lives. Neither doting love nor excessive strictness and lack of love are suitable means of upbringing. However, when genuine love fails, strictness and even punishment are appropriate in the interests of the child, but only within the bounds of true humanity.

Some mothers regard their children as an inconvenient burden, while others want to keep their children for the rest of their lives, thereby preventing them from becoming independent. Those who regard children as objects of their life plans abusing them, because they possess their own right to a personal life. In vulnerable children, this paternalism leads to infantilism; in mentally strong children, it leads to the disappearance of trust and love for their parents and educators. This can often create a deep rift.

In any case, the environment in which children grow up is crucial for shaping their future. In order to help the child's mind develop freedom and independence, they need to be guided to an understanding of their own individual existence and personal responsibility. However, dogmas, commandments, prohibitions and other coercive regulations are of no help in this regard. Only reasonable and comprehensible explanations, as well as lofty ideas and ideals, which must be exemplified by those called upon to educate, starting with the parental home, through the school, to the educators of the people and the shapers of the destinies of nations, can help. The good or bad example set by those called upon to educate others influences the destiny and character of the coming generation.

17. Children and their Education

The education of children, or rather the future generation, must begin in early childhood, the sooner the better. It is impossible to ethically shape a child and raise them to be a truly disciplined and well-educated cultured person unless you start at a very tender age, that is, when they are still an infant. The later you intervene, the more difficult the education will be.

This is precisely where the difficulties of education begin. In most cases, the mother is too lenient. At the child's blissful smile, but even more so at its energetic crying, its wish is granted, and then it usually develops into a tyrant. If the mother submits to the child's will instead of the other way around, proper upbringing is already over. It is certainly more convenient and requires less patience and nerves to give in to the child and feed it outside of regular mealtimes or pick it up when it cries. However, if the mother gives in just a few times, the situation will soon become unbearable in most cases. At that moment, the mother has already lost control over the child. Only through force is it then possible to temporarily regain this control.

It is a mistake for parents to claim that it is impossible to be strict with an infant or a one- to two-year-old child. A child already grasps the basics of discipline excellently at three months of age. Parents just need to be patient and persistent, and more persistent than the child. It is precisely at this age that good qualities and habits must be instilled, which must then be practised and maintained later on. The foundations of family order are discipline and cleanliness. Numerous good qualities can already be taught to young children, and this will save a lot of effort in strict upbringing later on. Here one can truly say: 'A tree must be bent while it is young'.

The weaning of everyday bad habits must go hand in hand with education. Even infants must be accustomed to obedience. If this does not happen, this goal can only be achieved in later years through sanctions. However, this bears a great danger of alienation between children and parents or educators. Those who educate infants to be obedient will later have, with few

exceptions, have a well-behaved and obedient child who will comply with every gesture and every glance.

A child must learn to obey of its own accord. The idea that it is possible to disobey one's parents must be eradicated in good time. If the child is able to get its way just a few times, it will take advantage of its parents' leniency and try to get its way in the future with even greater tenacity.

The child must also be taught in good time to control itself, to contain its desires and to fight anger, impatience and tears. Only then will the child see the authority of their parents as a natural power, which will be to their greatest advantage. A well-behaved child will always be appreciated, loved and favoured by other people. These rules of upbringing, applied by parents in good time, determine the child's behaviour towards other people in everyday life and are an expression of their emotional feelings. Only well-behaved children show their developing personality at an early age and are prepared for life.

It goes without saying that well-behaved children are more likely to be beneficial in life and to enjoy personal happiness and well-being than badly behaved children. Mothers who therefore start with strict discipline from infancy will also reap the rewards of good parenting. A poor upbringing can only bring poor results.

Every misbehaviour by a child is bad and must be taken seriously, regardless of the minor consequences of the misbehaviour. The misbehaviour of little ones should therefore not be judged by its consequences. For adults, on the other hand, misbehaviour is always relative, and its judgement is based on the motives as well as the consequences.

18. Methods of child-rearing

Basically, children should be brought up in such a way that useful qualities are developed and harmful ones are eradicated. There are two main methods of bringing up children. Firstly, one says: 'This is forbidden – if you do it anyway, you will be punished'. Or one could say, 'This is your duty – if you fulfil it, you will be rewarded and receive a small gift; if you do not, you will be punished.' This strict method only yields excellent results while children are still young and their personalities are still developing, but it is absolutely necessary in order to establish a framework of discipline. It is essential to point out the law of cause and effect as the actual judge and not, as before, God the Father, for He has nothing to do with reward and punishment, either directly or indirectly. Parents and educators are merely the executing organs of cosmic law, see Lessons 4 and 9.

Later, a method should be used that appeals to the child's reason and understanding. At the age of fifteen, a child's consciousness and judgement have developed to such an extent that they can be left to shape their own destiny according to cosmic law. However, this method is only applicable to morally developed and well-behaved children who have fully grasped self-responsibility and who also strive to raise their standing among their fellow human beings. They will find their reward in the inner satisfaction they feel when they do good and decent deeds.

Ill-mannered and morally unstable adults are much lower than morally developed and well-behaved 15-year-olds, who can be left to shape their own destiny according to cosmic law. However, completely backward adults may not yet be mature enough for such a generous method of education.

A particularly noble task of LIVING ETHICS is to educate people to take self-responsibility. Future humanity must strive for refinement out of its own innermost conviction, recognising this necessary prerequisite on the path of evolution.

In the various methods of education, consideration must be given to the age of the child and the resulting receptivity. Infants must obey their parents' will without explanation. At the age of three, a child's organism is already receptive to impressions. From then on, it is possible to influence the development of the desired and necessary character traits of the child. Until the age of seven, a child is like soft wax that can be moulded into anything. Here, the good or bad example set by the parents and the environment is of crucial importance. During this period, many useful and valuable messages and teachings can be stored in the child's consciousness, which will form the basis for future development.

After the age of seven, some things are lost, especially the connection to the subtle world. Until then, the memory of the subtle world can be awakened in almost every child. It is good to ask these children if they remember anything special. Such suggestions open up the memory. When one remembers things from long ago or the subtle world, the spirit will grow.

After the age of seven, the way of thinking becomes increasingly adapted to material necessities. From then on, the character of the future person becomes more and more apparent, but any education that had a significant influence on the child before the age of seven will continue to dominate their character afterwards, and despite any negative character traits they may have brought with them, a positive education will bear fruit.

19. Mockery – a harmful educator

One should never humiliate a child. It is very harmful to humiliate children, ridicule them, mock them or convince them that they are stupid. Mockery is generally a harmful form of education, even for adults. Disparaging treatment in this sense inflicts deep wounds on the tender soul of a child, wounds that do not heal easily and whose traces are often noticeable throughout their entire life.

Unjust behaviour towards children is also unacceptable. People remember received injustices suffered from early childhood throughout their lives and do not forget the bitter pain these injuries inflicted on their childish souls. Emotional wounds are felt most bitterly and painfully in childhood and are therefore also severely laid to the adult charge.

Lies, mistrust, envy and selfishness must be banished from children's environment. A child's consciousness sees all of this, draws its conclusions and responds with the same actions based on the example it has seen.

20. Prohibitions must be justified

Furthermore, when raising children, it should be noted that prohibitions are pointless unless they can be justified appropriately, because otherwise children will not understand them and will therefore be even more likely to break them. Forbidden fruit tastes the sweetest, as we know, which is why all people, but especially children, like to taste it.

LIVING ETHICS teaches: *“The education of the people should be conducted from the initial instruction of children, from as young an age as possible—the earlier, the better. You can be certain the only reason the brain gets fatigued is dullness. Every mother approaching her child’s cradle may give voice to the very first formula of instruction: “You can do anything.” There is no need for prohibitions. **Even harmful things need not be forbidden; instead, it is better to turn the child’s attention to what is more useful and attractive.** The best education will be that which accentuates the attractiveness of the good. Moreover, there is no need to distort beautiful Images on account of some supposed childish lack of understanding; do not underestimate the children”* (COM, §102).

The best way to teach this to children is through the well-known example of burnt fingers on a hot stove, which can be used to explain the law of cause and effect scientifically. In this way, children are made aware of the law of karma at an early age and taught to take responsibility for their own actions. A child must know that in any case, even though they may not be caught, they will be punished if they think or act badly. But they must also know that for every good deed, for every good thought, sooner or later there will be a corresponding reward, regardless of whether someone is watching or not. These good deeds are, in a sense, written down in the book of life, or more accurately, recorded in the aura of the person. It is up to parents to reinforce the cosmic law in a practical way, sometimes through small and useful gifts. However, if such gifts become a daily habit and a certain entitlement to them develops, they lose their value.

Children must also be relieved of their fear of death and their fear of so-called ghosts. Usually, children whose eyes are open to the subtle world are not frightened by what they see, as long as they are not completely enlightened by adults or they make fun of them. The “Krampus” customs are also utter nonsense.

One should never conceal the bad and negative from children, but rather point out their dangers and ugliness. At the appropriate time, one should steer them away from the negative and towards the positive, from the harmful to the beneficial. The best education will be that which leads children away from the banal and repulsive and towards the beautiful and good, the harmonious and noble.

21. Treat children like adults

Children should be treated like adults. Everyone can confirm from their own experience that children greatly appreciate this. They will enthusiastically follow someone who treats them as equals. Just observe the joy and zeal with which children and teenagers perform a task for the first time that is usually done by adults. However, one must not criticise or condemn them negatively if this first task goes wrong and does not meet expectations, as this would discourage them and perhaps even rob them of the impetus to ever undertake a similar task again. Negative criticism can destroy a child's desire to be integrated into the adult work process for a long time or create inferiority complexes.

It is therefore necessary to help children with their next attempt and to continue doing so until they succeed. Certainly, there are two types of children. Some say, “I can do anything” – and often take on tasks that are far too difficult for their strength and young age. Others, however say: “I can't do that” or: “I don't dare to do this work.” They will then shirk the task, even though they are capable of doing it. The former need to be slowed down in their enthusiasm, while the latter need to be encouraged.

Children also like it when adults ask them for help. Occasionally, you can invent situations where they can offer their help. In general, it is necessary to teach children to be helpful and respectful towards their parents and adults. This also reinforces the concept of hierarchy. They should learn to think of others and feel satisfaction when they bring joy to those around them. It is very bad to encourage selfishness and stinginess in children, because these traits also narrow their thinking. Nothing is more terrible in life than encountering selfish, materialistic and cheapskates.

22. School and its task

First, human being must learn, second, learn again, and third, learn once more. Then, man must review what one has learnt and apply it practically in life so that the accumulated knowledge does not become a dead letter.

The principle of the importance of learning applies above all to young people. No one has ever learned too much, but most have learned too little. Learning should not stop when school ends, but should continue throughout life. The task of equipping young people for the struggle of life by imparting knowledge is entrusted to schools. In order to justify the purpose of acquiring knowledge to children, it is important to direct their consciousness towards the future.

Attention is the gateway to refining perception and the foundation of accumulated knowledge. That is why the ability to observe must be developed at school. The quality of observation is one of the principal fiery qualities but it is not attained easily and is only slowly stored, like consciousness itself. However, there are numerous exercises for this purpose. For example, silence in darkness is an excellent means. Unexpected questions and everyday notes that are collected are also useful, as is the description of events in schoolwork. It is well known that such exercises awaken the attention of sleepy children. An inattentive and unobservant person will not be able to follow the blossoming of psychic energy and therefore will not be able to engage in creative activity. The advice to observe is the most important for every person, because the future demands a great deal of attention. It can often be observed that little ones observe better than grown-ups and understand the essence of events.

There can be no abstract consciousness, nor can there be theoretical observation. But human absent-mindedness is monstrous, it creates a seemingly unreal world. It creates a seemingly unreal world. In their egoism people see only their own delusions. In such wanderings there can be no discourse about the New World.

Hence, by all means, training in observation should be introduced in schools, even for small children. An hour devoted to observation is a true lesson in life, and for the teacher this hour will be a lesson in resourcefulness. Begin the refinement of observation upon everyday objects. It would be a mistake to direct the pupils too rapidly to higher concepts. If, for a beginning, the pupil is capable of observing the habitual contents of a room, this will already be an achievement. This is not so easy as it seems to an unobservant eye. We can propose that the pupil pass through an unfamiliar room at a run and yet with concentrated observation. Thus, it is possible to reveal blindness and assert true keenness of vision.

It is necessary to outline a program of tests for all the senses. Thus is fiery action expressed in a simple exercise. Children are very fond of such tasks. Such exercises of consciousness carry one into the higher spheres. The most ordinary routines can become the gateway to the most complex. Imagine the exultation of a child when he exclaims, "I've seen more!" In this "more" can be comprised an entire step. The same joyous exclamation will greet the first fiery starlet that is observed. Thus, true observation begins. It is regrettable that such exercises are not yet known in schools. Only the late English General Baden-Powell, who created a very welcome new educational ideal for young people in his Scout movement, has already recommended and introduced similar exercises.

"Schools must be citadels of knowledge in its entirety. From the primary to the most advanced level, each school must be a living link joined to all other schools. Knowledge must be enhanced throughout the student's entire life. Applied knowledge must be taught, but in a way that does not divorce it from historical and philosophical studies. The art of thinking must be developed in every worker. Only then will the worker understand the joy of perfectment and know how to make use of leisure time." (COM, §103)

In primary schools, not only natural sciences but, above all, astronomy must be taught emphatically, so that young people already get an idea of the infinity of the universe and thus comprehend the infinity of space and time.

Above all, schools must instil a love of good books. Bad books confuse children's minds. They must also teach reverence for beneficial discoveries. *„Every school must be a true citadel*

of education. Schools should have a useful museum in which the students themselves take part. There should be a cooperative, and the students must be trained in such cooperation. All aspects of art must be included. Without the paths of beauty there can be no education.” (COM, § 104.)

„When the family is unable to do so, let the school teach cleanliness in everything. Dirt comes not from poverty but from ignorance. Cleanliness in daily life is the entryway to purity of heart. And who would not wish that the people be pure? Schools must be equipped to become seedbeds for the beautification of life. Every subject can be thought out with love. Every object must be made a partner in leading a happy life. Cooperation will help find the way in which each person’s everyday life should take form. Where individuals cannot come up with solutions on their own, the community will help out. Not prizefighters but creators will be the pride of the nation.“ (COM, § 106.)

23. The renewal of the school program

There is also an urgent need to renew school curricula. Scientific discoveries continue unabated, which is why schooltime must also be extended. New inventions are coming from all sides, and observations of the stratosphere and the investigation of ocean depths and the Earth's crust, are yielding new and wonderful knowledge. We must therefore hurry, as excavations of completely unknown prehistoric cultural remains are also changing the results of known history.

From childhood onwards, awareness of the unity of life and the unity of the universe should be awakened. We must therefore finally rid ourselves of the erroneous idea that our planet is the only inhabited one and that it represents its own self-contained world. No, it is merely a station on the gigantic path to infinity. Every planet is immensely dependent on the stars that surround it. All life in the universe is interrelated, not only human life, but also the microcosmic and macrocosmic. One day, human consciousness will come to realise that we are merely on a tiny grain of sand in the vast laboratory of the universe.

Schools must also teach a sense of responsibility for every thought, every word and every deed, and that in fact is quite independent of religious education. Discussions about the law of cause and effect are necessary, because this law is eternally active and can be observed throughout everyday life with a little attention to what is happening. Every daily newspaper provides examples of this.

Sooner or later, schools will have no choice but to replace one-sided instruction on a particular denomination with the study of comparative religious studies. Just as in all other branches of knowledge, where there is a universal exchange of experience throughout the world, so too in the field of religion must knowledge be exchanged so that every pupil has the opportunity to gauge for themselves and retain what is best for them. Christ himself taught: ‘Examine everything and keep the best.’ One should study all the world's religions in their original and pure form and, upon comparison, one will find that they all draw from one and the same source. This realisation alone would contribute extraordinarily to mutual understanding among peoples and to greater tolerance, as well as convey a better idea of the governance of the universe. Living Ethics teaches the fundamentals of all world religions, and all world teachers are represented under its radiant dome.

In all schools, the education of the sexes must also be equal, i.e. there must be equality in education. This circumstance is very important, because only equal education can destroy the harmful feeling of male privilege over the female sex, and the necessary balance will also be achieved in many other areas. Incidentally, gender equity and equality among peoples must be one of the first foundations of the state.

An interesting feature of childhood is that time does not have the same value as in later years. This makes it possible to accumulate much more knowledge in youth than in later development. The excellence of a child's memory is surprising, but it is also quickly lost. A child can easily learn two or three languages in a short time simply by listening to them, which becomes almost impossible in later years and requires at least some visual memorisation. Ten minutes of attention often means much more to a child than an hour of concentration for an adult.

That is why it is better to give more and shorter lessons. The one-hour lessons in schools are therefore far too long and should be reduced by at least half and made more varied. Long lessons make it physiologically impossible for children to concentrate.

Being provided for and easy achievements are the greatest obstacles to mental growth. Young people who have everything handed to them on a silver platter are usually incapable of coping with life's struggles. For this reason, the precautionary education provided in homes, boarding schools, etc. can be described as less suitable and is more appropriate for weak-willed individuals. Freedom-loving and creatively gifted children will regard these institutions of mental levelling as a prison. One should think less about the comfort of young people and more about preparing them for the struggles of life. One should think less about the comfort of young people and more about preparing them for the struggle of life. Later in life, people tend to value those achievements much more that were associated with obstacles, hardship and danger.

24. Teacher and school

Schools need suitable teachers, i.e. teachers who not only meet high standards in terms of their knowledge, but also in terms of their character. Teachers must be role models. Educators who keep bad company are downright dangerous for children. That is why, in future, only those teachers whose character is pure and refined and who cannot exert a corrosive influence on the sensitive and receptive souls of children through negative traits should be admitted to undertake the great work of education.

Good teachers are among the most valuable people in a nation. It is therefore only natural that teachers deserve good remuneration. Shame on any state that pays its teachers poorly and keeps them in poverty.

Examinations are an essential educational tool in schools. These should never be announced in advance, as otherwise pupils will not study regularly and the rhythm of learning will be severely disrupted. The current examination system should also be modified or supplemented so that during examinations, not only does the teacher test the pupil's knowledge, but the pupil also asks the teacher questions. These questions allow the teacher to best assess the pupil's knowledge, powers of observation and, above all, resourcefulness and intelligence. Of course, the teacher must assess the pupil's abilities and enthusiasm correctly and fairly. The grade should always be better than the exam results would suggest.

Above all, a teacher must encourage children and help them always look joyfully to the future. The first encouragement is particularly important, as it can prove pivotal for the rest of their lives. If one is too strict with the first work, the growth of extraordinary abilities can sometimes be inhibited or even brought to a standstill. The abilities that lie dormant within us awaken at very different times. The task and also the happiness of the teacher therefore consists in encouraging the pupils and awakening in them the courage to do wonderful and heroic deeds.

"...The Teacher himself must carry the flame and by his presence alone impart the fire..."
(BR I, § 471.)

The education of heroism is almost completely neglected today. The love of great deeds must not be limited to sport; that is utterly misguided heroism. No, great deeds must extend to

the well-being and shine with selflessness. Especially heroism and heroic deeds must be thoroughly taught in schools again. All children should have the desire to emulate important personalities.

Heroes can be described first and foremost as bearers of the light of the spirit and pioneers of human evolution. Their goal is to carry the light of wisdom and the torch of achievement into life for the benefit of the coming generation. Becoming acquainted with the self-sacrificing heroes of all times and peoples helps children to recognise the greatness of human dignity and destiny and teaches them to love self-sacrificing deeds. History has shown us time and again that every great era has been marked by a surge of human hero worship. Therefore, the future of the planet can only improve and become more joyful if schools educate new heroes of life and responsible individuals.

25. Quotes from Living Ethics

„When the teacher grasps the abilities of the students, the class will be an extremely enjoyable hour. The workers of the future will be treated fairly only when their abilities are recognized. Often the students themselves do not understand their own destination. As a friend, the teacher points them in the right direction. Coercion is not at all suitable in schools. Only persuasion is appropriate in the acquisition of knowledge. More experiments, more conversations—what joy there is in the application of one’s energies! The little ones love doing the work of the grown-ups.“ (COM, § 105.)

„The school must not only inculcate love of books but also teach how to read, and this latter task is no easier than the former. In order to delve into a book, you have to be able to concentrate your mind. Not the eye but the brain and the heart do the reading. In many homes the book does not have pride of place. It is the duty of the community to establish the book as a friend of the home. The cooperative, first of all, has a bookshelf whose contents are quite extensive. There will be accounts about the values of the motherland and her connections with the rest of the world. Heroes, creators, and workers will be depicted, and the concepts of honor, duty, and responsibility to one’s neighbors will be set forth, along with the principle of compassion. Many examples will prompt readers to learn and discover still more.“ (COM, § 107.)

„While teaching students to respect useful inventions, the school will protect them from slavery to devices. As signs of darkness, all forms of slavery will be destroyed. The teacher will be an instructor and friend who leads the way by indicating the shortest, best path forward—not with a show of force but with a summoning smile. But if treachery has seeped into the school, the harshest condemnation will put an end to such madness.“ (COM, § 108.)

„Schools will determine where there is laziness, where there is an unusual character structure, where there is madness, and where special understanding should be shown.“ (COM, § 109.)

„In the schools of the future the ways of spiritual growth will be taught by those who have gained full ascent. ...“ (LMG I, § 162)

„...But those who are trained in the school of harmony will recognize the mandates of the heart.

Our disciple determines each sword thrust with his spirit directed to Us. ...“ (LMG I, § 244)

„...Sow more broadly than the broad. Establish a prize in schools for the greatest number of questions submitted. Until now students have been rewarded for answers, but now it should be for questions.“ (LMG II, § 173)

„ Let the fundamentals of astronomy be included among the subjects of study, positioning it as an entryway to the distant worlds. By doing this, schools will arouse the first thoughts about life in those worlds. Space will come alive, as studies in astrochemistry and rays enrich the students' vision of the magnitude of the Universe. Young hearts will feel themselves to be not ants crawling on the earth's crust but bearers of the spirit, who are responsible for the planet. Let us focus attention on schools, because it is from them that cooperation will be established. Nothing will be created without cooperation. There will be no stability in governments or alliances so long as the same old selfishness holds sway.“ (COM, § 110.)



Centaurus A, Credit: NASA http://www.nasa.gov/images/content/312037main_cena_full.jpg

„...In the new schools prohibitions have to be removed so that students can see reality, which is so wonderful when truthfully revealed. Wide is the field for intellectual competition!“ (COM, § 115.)

„...First of all, banish every kind of ignorance and without putting on airs just know more! To lead the masses requires expansion of one's consciousness.

Also, deepen the primary school curricula. This advice of Mine is something to be carried out right away! “ (COM, § 131)



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).

Source:Works of the blessed Mahatma Maitreya Morya:

Blossoms of Morya`s Garden:

Abbreviations:

Leaves of Morya's Garden I, LMG I §§ 387**Leaves of Morya's Garden II,** LMG II §§ 358

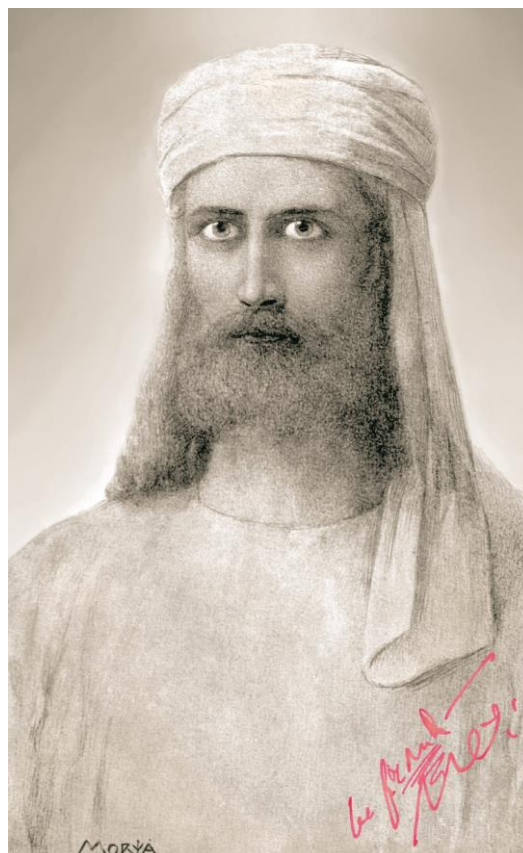
New era:

COMMUNITY COM §§ 275

Doctrine of Living Ethics in seven themes:

AGNI YOGA AY §§ 670**INFINITY I** INF I §§ 400**INFINITY II** INF II §§ 518**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** BH §§ 610**SUPERMUNDANE** SMU §§ 955**Letters of Helena Ivanova Roerich**

2 Books: HIR I, HIR II



MORYA – Indian Rajput prince, whose spirit had been raptured to the great spirit of MAITREYA and was enlightened or overshadowed by him. This portrait drawing commissioned by the artist Hermann Schmiechen in 1884 was often repainted. However, the copies only achieved a resemblance to the "face of the teacher", which is why repainted copies can lead to failure in meditations!

Living Ethics shows the way of reasonable 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 worldview 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.

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

If schools teach knowledge ranging from nuclear fission to the production of dangerous toxins, they must also instil in their students a sense of moral responsibility for life, otherwise the decline of humanity is inevitable. The good or bad example set by those responsible for education influences the fate and character of the next generation. A particularly noble task of LIVING ETHICS is to educate people to take self-responsibility. Lies, mistrust, envy and selfishness must be banished from children's environment. Children must be treated like adults. Being provided for and easy achievements are the greatest obstacles to spiritual growth. The teacher must absolutely be a role model. Good teachers are among the most valuable people in a nation. Above all, heroic deeds and heroism need to be taught thoroughly again in schools.

„Welt-Spirale“ Ethical society for progress and world renewal
www.welt-spirale.com