



LEOBRAND

Letters on

Living Ethics

Introduction to Agni Yoga



*20. The chakras or centres
of higher consciousness*

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Cover picture: „*Buddha, the Conqueror*“, painting by Nicholas Roerich 1925.

The chakras or centres of higher consciousness

1. Human being and the cosmos

Just as the cosmos needs numerous organs, energies and centres to reveal its entire complex life while carrying out its manifold tasks of evolution, so too does the human organism need the necessary organs and centres for successful integration into the rhythm of the evolution of all life, in order to receive the necessary energies from the cosmos and to be able to emit its own energies in accordance with its task. Human being is a condenser and transmutter of cosmic energies. For this reason, the life of every human being is inseparably linked to the life of the cosmos. Life on all planets is directly dependent on the level of cosmic development and consciousness of its inhabitants.

The sages of antiquity already referred to human beings as the microcosm or the small universe and to the macrocosm as the 'Adam Kadmon' (see Lesson no. 25) or the great human being. It is a fundamental idea that in the universe everything is contained in everything else. This fundamental law is particularly evident in human being, since spirit and matter have united to form a single entity within him. The entire macrocosm is reflected in the 'microcosm of man' according to the fundamental law: "as above, so below.

"The centers of Cosmos are identical with the centers of man. Man bears within himself all manifestations of Cosmos. Significant are the evidences in man of the functions of Cosmos. When he reflects in himself all cosmic functions, he measures through himself the possibilities evidenced in Cosmos...." (INF I, § 200)

2. The significance of the chakras or centres of higher consciousness

Western psychology and theology were unaware of the chakras, or centres of higher consciousness, until the much deeper and more thorough psychology of the East, in the form of yoga science, became accessible to the West to a certain extent. This happened and continues to happen primarily through contact with Western scientists who, through their travels to the East, were able to convince themselves of the outstanding psychic abilities of individual yogis, as well as through the spread of AGNI YOGA in the West. The problem of the centres of higher consciousness is therefore gradually beginning to attract the attention of Western psychologists. Even occult science of the occident had only a limited knowledge of this subject.

The information available on the chakras has been so scarce up to now, and in some cases still is, because spiritually undeveloped humanity would not know what to do with it and would at best be tempted to use illicit means, such as drugs, mechanical means such as concentrating the breath on certain centres, or other means, to achieve the rotation of the chakras in order to attain higher psychic abilities such as clairvoyance, clairaudience and the like. Even a layman can understand that such means cause great, even incalculable damage. Evidence of severe psychic and physical damage has already been provided by some people who have attempted to artificially activate and brace the chakras using inadequate means. The opening and development of the centres must therefore be approached with the utmost seriousness and caution, and it is essential to seek the advice of an experienced guru or teacher, but it is best to wait for the natural development that automatically occurs through increasing self-perfection.

Yoga science recognises forty-nine chakras or centres of higher consciousness, of which only the seven main centres have been described so far. AGNI YOGA mentions around twenty chakras for the first time, including various secondary centres such as the paired centres of the lungs, wrists, etc. These centres are known by various names in Eastern wisdom.

Once the chakras have been activated, they perform a rotating movement and are therefore also called 'fiery wheels'.

The chakras also resemble a lotus flower, which is why, according to Indian philosophy, they are also referred to as 'lotus blossoms'. This designation is very apt as a symbol of the true meaning and essence of the centres. Just as lotus blossoms strive through a less dense matter – water – from a muddy ground to bloom in full splendour towards the light, so too do the spiritual centres strive through the physical and etheric body towards the fiery world.

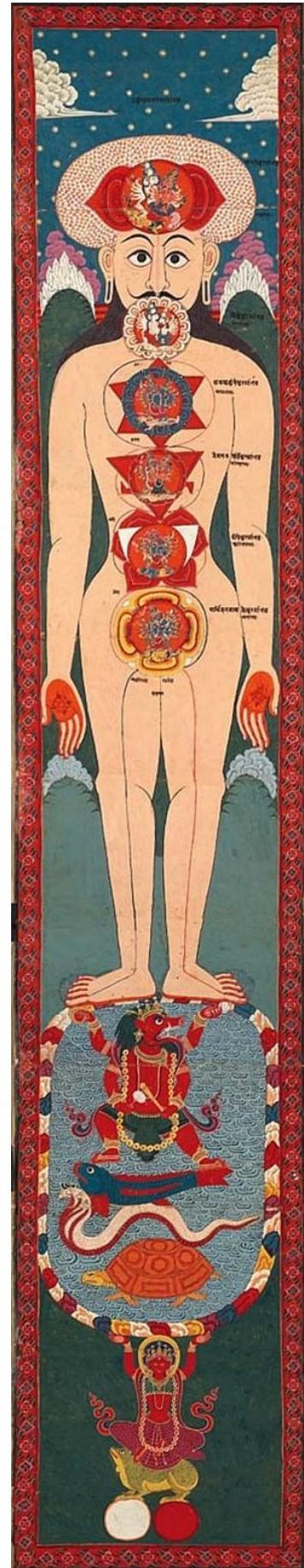
As components of the subtle body in humans, the centres of higher consciousness are invisible to the gross physical organs of sight. However, they are perceptible to the true clairvoyant and are perceived as blooming lotus flowers with a certain number of petals, with the flower having a depression in the centre. When in motion, they appear as spinning fiery wheels.

Each open centre has specific colours. These depend on the function to be performed in the human organism. The open centres appear in all the colours of the rainbow, and since their rotation produces a magnificent play of colours, they are also called 'little suns'.

The task of the opened centres is to absorb the high vibrations and finest energies from outer space, which is also possible outside the physical body in the astral state. The vibrations and finest energies from outer space are transmitted to the physical organs when they are ready to receive them. Opening the centres develops emotional knowledge and sensitivity in particular.

"The centers revolving at the back of the head strengthen clairaudience. They are located at the crossing of the two main channels of the surging currents of life. The centers are affirmed as the carriers of energies needed for communions with the far-off world..." (INF I, §305)

„The chakras, the fiery wheels, call to mind the countless circles of conception and completion. One can picture how the equilibrium of the worlds is founded upon fiery chakras. They contact and interpenetrate each other, and form inseverable links. Similarly, one can imagine how the chakras of man determine his fiery nature and bring the human entity into the totality of other fiery formations. People already have at their disposal rays that are not recorded upon the flesh; so, also, rays will be discovered that can capture the fiery centers on a film. This will demonstrate how the chakras of man correspond to the fiery formations of space. The figure of the fiery man merges into the rhythm of space. Thus, it can be physically demonstrated to what a great extent is everything that exists subject to the one law of rhythm. Of course,



to succeed in such instructive experiments it is necessary to develop the fiery chakras in oneself. They exist in every organism, potentially, but soulless beings cannot project on a screen even a faint glimmer from the extinguished fires. “(FW I, § 447)

3. The seven main chakras



Indian presentation 18. Jh. In Mūlādhāra the energy channel begins KUNDALINI – कुण्डलिनी

The seven main chakras, as described by current occult science, are as follows according to Sanskrit terminology:

सहस्रार Sahasrāra – BELL, nine hundred and sixty-petalled lotus.

आज्ञा Ājñā (Adschna) – THIRD EYE, ninety-six-petalled lotus.

विशुद्ध Viśuddha – LARYNX, sixteen-petalled lotus.

अनाहत Anāhata¹ – CHALICE, twelve-petalled lotus.

मणिपूर Manipūra – SOLAR PLEXUS, ten-petalled lotus.

स्वाधिष्ठान Svādhīsthāna – PELVIS, six-petalled lotus flower.

मूलाधार Mūlādhāra – ROOT, four-leaf lotus.

All lotuses are located in the subtle body and therefore have a equivalence in the etheric and mental bodies. They possess all the necessary conduits and channels for transmitting the impressions they receive to the physical organs. Thus, together they form a closed system of subtle nerve centres and channels.

a) सहस्रार – Sahasrāra-chakra or The Bell

Sahasrāra, the BELL Centre or the thousand-petalled lotus, is a centre for visual and auditory impressions and is located at the fontanelle, that is, at the crown of the head. With the help of this centre, we receive thoughts from outer space and all the ideas and knowledge that come to us from the Higher Spheres. When an inhabitant of the Higher Worlds wishes to communicate something to us, they always do so through the BELL centre. As soon as this centre is opened in a person, they can enter into direct communication with the inhabitants of the Subtle World.

In earlier times, the Sahasrāra Chakra was said to have six hundred and sixty-six petals; later, a thousand—hence the name “thousand-petalled LOTUS”—but in fact, there are nine hundred and sixty petals. The opening of this centre is preceded by a dilation of the blood vessels and a swelling of the parietal bone, though this does not result in a permanent protrusion. In many depictions of Buddhas and Bodhisattvas, one can see this symbolic protrusion of the fontanelle. This protrusion is known as “Ushnisha” and appears as a symbol of the opening of the brain centre. This lotus has twelve golden main petals at its centre, to which the remaining smaller petals are subordinate, forming a circle of delicate violet colour.

¹ Anāhata - अनाहत = **indestructible container** – The Chalice is often mistakenly equated with the heart chakra. The heart chakra is not part of the transient Pranakosha/the subtle or astral body, but of the imperishable fiery body. Only when the chalice is inflamed by the heart (heartfelt warmth, love, joy, enthusiasm, etc.) spirit enters into the subtle body via this connection (the celestial axis). (HEART – see lesson 21).

b) आज्ञा – Ājñā-chakra or THIRD EYE



Centre of the larynx, Third Eye, Bell,
depiction from Radschastan, 18th century

The next centre, the Ājñā-chakra, is known as the ninety-six-petalled lotus and is also referred to as the 'Eye of Brahma' or the 'THIRD EYE'. It is located on the forehead between the eyebrows. The physical correspondence of this centre, however, is the pineal gland at the back of the head. The harmonious development of our organism and the correct proportionality of all its parts depend on this centre. By focusing appropriately on this centre, one can correct the body's physical deficiencies. The opening of this centre, however, leads primarily to clairaudience and clairvoyance. This does not, however, refer to random flashes of light that many people may observe, but rather to the conscious perception of past and future events, provided that their causes have already been set in motion by thoughts and ideas. In the context of cosmic events, these can date back not just thousands, but even millions of years, provided they concern the fate of the planet.

A person whose THIRD EYE centre is open can observe the functioning of their own bodily organs, as well as those in other bodies; they can see through objects,

through physical obstacles, and even through the earth; they can observe the life of plants and minerals; they can hear the music of the spheres and perceive the voices from the Subtle World.

The right half of the ninety-six-petalled lotus is a pale pink colour, whilst the left is pale violet. For this reason, this centre is often referred to as a two-petalled lotus.

„Actually, the fixing of an impression upon the third eye is the foundation of creativity. Not only the ancient Buddhists but also the scriptures of hoary antiquity demanded that the power of observation be trained.... (Heart, §519)

„...Likewise, when the Tibetans wish to symbolize the opening of the third eye, they put upon sacred images a wart between the two eyebrows. Clairaudience is usually symbolized on the sacred images by enormous ears..... (HIR II, letter dated 2.September 1937)

c) विशुद्ध – Viśuddha-chakra or centre of LARYNX

The third chakra – Viśuddha – the larynx centre or the sixteen-petalled lotus, is greenish-blue in colour, with the petals alternating in hue from light to dark. The physical correspondence of this centre is the thyroid gland. Our powers of recall and intellectual abilities depend on the development of the Viśuddha chakra. Viśuddha is a centre of synthesis, analytical thinking and logical reasoning. Opening this centre unlocks the ability not only to understand any language, but also to be understood by the listener in any language, even if they do not know the language being used. CHRIST bestowed this ability upon His disciples. By concentrating on this centre, one can preserve one's outward appearance in a youthful state.

„...The understanding of different languages originates from the receptivity of one center — the larynx.... (AY, §248)

„...Likewise, the center of the throat is located, not in the thyroid gland, but nearby. The centers are not located in the glands. They are near them, and they coordinate the work of the glands. There are a multitude of the finest branchings of the centers, but one need not think that the centers occupy much space.... “(HIR II, letter dated 2.September 1937)

d) अनाहत – Anāhata-chakra or the center of the CHALICE²

The fourth chakra – Anāhata – the twelve-petalled lotus – is referred to as the CHALICE centre **and is located on the right side of the chest, opposite the heart. The Chalice is the focal point of all the emanations of the seed of the spirit within the human being. Together with the heart and the SOLAR PLEXUS, it forms a triangle.** The CHALICE is one of the nerve centres that has been least researched to date. In ancient esoteric writings, the CHALICE is often referred to as the celestial axis.

The CHALICE is the centre of the memories from previous incarnations, i.e. all the knowledge and experiences of past lives are stored within it. However, only those people who have fully ignited the CHALICE are able to access these memories and experiences; this means that the vibrations of the brain and those of the CHALICE must be of the same frequency.

The CHALICE remains the same across all incarnations. When the person leaves the physical world, their stored experiences, their fulfilled and unfulfilled life tasks and aspirations are, so to speak, condensed and stored within the CHALICE. In the next incarnation, these return to the physical body together with the person's immortal essence. In this way, nothing is lost, and the opening of the CHALICE centre provides the opportunity to draw upon the millennia-old experiences of past lives. The awakened CHALICE centre retrieves the knowledge stored from previous incarnations.

Higher consciousness dwells in the heart of man. When the CHALICE Centre is opened and the CONNECTION TO THE HEART is established, man attains higher wisdom—wisdom he need no longer seek outside himself, but can instead experience within through contact with the Higher World. Thus, higher wisdom flows from the CHALICE Centre, by the channels of the heart—linked to the highest consciousness—manifesting as straight knowledge and as irrefutable truth, which can be shaken or overturned by nothing.

“...Thus, every consummation, every unification, every cosmic union is achieved through the flame of the heart. In what way can a foundation be laid for great steps? Truly, only by way of the heart. The arcs of consciousness merge in the flame of the heart. So let us keep in mind the wondrous attraction of the magnet of the heart, which links all manifestations. Indeed, the silver thread that connects the Teacher with the disciple is the great magnet of the heart. The unification of the Teacher and disciple affirms the essence of all aspects of evolution. “(Heart, §1)



² Anāhata - अनाहत = **indestructible container** – The Chalice is often mistakenly equated with the heart chakra. The heart chakra is not part of the transient Pranakosha/the subtle or astral body, but of the imperishable fiery body. Only when the chalice is inflamed by the heart (heartfelt warmth, love, joy, enthusiasm, etc.) spirit enters into the subtle body via this connection (the celestial axis). (HEART – see lesson 21).

e) मणिपूर – Manipūra-chakra or SOLAR PLEXUS

The Manipūra Chakra, or the ten-petalled lotus, is the centre of the SOLAR PLEXUS. Its petals alternate in colour between red and green. The solar plexus – or the serpent or dragon of the SOLAR PLEXUS – is so named because, **on the one hand, it resembles the sun, and on the other, its spiral shape is reminiscent of a coiled serpent.** Just as the sun awakens and sustains life with its warming rays, and nourishes and enlivens everything with its energy, so too does the SOLAR PLEXUS nourish the entire human organism with life energy, or in other words, with psychic energy. And just as the sun unites everything, sets everything in motion and maintains balance within its realm, so too does the SOLAR PLEXUS play the same role within the human being.



The stitches of all the organs and centres are connected to the solar plexus centre. The SOLAR PLEXUS leads to harmony and balance in the functioning of the intellectual and sensory centres; in other words, the brain and the sexual sphere. The SOLAR PLEXUS is an accumulator, a transmutator and a distributor of psychic energy, not only for all the organs of the physical body, but also for the etheric body, which in turn supplies the astral body with life energies. It is a reservoir of unused and unconsumed psychic energy. Once set in motion, the SOLAR PLEXUS acts self-reliantly and continuously. It should be noted that a slouched posture disrupts the activity of the SOLAR PLEXUS.

„The center of the solar plexus is a focus of fire radiation. It must be imagined how fire acts. As all the higher functions of the Cosmos act from within, so too, the fire of the solar plexus is intensified in its own seed. The center of the solar plexus gives equilibrium to all the bodies, and its radiations saturate also the ethereal body which feeds the astral body. The interweaving of all the centers and all the bodies is comparable to the rings of a spiral, centered, as it were, in the solar plexus. Each planet, each fiery center, has its solar plexus and Divine Fire of life. If the consciousness is broadened in the understanding of these manifested conformities, then the bond of Macrocosm with microcosm becomes a fiery Truth. The waves of currents are infinite in their diversity. Over these waves the fiery spirit is in communication with space and with the other Worlds. Just as in antiquity the sun was depicted with its rays, so too, is it possible to represent the solar plexus, which has its own particular radiations issuing out of the seed and extending throughout the entire protective network. These powerful currents bring to the heart all the reflections of space.” (FW III, §219)

„Rotation of the solar plexus can have many other causes besides all the cosmic ones. It is necessary to examine the functions of the center of the solar plexus in connection with the organism and the sendings of energy at great distances. Rotation of the center of the solar plexus occurs under compression of psychic energy. The radiations of the solar plexus pass through all the centers, and by this rotation these rays penetrate all the centers, bringing to them nourishment and unification through fiery energy. Rotation of the center of the solar plexus can also coordinate different energies by compressing, as it were, any one center which is in special need of saturation or of strengthening. The radiations of the solar plexus then reach, as it were, the outer circumference of the protective net. During the sendings of energy into a determined place, all radiations are gathered into a seeming conical spiral, and all the projectiles go into space spirally. Thus the functions of the solar plexus are as numerous as are its radiations, since it is also a powerful regulator of the energies emanating from all the centers. Absorbing cosmic fiery energies, the center of the solar plexus distributes the latter according to the respective tensions which are inherent in the centers. “(FW III, §223)

f) स्वाधिष्ठान – Svādhīsthāna-chakra or PELVIS- centre

The penultimate main chakra is Svadhīsthāna, or the six-petalled lotus. It is located in the pelvic region. Unfortunately, information about this centre is still very incomplete. Some occultists identify it with the spleen and attribute to it a purifying function within the human organism. Others, however, locate it in the pancreas and suspect that it plays a part in our body's digestive processes. In reality, its functions are **linked to human sexual activity**. During spiritual ascent, it subordinate under the control of the SOLAR PLEXUS centre, as it is also governed by this.



g) मूलाधार – Mūlādhāra chakra – ROOT or KUNDALINI-centre

'Kundalini' is the universal life force, or 'Shakti', within the human being. Its seat is located in the seventh main centre, the Mūlādhāra Chakra, which lies at the tip of the coccyx. This centre is the root of all lotus blossoms and is therefore also known as the root chakra. It has four petals, two of which are bright red and two golden in colour. **Mūlādhāra is the centre of vital force, the centre of will and self-control. This centre also governs human sexual activity. As long as this centre remains dormant, a person consumes vast reserves of life energy through sexual excess. One can therefore also say that an increase in the activity of the centres can be achieved above all through a certain degree of sexual abstinence, since the mind requires the Kundalini force for its development.** If, however, this energy is expended sexually, the will is also weakened. In order to make wise use of Kundalini, one must store this energy and use it for useful creative activity. This, however, requires a strong will, which is shaped by the unfolding of psychic energy.



Mūlādhāra is the root from which all the other lotuses blossom. Mūlādhāra must therefore develop as the first centre and then provides the impetus for the unfolding of all the other centres. The Kundalini fire flows spirally upwards through the 'Sushumna' channel, which connects all the main lotuses, gradually reaching the BELL centre.

"It is correct to define the Kundalini as an abstract principle. When the conditions of earthly life were crude, it was necessary to direct the spirit to higher spheres. At first, the symbol of the Eye of Brahma held priority; then it was followed by the triumph of the Kundalini. But with either, the attainment of Samadhi by some did not protect humanity from the horrors of slavery and treason.

Now is the time to insist upon synthesis of action. Straight-knowledge will provide this synthesis during earthly existence. The treasure of straight-knowledge is contained in the Chalice, therefore one should add to the two mentioned centers the blossoming of the third center. The rainbow of the Kundalini can draw one upward, but here on Earth, earthly construction is needed. One has to build a foundation for the pillar, just as writing does for thought. The long-silenced Chalice will again come to life, and humanity will tread a new path. Three Lords, these three centers, will lead to true cooperation here.

Whoever understands the relation of the Chalice to the Kundalini will understand how the father transmits the earthly kingdom to the son. The Kundalini is the father, the impeller of the ascent. The Chalice is the son, awakened by the father. Whoever knows the principle of the father will, at the change of races, embrace the son. The Chalice of attainment initiates action. Thus nothing is rejected, but only strengthened. The Eye of Brahma is the natural complement to this order. "(AY, §549)

In almost all people, these centres are currently still in a dormant state. For this reason, the awakening of the Kundalini must be regarded as the most significant event in a person's life. From that moment on, the spiritualization of the human personality begins, and

the individual sets out on the path of self-perfection. **It is only through the awakening of the Kundalini that one can make progress on one's traveling along the spiritual path.** All geniuses and all the great leaders of humanity, all heroes of faith as well as saints of all peoples and races attained their significance and fame only through the prior opening of the KUNDALINI centre. The awakening of these most subtle fiery energies, however, does not take place with a thunderous roar, but in silence, and is usually not even noticed by those who know and await it, since neither the centres nor their effects are accessible to physical observation.

The store of life energy held in the Mūlādhāra Chakra belongs to the primal element of fire and is a condensed form of the sun's energy. For this reason, the flow of the Kundalini is fiery, and the opening of the centre is akin to a spirit kindles. Due to the subtle and fiery nature of the chakras, the ignition of the Kundalini is not associated with mechanical influences, but is an impulse of a purely spiritual order. There are, however, signs that indicate a gradual awakening of the Kundalini; this can be observed when a person has progressed so far in their spiritual development that the trivialities of everyday life no longer satisfy them and they are already making higher spiritual demands. **But only a truly fiery striving for knowledge, light and truth will bring about a corresponding fiery consequence and result in the awakening of this centre.**

When the Kundalini Center awakens or is ignited, it does not mean that all centers up to the Bell are rotating. The Kundalini current generated by this rotation rises only very gradually in its own subtle channel of the spinal cord, namely through "Suschumna," in a spiral rotation upwards. Before the rotation begins, this channel is closed. Only the ignition and the associated movement of the Kundalini current, i.e., the ascent of the snakeformed Kundalini fire, gradually opens this channel. Depending on the strength of the Kundalini flame and the associated expansion of Suschumna, Kundalini ignites the other lotuses located along the spinal cord and/or with branches leading to it. These then begin to rotate in turn, with each lotus generating its own energy. Thus, the entire Suschumna channel gradually opens, and the whole system of lotuses is set in motion and activity.

Once the Kundalini current reaches the BELL Center, the human organism becomes receptive to the finest energies and high currents from the cosmos. Its centers have become cosmic receivers. Each of these centers corresponds to a center in the cosmos and, because of this correspondence, can receive cosmic energies while simultaneously emitting its own. Only in this way does a person become a capacitor and transmutter of cosmic energies and a participant and coworker in cosmic life. Only then does a person gradually acquire those powers for which nothing is impossible and with whose help they can bring about wondrous and unimagined phenomena, which, from the standpoint of the laws of the physical world, are considered "miracles." These powers and abilities are accessible to every human being without exception through a corresponding spiritual endeavor, but not immediately, rather only over the course of many incarnations, and not as a solitary individual, but only through connection and loyalty to the Hierarchy of Light.

4. The secondary chakras

In addition to the seven main centers, Agni Yoga also mentions various secondary centers distributed throughout the human organism. Among these, the most important are several so-called paired centers, such as the centers of the lungs, kidneys, shoulders, eyes, ears, elbows, wrists, knees, lower legs, as well as the center of the nape and several others. **The lung centers, for example, control the intake of prana flow.**

“When man will consciously acknowledge that each of his organs and each of his centers is a creative force, then will it be possible to manifest the significance of each center. I see that the center of the lungs is aflame. This is one of the most sensitive centers. The fire blends with the most subtle energies and begins to create new manifestations. The quality of flame of this fire confirms a reception of pure Fire from Space. The action of the silent fires unites the fire of the lungs with the Fire of Space.

The Arhat's understanding of creativeness is different from that of the people. I consider the creativeness of the spirit as the one of primary importance. “(INF, §102)

„The kindling of the center of the lungs has afforded the yogis all possibilities, including those for the higher manifestations. This center endows one with mastery over water and air. Yogis have manifested themselves in flying and in walking upon the water, and specific gravity has become relative. The center of the lungs is at the foundation of all these so-called miracles. All the pains of martyrs disappeared through the control of this center, and, in ecstasy, only the Chalice was functioning. This center may be called the fire-transmuter.

Pure yogism is aware that the functioning of the center of the lungs can transmute everything in accordance with desire. Of course, the present-day yogis use pranayama as a method of kindling this center.

A higher yogi is not in need of pranayama. For him there exists a direct current with the Fire of Space. All such manifestations as walking on water and flights need pranayama, but there are higher missions. “(INF, §103)



5. Opening of the centres

„Whence come the application and the action of the fire of Kundalini? From the same source — the fire of love. The image of the essence that is projected on Our screens reveals the truth. How joyous it is to see the waves of growing fire! It is like an enchanted garden.

I love it when the fire of love radiates so much that one can overcome any obstacle! (AY, §425)

It is impossible to specify a timeframe for the opening of the centres. Each case is unique and depends on various factors, but chiefly on the strength of one's aspiration and the purity of one's motives. **Occult literature states that, following the baptism of fire, seven incarnations are required to attain the level of an Archate or a Tara.** This is the fourth initiation on our planet. However, this timeframe can be shortened, but also significantly extended. Attaining the level of an Archate in a shorter time is only possible with a 'Chalice' that is full, and in very rare cases also with extremely fervent aspiration, furthermore during special transitional periods, such as the change of races, where the progression of evolution undergoes such an acceleration that an aspiring individual can achieve in five years a level of development for which, in earlier times, a whole lifetime would have been required.

However, the opening of the centres does not depend solely on spiritual endeavour, but is also subject to the laws and stages of human physical development, which cannot be circumvented or bypassed. Once the fiery energy of the Kundalini has been set in motion, its

invisible workings will be effective across a series of incarnations, irrespective of the human consciousness active in each life, but in full accordance with the laws and stages of development of the material world of man. However, one must not assume that the Kundalini fire will be active from the very first day of rebirth, even if the Kundalini current was already active in a previous incarnation. During the first seven years, the human organism still has a firm connection to the astral world. It is only during the second seven-year period that this astral connection is loosened or severed and the activity of the centres is renewed. However, in order for new channels to be created in the new physical body through which the finest energies can flow, the Kundalini current must continue to act for a further fifteen years. Thus, in the new incarnation, the restoration of the activity of the centres, which was interrupted by death, takes place, in the best case, only at the age of thirty. This fact can even be observed in the life of the Master JESUS, who, upon His appearance on the physical plane, submitted to the conditions of a physical life and did not begin His teachings activity until He was thirty years old.

... "Before thirty, the necessary centers do not unfold. Fifteen more years must pass before the effects of the flame are visible. But the sparks of light will be visible before that time."
(LMG I, §100)

... "Be especially cautious with people under thirty, since they are still at an age when not all of the centers can function without harm to the heart. It is essential that you make clear that Our Yoga includes no coercive magic and would never generate chaos. You need to light the fires of podvig in the young, to kindle heroic achievements that will transform their essence and, imperceptibly to them, prepare their hearts for future perfectment. Thus, with as much joy and simplicity as possible you should set sail to the White Island, as We sometimes call Our Dwelling. "(Heart, §113)

Thus, the wise cosmic laws that govern higher knowledge seem to be veiled, erecting a barrier to the development of higher faculties in every person's life until the time comes when dangers have substantially diminished and the lower principles have submitted to the higher ones.

This might, however, give the impression that people seem to have to start from scratch in every life. The cause probably lies in the diversity of development of the dual nature, which is composed of spirit and matter. The spiritual records are always present in their entirety and remain intact, yet they can only reveal themselves fully once the channel through which this power is channelled into the psyche has been established. Although our higher consciousness has preserved the memory of past abilities and qualities, the driver of our physical consciousness – the intellect – has no part in our previous incarnations. That is why a person no longer knows who they once were; they seem to have forgotten. The memory stored in the CHALICE cannot be retrieved, as the intellect is incapable of projecting this knowledge to the brain.

„We do not abandon Our brothers-in-labor on Earth. We measure their true opportunities for success against the earthly evidence. A sower can always change fields without forfeiting his usefulness. So also can Our brothers change their field of labor when they know that Near Ones vigilantly watch their creative work and striving of spirit....With true cooperation, each brother must know that the best possibilities have been chosen for him. This knowledge will be his sustenance through all difficulties. It is the pledge of the Community. Can the individual himself know when he has begun or completed something? In the physical body it is impossible to know all about oneself. Many lives forge one chain of consciousness, and one should leave it to the faithful Brothers to pronounce the hour when the Lotus will open. They can decide on the needed goal-fitness, and in this decision and in the depth of trust lies a mastery over karma. “
(AY, §141)

6. The importance of opening the centers

From the little that has been said so far about the centres, one can already appreciate the significance of opening them. Every opened centre is a great treasure, not only for the individual but for all of humanity. It is only with the opening of the centres that man's true immortality begins. Every opened centre is also a great creative force which connects man to cosmic life and to cosmic creative activity. Messages about the centres can therefore only be passed on to people very sparingly and with great caution. Above all, it is very important to know the source from which such messages originates, as only authentic messages from true Masters of Wisdom and their disciples offer a guarantee of accuracy.

“The centers of man are understood rather relatively. Their very names have changed in different languages over thousands of years. Some may call the Chalice, ‘Celestial Axis,’ but its function does not change because of this! Others speak of the influence of the Mother of the World [the Kundalini energy is called by the Hindus the power, or Shakti, of the Mother of the World], but Shakti, in its essence, already contains the great significance of the Primary Energy. Moreover, we are forgetting about the collective action of the centers, which is always individual. In fact equally individual is the transmutation of the centers in the subtle and fiery bodies. They retain their essence in all bodies, but their development depends upon their passing through earthly existence. It would seem that the muscles have been sufficiently studied, but their functions depend upon a man's character. Each member of the body acts individually. The gait depends on the psychic condition, and thus the muscles will work in a unique combination. The relativity of judgment is quite clearly expressed in the judgment about subtle energies.

“It is not possible to establish a certain number for the petals of the Lotuses. Besides, each petal will differ from another. Let us not limit the multiformity of the structure of the world. The most unexpected growth of the tissue and the branching of the nerves afford an unexpected wealth to the organism. Each observation is valuable, but let us be very careful in generalizing. ...” (HIR II, 2. September 1937)

7. Accompanying symptoms of the opening of the centers

As the Kundalini energy flows through the Sushumna channel and the other lotuses are simultaneously awakened, the individual will experience a series of strange phenomena and, above all, will be prone to many incomprehensible and unknown illnesses. The first phenomenon accompanying the initial process of opening the centres is a certain decline or waning of physical strength. This should be regarded as a reaction of the organism; for when the centres open, the life-energy automatically flows towards spiritualization. Although the decline in strength is not so great that the individual would be unable to perform their daily professional duties, which have been imposed upon them or entrusted to them by their Dharma, a certain physical weakening will be noticeable throughout the entire period of development of the centers. On the other hand, however, the opening of the centres promotes the development of psychic energy and thus has a beneficial effect on general vitality and vigour, particularly on the will to live. The symptoms of ageing are alleviated in all organs, and the weakening of the physical organs can be offset by the enhancement of vitality.

The development of the centres is often accompanied by a sensation of dizziness, ringing and buzzing in the ears, nosebleeds and particularly excessive salivation, as well as various other symptoms. However, there are also other symptoms that occur on a purely individual basis. The symptoms listed here are not necessarily related to the onset of centre activity, but may be caused by it.

„One should observe certain precautions in Agni Yoga. Beyond a certain level one may notice pains in one's back. One should then take care not to bend down, because the pillar of energy is rising like quicksilver in a thermometer. Therefore an upright position of the spine is advised. Similarly undesirable is work that requires a tension to one side, such as tree cutting. The flame is vertical in its structure, and thus does each fire act. The taking of slight precautions

will not separate people from life. One can quite unnoticeably introduce into life ways of action that are not harmful.... "(AY, §302)

More delightful than these phenomena associated with physical pain is the flashing of various tiny stars, of silver, blue, gold and violet, but unfortunately also of black. These symptoms of the centres' nascent development already indicate a certain connection with the subtle world. At first, these stars will only be perceptible with one's eyes closed; later, they can also be seen with one's eyes open. The activity of the entire centres is ultimately accompanied by the appearance of whole groups of stars and fiery flowers, formed from the influx of cosmic flames and various spatial fires. However, these little stars and groups of stars never remain motionless, but are constantly in motion. They disappear and reappear, flare up and die out again. Their size varies greatly. One can observe the tiniest, barely perceptible little stars, but also surprisingly large, sun-like formations.

With the exception of black stars, all these visual phenomena can be regarded as positive signs. Black stars indicate a danger. However, one must distinguish the black stars from black specks that arise within the eye itself. The movement of black stars cannot be influenced, whereas the black specks can; for these represent opacities in the eye (in the lens, etc.), caused by impurities in the blood, and are therefore influenced by the movement of the eyes, or rather become visible only through particularly rapid movements of the eyes. The black stars, on the other hand, like all bright stars for that matter, cannot be influenced by turning the eyes. They remain in the same place where they appear or move completely arbitrary. The black stars are a sign of a threat to health or of the approach of a sinister being from the astral world. One can only protect oneself from such uninvited guests or rid oneself of them by invoking a Master of Wisdom; however, these invocations must be directed through the heart, and the repetition must also follow the rhythm of the heart.

Silver, gold, blue and purple stars are always good omens; they may even herald the approach of an emanation of the Master. Yellow stars warn of dangers, whilst red ones indicate extraordinary tension in the atmosphere. One may expect storms, earthquakes and other disasters; uprisings may also be foretold in this way.

Some people can already see the *Materia Lucida*, in the form of patches of a subtle, luminous substance, particularly in shades of blue, blue-silver, violet and lilac, as well as in other beautiful hues. It can even fill an entire room. This luminous substance can also be observed whilst reading books or writing manuscripts on paper.

„I advise noting what actions and thoughts are accompanied by the appearance of stars, and what are the colors and dimensions of the stars. These indications are like the bliss of the worlds. The Fire of Space is seemingly metalized, and life becomes filled with the radiance of the prana of reality. One should simply watch the signs without prejudice, and observe to what thought they relate. Certainly they may seem familiar enough to the psychic vision, but one should not lose attentiveness and let oneself think of them as familiar. Only for weak ones can the everyday work on the Teaching be tiresome. The sparks of Cosmos are unique and unrepeatable. We could provide an entire chapter describing observations of these stars. "(AY, §466)

The process of opening the centres is accompanied not only by starlights but also by other phenomena from the subtle world. Sometimes a person hears voices or sounds whose source they cannot identify, and eventually even celestial music. Sometimes one perceives odoriferous perfumes, such as the smell of roses and incense, or others, which are not of earthly origin. However, unpleasant odours may also arise, for example when demons approach. At other times, one may perceive the auras of other people, or sense the invisible world in the form of warm or cold currents. All these phenomena are a result of the centres opening or having already developed.

8. Pains in the centres or sacred pains

The development of the centres is associated with many pains unknown to medical science. They are called transient or even sacred pains; they are transient because they arise

suddenly and unexpectedly in unforeseen places, and then pass away again. They are called sacred because through them the human organism is purified, refined and spiritualised. They have been experienced by all saints and heroes of the faith.

In themselves, these pains would not be a necessary condition for the opening of the centres, but they are caused by the imperfection of the matter of which our body is composed. Were the body to consist of a more perfect—that is, in this case, finer—matter, capable of absorbing higher vibrations without difficulty, no pain would arise. However, for the subtle energies to be able to act within the matter, the formation of subtle channels through which these energies are conducted, as well as a refinement and transformation of the entire organism, is necessary, which is associated with the greatest pain. Moreover, as soon as this transmutation begins, the entire human organism becomes extremely sensitive to every imperfection and every disharmony. Every dissonance, every resistance to the Light, is reflected in the activity of the centres and gives rise to disharmonious vibrations within them. This can even lead to temporary pain and pathological conditions. Sometimes these may also be of a longer duration.

„It is correctly observed that certain pains are called sacred. Through them the spirit ascends, and there is no other way. We do not know even one instance when the consciousness was able to ascend without bodily pains. Understand how attentive one must be to every manifestation, for with each hour we can expect a transmittal of the highest energies.“ (AY, §235)

The pain in the centres varies in intensity and severity and can temporarily throw a person off balance. However, there is no need to be afraid of this. Unfortunately, these processes are unavoidable and are part of genuine spiritual development. They serve as a test of a person's level of spiritual development. During this time, one must treat one's body with great care and follow the advice given in LIVING ETHICS for such cases.

It goes without saying that, as long as modern medicine has not yet addressed the study of illnesses associated with the opening of the centres, one should not seek advice in such cases from a doctor who knows nothing about centre development or who is even hostile towards it. Instead of bringing healing, he could cause immeasurable harm. For example, the administration of bromide, opium or morphine could cause damage equivalent to having one's head cut off. The treatment of such pains cannot be carried out using everyday remedies, but must be conducted in accordance with the advice of the great Masters.

“...The pains may be very great and torturous. When the center of the lungs is kindled, one is not able to move without involuntarily crying out. One is compelled to sit without changing the position, and the breathing is strongly impeded. And certainly all these conditions are repetitious. The nagging sensation and burning in the extremities are equally painful. Also very unpleasant are the tension and stirring in the solar plexus, which are accompanied by excessive discharge of saliva and nausea. Bicarbonate of soda taken internally considerably relieves this condition. The kidneys become very sensitive. Tension in the centers of the head, particularly at the back of the head, is also torturous. Of course, all the painful symptoms in the course of time become weaker and weaker. Now and then, not a little time is required for the opening of this or that center. Moreover, their fiery transmutation is needed, which is still more painful and is full of dangers....“ (HIR II, 2. September 1937)

„The kindling of the nerve centers has not sufficiently attracted the attention of physicians. It is very important to observe that the flaming of each center gives rise to symptoms of the local organ, yet the organ itself is not ill but is only vibrating in response to the fire of the center. It is possible to show that many false illnesses are announced by physicians when they do not recognize the basic cause of sensations. Moreover, the cause itself of inflammation is superficially studied. Purely cosmic conditions may be indicated, and of no less significance is the condition of the mass of humanity.

Those who take upon themselves the burden of Earth are like the symbol of the giant, Atlas. Such pillars of the world are very few in number; people should cherish them as lightning rods, but instead, at best, people chuckle over what seems to them hysteria and do not wish to know more about the basis of the manifestation.

Understanding cannot come so long as the three worlds and their inter-relationship are unrealized. (AUM, §202)

„Swelling and sensitiveness of the glands is especially evident during school years. Physicians endeavor in every way to drive this manifestation inward, or they remove the glands. But hardly anyone has thought of the fact that the special sensitiveness of the glands is due to fiery manifestations awakened by new tension of the brain and heart. It is neither a cold, nor the stuffy atmosphere of quarters, but the new activity of the fiery centers which causes the tension of the glands. Also, a similar tension reacts upon the surface of the skin. Of course, treatment by means of pure air reduces the tension, for the fieriness of prana corrects the unbalanced condition of the glands, establishing a fiery harmony. But each removal by force of a fiery apparatus undoubtedly has a powerful effect in the future, lowering the sensitiveness of receptivity. (FW I, §213)

„Observe the symptoms of ailments that seem incomprehensible. Locate and observe those centers near which the symptoms and pains appear. Perhaps there is an aching of the shoulders or elbows or knees. Perhaps three signs appear near the center of the Chalice, or burning occurs in the larynx. Each such symptom indicates the activity of that center. As if inscribed in a book, the personality of each individual is written by the sign of his essence, constantly flaming above his head. One can read it even with plain observation. But people are accustomed to cruder manifestations. They expect deafening thunder and blinding lightning. Yet, they themselves often perform the most important actions in silence.

Just as the effect of a powerful magnetic current can be observed only on certain bodies, even though it acts upon everything, so also are the most penetrating energies invisible. But for now we beg that attention be paid mainly to evident manifestations.

By studying the characters of people and their physical pains, one can arrive at valuable conclusions. We should know how the centers affect the surrounding organs. Why have lung ailments been seen as a complication following upon a cold, or anemia, when the centers near the lungs indicate related peculiarities of the organism? Why has swelling of the shoulders and elbows been attributed to rheumatism when the centers of the shoulders show tension? It is our task to help people understand that it is time to discard old formulas and turn to the path of universal law. (AY, §330)

These few excerpts from the books of LIVING ETHICS show that, as the centres open, the activity of psychic energy can manifest itself in a wide variety of ways throughout all the organs of the human body. Every organ and every centre touched by the fiery Kundalini current reacts to this touch by awakening from its dormant state. The sensations of pain felt in this process do not indicate a disease of the organ or centre, but are the result of tissue tension and their natural reaction. The centre begins to vibrate as it ignites, thereby affecting the surrounding physical organs and tissues. Through this effect, it causes various pathological symptoms.

From this it is evident how important it is to determine the true cause of inexplicable illnesses, so as not to fall into the grave error of attempting to eliminate these sacred pains by taking narcotic substances or through mechanical intervention. With the onset of the fiery epoch, the centres are now beginning to function more and more frequently in many pure and aspiring people. To those in whom the centres are already active, it may be said that, in addition to severe back pain—which indicates the gradual ascent of the Kundalini current in the Sushumna channel—star-shaped pains (radiating from a centre in all directions) may also occur. There are often sensations as if arrows were piercing the body from various directions, which is attributable to swelling of the glands. Stigmata may also appear, though these are usually not accompanied by pain. Tension in any centre is often also indicated by redness or swelling of the skin, particularly on the knees and elbows, but also on other parts of the body. The swelling appears quite suddenly and disappears just as quickly after a few days.

However, one must not fall into the trap of attributing all unexplained pains and ailments to the development of the centres. Not all unusual pains in the head, back, feet, chest or muscular rheumatism should be confused with the symptoms of centre activity. Here, every

student on the spiritual path must examine themselves closely, and in cases of doubt, they should consult only a doctor who is themselves striving towards spiritual enlightenment. Nor should one be so frivolous as to believe that, for example, single reading of the writings of LIVING ETHICS and a mere affirmation of the wisdom of life contained therein is sufficient to bring about the flaming of the centres. This occurs only when a person has seriously begun to eradicate their three worst qualities. It is only through the immense tension arising from the struggle with the lower nature, with the dragon in our subconscious, that sacred pains can arise.

9. Precautions at opening the centers

It is a cosmic law that even a benevolent and creative force can be transformed into a destructive one if it is not used correctly. Fire is not only highly useful and vital, but it can also be dangerous. The line between pleasant warmth and a painful burn is often very thin. The powers of the centres, especially the Kundalini current, are consistently fiery forces. There is not only visible fire, but also various kinds of invisible fire. These phenomena can be observed particularly when studying psychic energy.

“When we speak of the non-scorching fire, we must also not forget the consuming Fire. When the nun moans, “I burn, I burn!” no physician knows how to alleviate it. The physician may even apply cold water, forgetting that oil cannot be submerged in water. Fire can be allayed only by fire—in other words, by the energy of the heart, which flows during so-called magnetism. We treat inflammation with a current; such inflammations may flare up in various centers. But, actually, the chief danger lies close to the heart, the solar plexus and the larynx. These centers, being the most synthetic, may be exposed to the most unexpected attacks. Whoever has even once experienced the inner fire understands the danger of the conflagration of the centers. He knows what agony is experienced when the fire breaks through. In most cases man is not responsible for this, except perhaps because of irritation. Often the fire bursts out due to extraneous influences, and, in the case of a refined state of the organism, from cosmic causes. Fatigue of the heart actually opens the gates to the enemy. Thus the creative Fire can be transformed into a destructive flame. This should be remembered, for the outbursts develop from small beginnings. It should also be remembered that the use of fiery energy requires care. Great is the evil of needlessly spending the fiery energy of another. An Arhat can never be a vampire—this is a fundamental law of life. Therefore, wise is the law of eternal giving. It may seem that there is nothing in common between sacrifice and Fire; however, flaming sacrifice is mentioned in all Teachings.” (FW I, §237)

Not only do the masters send help in the event of the conflagration of the centers, but the human organism itself also possesses an ethereal apparatus for this purpose, a so-called moderator, which provides help especially in the case of center diseases.

„...The moderator does not stop the work of a center. The moderator protects the physical body from premature conflagration. The manifestation of the creative action of the centers continues as transmutation. Thus is the creativeness of the centers impelled, and the consummation will be evinced on the appointed date. “(INF I, §305)

The opening of the centers and the associated tension in the tissues, as well as the dilation of the blood vessels, require special protection of the fontanelle and the SOLAR PLEXUS from the effects of sunrays.

“The expansion of the blood vessels is characteristic of the growth of consciousness, and this process must be protected by physical means from the effect of the sun's pressure upon the solar plexus. Let us not forget how the priestesses of antiquity were shielded from the sun. They wore breastplates of lithium, covered with wax, the melting of which indicated the danger line of temperature. In addition to immersing the hands in water, immersing of the feet is permitted. But cold baths may be as harmful as the sun's rays. “(AY, §5)

To prevent an inflammation of centers, tranquility and freedom from irritability are strongly recommended. Most important, however, is a firm connection to the hierarchy of light, or to one's master, to whose guidance one has entrusted oneself forever.



„Sapta Chakra“, Braj-Bhasa-manuscript 1899.

For further information, see the book „*PSYCHISCHE ENERGIE*“, chapter XIV: „*Die Zentren des Höheren Bewusstseins oder Chakren*“, from LEOBRAND, Spirale-Verlag Linz; not yet translated



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

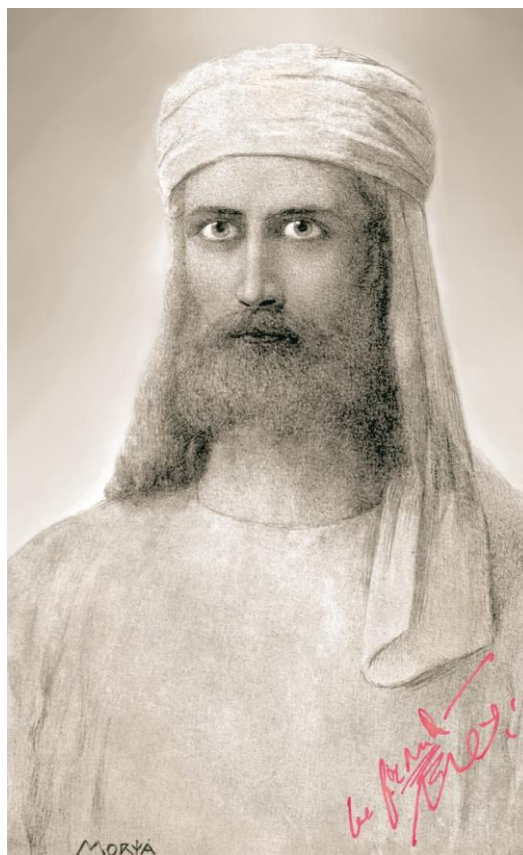
New era:

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!

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Form Stars of Helpful Thoughts

Many responsible and concerned people are looking for a form of action that promises the greatest possible success without attracting much attention, without membership in an organization, and without political risk, in order to respond to their sense of responsibility toward the world situation. There is a possibility that can be carried out in complete silence, costs no money, and nevertheless enables the active participation of every responsible-minded person, no matter how modest, insignificant, or poor they may be. From now on, send positive and uplifting thoughts into the universe. A good thought protects you and helps your soul to grow into the light; it is also a highly real force with far-reaching effects. Never try to destroy your opponents or other people you dislike in thought, for evil thoughts return like a boomerang to their originator. Only with thoughts of helpfulness, love of one's neighbor, and peace can we improve both our own seemingly helpless situation and that of humanity. Through these powerful and valuable thoughts, humanity and world peace are best served. Let us therefore help through the power of our good thoughts and send the following invocation into the universe several times a day:



„Aum – Tat – Sat – Aum“

*Source of light in the universe,
pour out light into human thinking,
may 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 wisdom prevail on Earth!*

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

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

„Aum – Tat – Sat – Aum“

(For further information see Lesson no. 6).



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: "**UNIVERSALO**". 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.

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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

Every organ and energy center touched by the fiery Kundalini current reacts to this touch by awakening from a sleeping state. The pain experienced during this awakening does not signify illness of the organ or center, but is a result of tissue tension and its natural reaction. The center begins to vibrate through ignition, thereby influencing the surrounding physical organs and tissues.

Higher consciousness resides in the human heart. When the CHALICE Center is opened and the Conduit TO THE HEART is established, the individual also attains higher wisdom, which they no longer need to seek externally, but can experience within themselves through contact with the Higher World. The assignment of the opened centers is to receive high vibrations and the finest energies from cosmic space, which is also possible outside the physical body in the astral state. Opening the centers primarily develops straight knowledge and sensibility.

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