

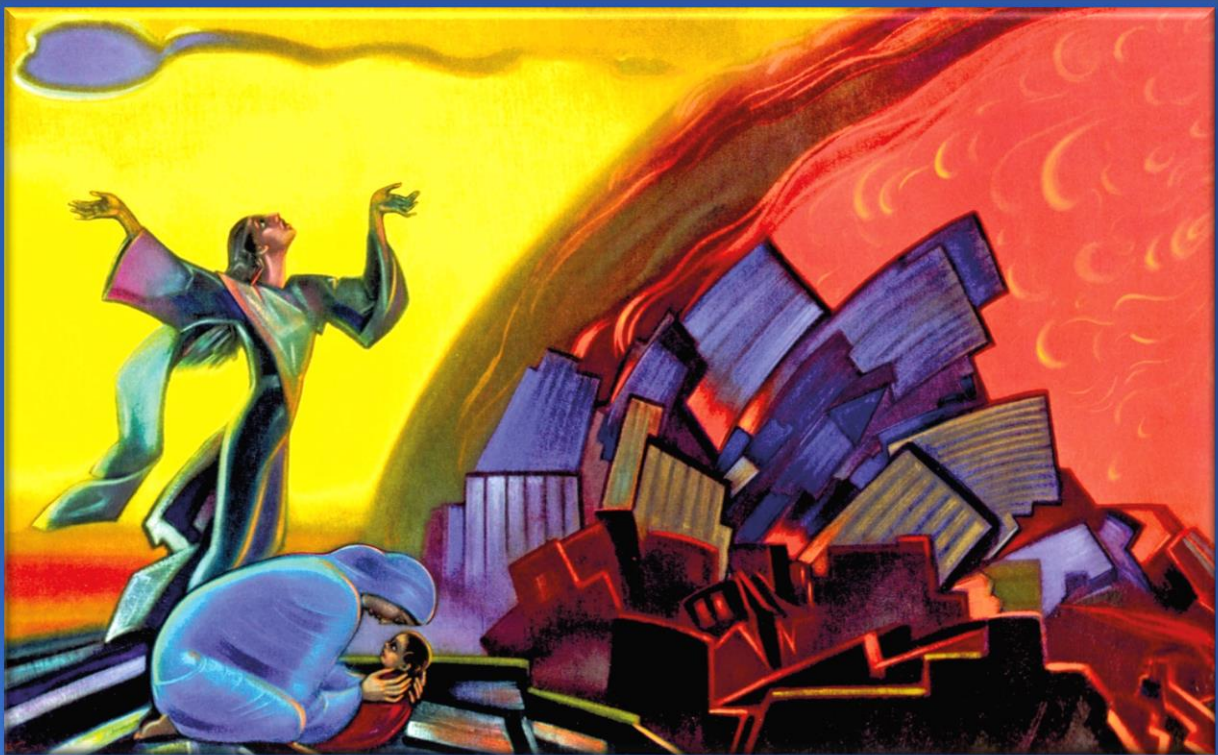


LEOBRAND

Letters on

Living Ethics

Introduction to Agni Yoga



2. Problems of spiritual renewal

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Image on the cover: "You must not see the fire" a painting by Svetoslav Roerich,

Problems of spiritual renewal

1) Why a spiritual renewal?

Humanity is at a fateful turning point such as occurs only rarely in the millions of years of human development. Rise or downfall, that is the great question.

Almost all political and denominational programs fail due to the confused situation. But where are the brave rescuers who still have the strength to turn the rudder of the sinking ship around? Indeed, for salvation the rudder would have to be turned by 180 degrees. The masses of people are cheerfully heading toward doom in the wrong direction. This applies not only to the problems of the mind, but also of technology and civilization.

Only a few understand what is truly at stake today. That is why enlightenment is urgently needed. Only a true change in the attitudes of people and the systems that rule the world can bring about a change for the better. Hence the call for spiritual renewal.

a) Progress and worldview

Everything is subject to change and progress; nothing stands still, and life means eternal movement. Anyone who denies the need for spiritual progress should therefore be asked: Why new clothes, new houses, new furniture, new vehicles and machines?

Most people love to exchange old things for new ones, especially when something has become out of date and unusable. Worldviews and forms of religion also wear out, although much more slowly. Over the course of millennia they too become old-fashioned and outdated and must be renewed and improved.

This does not mean that eternal fundamental truths do not remain true forever. $2 \times 2 = 4$, always and everywhere for everyone! But the multiplication table also includes square roots, trigonometry, integral and differential calculus, etc. Certainly, the multiplication table will suffice for the majority. But nowadays more and more are demanded in schools. Only religion stands still. - Why? Because the denominations impose straitjackets on it in the form of rigid dogmas.

b) The great turning point

We are at a major turning point in most areas of life, especially ideological ones. What will this spiritual development of humanity look like? Will the turning point bring the return of thinking people to old confessional habits and the return to dogmatic belief? The course of unstoppable evolution points in the opposite direction.

Modern man is looking for the path of spiritual freedom, personal responsibility and self-conviction, whereby his true religiosity is on the rise because he only realizes the true meaning of religion through spiritual freedom. This freedom gives every person the opportunity to seek and find his own way to God.

2) The necessity of broadening consciousness

Everyone has the ability to perceive themselves and their surroundings. It is through this quality that we actually become aware of existence. Becoming aware or entering consciousness is the basic prerequisite for perceiving life and being at all. Consciousness - as the ability to observe and perceive - is not only different from person to person, but also within a

people and a race. In addition, the consciousness of all of humanity changes from millennium to millennium and never stops.

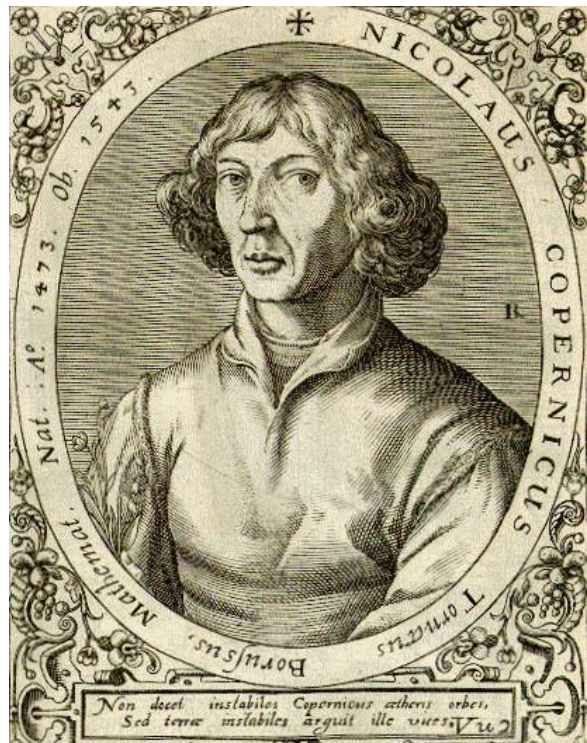
The laws of evolution require continuous development. The new teaching now given is also not the last. When the time has come for humanity to be raised to a higher level of consciousness, one phase will once again have been completed, and new knowledge will flow to humanity from the source of the "White Brotherhood".

There will never be anything completely new. All knowledge in itself is eternally available in the universe. However, from this sea of knowledge and wisdom, mankind only receives what is necessary for it. No new teaching contradicts the previous one because it comes from the same original source. There is only an expansion and deepening. Christ also said to His disciples: "I still have much to say to you, but you cannot yet comprehend it."

a) Copernicus shook the worldview

Astronomy is a wonderful example of consciousness development. At the time of Christ there was still a Ptolemaic or geocentric idea of the earth as the centre of the universe. People and scientists simply understood it no other way, and so the sun had to orbit around the earth, while all fixed stars and planets seemed to be attached to a limited firmament solely for the edification of mankind and the glorification of God.

This idea was not corrected until Copernicus (1473–1543). He discovered that the earth revolves around the sun, thereby hurling man from his imagined central position into an unknown "X", as Nietzsche aptly said! Galilei was incarcerated for daring to support Copernicus' view. He only escaped the Inquisition because he wisely kept his work hidden until his death.



b) The end of the Age of Pisces

The Age of Pisces had just begun when Jesus set foot on Palestine. That is why the symbol of the fish is so often found among Christian symbols. The symbol of the now beginning Age of Aquarius is represented by two waves. There is also a deep wisdom in this, namely the symbolization of unlimited movement or vibration. Today, matter and even spirit are recognized as substance with different types of vibration.

Just as the Christian religious form at the beginning of the Age of Pisces replaced the religious ideas of the Age of Aries, the time has come when a new expansion of religious consciousness takes place, whereby the conditions and circumstances are of course not always the same. There are enough spiritual channels through which higher

knowledge flows from a divine source into humanity and expands its spiritual horizon. However, there is also a risk of falsification and fraud. But this is a sign of an ideological struggle and serves to sharpen the mind.

3) The Age of Aquarius and its significance

For the cultural historian too, there is no doubt today that world history is astrologically oriented in broad contours. That means that the migration of the sun with the planets accompanying it in around 25,000 years through the entire zodiac has an influence on the spiritual development or on the development of consciousness of humanity.

Not only astrologers, but also cultural historians who otherwise oppose astrology came to this conclusion. So, it cannot be denied that the moon not only has a special attraction for the earth (tides), but also for humans (lunatic) and also influences the growth of plants. Why, then, should the other celestial bodies not also exert an influence on the earth if the universe forms a living and meaningfully ordered organism?! This influence does not always depend on the distance at which a celestial body is located.

An astrological age spans around 2100 years, and although cultural-historical epochs naturally overlap, we generally find that the rise, flourishing, and decline of nations coincide with such cultural eras. It is noteworthy that the cultural peoples also chose their sacred animals according to the zodiac symbols, which was certainly not a coincidence.

It seems particularly remarkable that the "Aquarius" is ruled by the planet Uranus, the planet of sudden change, which also lends its character to the age. As is well known, the element uranium is used in atomic research. Was it a joke of world history that this element was given the name of that planet without any involvement of astrology?

The "fish" is the symbol of silent suffering. Aquarius brings loneliness, introspection, yoga, intuition, and depth psychology, but also, through the influence of Uranus, violent and sudden changes and transformations in all areas of life.

While Pisces fostered individualism, whose negative outgrowth is extreme egoism, the lesson of community must be learned in Aquarius; therefore, this age also stands under the sign of community. In the Age of Pisces, humanity should have learned certain basic virtues, especially tolerance and forbearance, which were not achieved because of the failure of Christendom and therefore must be included in the ethical curriculum of the coming millennium.

a) The requirements of the Age of Aquarius

In the Aquarian age, the beginning of which we are already experiencing, the ethical demands will be increased still further because mankind has now become able to understand and respond to these requirements for perfection. **In addition to tolerance, the Age of Community also requires keen and critical judgment, the ability to think independently, and the refusal to mindlessly repeat pre-chewed opinions, as we experienced in the past and still witness today.**

These are the indispensable conditions for service to humanity as the highest calling in the Age of Community. Readiness to serve must also be learned, as well as the ability to distinguish the true from the wrong. **The Aquarian Age presupposes above all the application of the given teaching to oneself. This is the special meaning of Living Ethics.** Those who do not comply with these instructions will inevitably come into conflict with the cosmic laws and suffer as a result.

b) Cosmic Magnets

Much too little is known to mankind that extra-planetary influences affect what happens on earth. Occasionally, spiritual Cosmic Magnets are established in different places, providing impulses for progress. Behind all these phenomena there are directing forces, which are not to be seen as blind natural drives, but as highly rational and real energies, which are guided by a Higher Reason and show a certain cosmic planning.

Although every solar system with its planets represents its own organism in the macrocosm, it does matter what the inhabitants of a planet do. One has to assume that there is also an interplanetary direction on Earth. This not only allowed ideas to flow into humanity at all times, which were received by intuitively gifted people with spiritual radio antennas, as it were, but also sent representatives from their ranks to earth to initiate human progress in every respect.

c) Impulses for progress

It is very remarkable that in the second half of the 19th century impulses were given not only for technical progress, but also for a spiritual one, because both must go hand in hand so as not to cause catastrophe. While technical development achieved rapid successes that led to the atomic bomb dilemma, spiritual renewal became entangled in the barbed wire of its adversaries. That became a disaster for humanity. However, this matter has a purely materialistic cause which, from an occult perspective, is due to the struggle between light and darkness.

The churches see religious progress as a threat to their power and income. Namely, new and better knowledge brings greater spiritual freedom, and the independent thinker also understands how to establish a direct relationship with God or with the guidance of the cosmos without priests or church intermediaries.

d) Discrepancy between natural sciences and humanities

In the natural sciences, the situation is reversed. Here new inventions bring more and more money and new weapons and thus increase power. In the natural sciences, progress is the driving force behind everything. In religion, the opposite is the case. The truly religious person overcomes matter and escapes dogmatic influence. It is therefore no wonder that the churches try to prevent spiritual progress, so that there is a huge discrepancy in the development between science and the humanities or religion.

One can say that this discrepancy is the real cause of the chaotic conditions on earth and brought humanity to the brink of the abyss.

In the absence of higher knowledge and true ethics, people are no longer in control of the situation and do not understand how to use technology for the benefit of humanity and nature. Often inventions are primarily examined and used for their effectiveness in relation to the destruction of human lives.

4) The evolution of the worldview

Evolution means development and progress. There is no standstill in anything or anywhere, nor is there any field of knowledge that can no longer be expanded. The universe is in constant motion, either in the direction of involution (immersion into

matter) or in the direction of evolution in the sense of an ascent to a higher level of the spirit.

Worldview is the way the world is viewed by human beings. It is the way of looking at happenings in the world, which is reflected in our consciousness and enables a certain idea of the purpose of our existence.

Worldview is not fixed but is subject to development or evolution. It changes as soon as human consciousness has reached a higher level. The worldview is expanded in every cultural epoch.

Every worldview is only valid for a certain period and has no permanent value. It is always only relatively perfect, i.e. it can be expanded and deepened at any time. Religion, as an essential part of a comprehensive worldview, is also subject to the laws of evolution. However, the relevant theologians deny or attempt to stop this evolution forcibly, and the study of evolutionary theories is prohibited. (See papal encyclical "Humani generis" 1950)

In the natural sciences, evolution is too obvious to be overlooked. Everyone would disgrace himself if they wanted to say that he would have made the last invention forever or discovered the last medicine. In the field of religion, on the other hand, theologians have the audacity to make these claims by expressing the conviction that they have already achieved the very highest level of religious knowledge, which is fixed for all time, requires no further development, and is no longer capable of development.

But there are also enough examples of evolution in the field of religion. Just think of the transition from the belief in gods of the Greeks, Romans and Teutons to monotheism. The coming concept of God will also deepen and change in the future, so that sooner or later one will recognize the relativity of current ideas.

a) The static worldview

If one wants to stop the evolution of the worldview, one has to create a static worldview based on the idea that everything simply stands still. Then it would be possible, at least theoretically, to keep the spiritual development forever at a certain level. To find this static worldview has always been the dream of the caste of priests.

What does such a static worldview look like? Let us briefly outline the theological conception of Christianity: God once wound up the world like a clock, which now continues running until the Last Judgment and must no longer be tampered with.

But a thinking person will ask himself what God was doing all the time before this act of creation, when according to the Old Testament view the world was created only about 6,000 years ago? In contrast, science today believes that the decay of uranium into lead proves that the earth is at least 4.5 billion years old. The age of mankind itself is very low in comparison, but researchers estimate it at 1.8 to 25 million years. What enormous differences, therefore, in comparison with the "Six Day Creation"!

Christian theology will at least have to admit that its static ideas are incomplete. One cannot avoid the conclusion that God must be eternal, that is, that He can have neither beginning or end. And this brings us to the philosophical idea of the infinity of time and the boundlessness of space, in defence of which Giordano Bruno went to the stake in 1600 to die for his conviction. We can neither limit space nor time, nor can we find a beginning or an end. All life means infinite movement, and therefore there is neither rigidity nor standstill in the worldview.

Another characteristic of a static worldview is the idea of the single earthly life. Birth is regarded as an absolute beginning, although the differences among human beings upon entering the world should give us pause. For it would be a direct blow to the absolute justice of God. A just God would have to subject all people to the same conditions, at least at birth, and endow them with equal gifts.

This question can only be answered if we know the cosmic laws of karma and rebirth as well as the law of evolution, according to which, over time, a just balance is created and apparent injustice is overcome.

Heaven and hell, too, are static concepts in the sense of eternally unchanging states from which, according to theologians, there can be no escape. These terms are also refuted by the dynamics of life and its evolution. The concepts of hell and purgatory must therefore in future be seen as states of relative remoteness from God.

b) The dynamic worldview

The dynamic worldview teaches the idea of an uninterrupted, progressive development or eternal change. In this sense, there is and never has been a standstill, whereby forms that are no longer capable of development are subject to decay or destruction.

Cultures also decay and even this phenomenon is a symptom of life dynamics, i.e. a process of change. The universe exists eternally, has never begun and will never end; only its manifestations are subject to constant change.

However, nothing can exist in its form longer than its life impulse lasts. When this is over, the form achieved in each case is lost. But the spirit, which has descended into matter and connected with it, creates new life again. The matter that was used to build up a form has undergone its transformation and is being given new tasks.

Birth is not an absolute beginning and death is not an end. Life after death cannot possibly be continued in a constant, i.e. static state. Although periods of rest would replace physical death, eternal inactivity and the impossibility of further development would still bring about an unbearable standstill, which would at the same time be a step backwards. It is therefore not without reason that old proverbs say: "Idleness is the beginning of all vice" and "He who rests will rust".

The blessing lies exclusively in work and even more in creative activity. Work leads to creative ideas and these ideas lead to the improvement and perfection of life. Therefore, the life of our immortal self can neither end with death nor be subject to a standstill. **Blessedness means overcoming the remoteness from God, which is the true cause of our human inadequacy. We approach the divine state of consciousness, but only through our strenuous efforts for self-perfection, and that in turn is a dynamic process.**

c) The relativity of knowledge

Since its rediscovery by Albert Einstein, the concept of relativity has been increasingly applied to all sciences. However, it is not a fashionable slogan of the 20th century, because the German philosopher Nikolaus von Kues (1401-1464), called Cusanus, the only cardinal who represented pantheism within the Church, already taught the relativity of knowledge in his work "De docta ignorantia" (On Learned Ignorance).

This term means, in simple terms, that there is nothing absolute or absolutely perfect, at least in the human domain. Neither medicine, chemistry, physics nor any other science

can be regarded as completed and no longer capable of development. This also applies to religion. The ideas about God and the connections in the universe are still far from being at the end of their development and are therefore in their present version only relatively perfect and never absolute. There is no dogma of faith that would be valid for all time and therefore no infallibility in matters of faith.

5) The term "religion"

Religion, only a few centuries ago still the determining factor in human everyday life, has been degraded, at least in the Occident since the time of the so-called Enlightenment, to a matter about which one does not like to talk and write in public. But the blame for this lies not with the philosophical advocates of the Enlightenment, but with the theologians themselves, who do not want any discussion at all in order to save the fragile structure of theology from collapsing.

The dialectical materialists even declared religion to be opium for the people. In this judgement, however, a thorough examination of the term "religion" and its meaning was deliberately omitted, and only certain denominational excesses were picked out. It should be noted, however, that there is a lack of understanding in this respect, caused by the unfortunate attitude of the churches themselves and by the disastrous confusion between church and religion. Therefore, it is necessary to examine the terms of religion and church more closely.

The term comes from the Latin word "Religio" and means above all fear of God and conscientiousness. Also, the Latin word "religare" in the sense of "to bind up" or "attach" expresses the essence of religion, namely the binding or personal relationship of the individual soul with the All-Soul, i.e. with God (compare Yoga!).

Every religious view teaches that man is a divine creature and that his spirit is not inherited from his parents, but is the product of a divine Creator, who alone can assume moral responsibility for the spiritual creation of man. There would be chaos if people had the possibility to create offspring according to their wishes. They are thus subject to cosmic laws during reproduction, behind which stand higher creative forces.

Religion is the free and personal relationship of man with his Creator. Religion leads to a spiritual path which every individual must and can follow personally and under his own responsibility, according to a destiny shaped over thousands of years.

Religion means the relatively correct and true understanding of the interrelationships within the universe and of man's relation to higher spiritual guidance and ultimately to the unlimited Deity. Religion is a science and is not identical with denomination or church. As a science, it cannot be cognitively delimited any more than its sister disciplines in the humanities and natural sciences.

a) Who has religion?

Every person has more or less religion, regardless of whether they belong to a church or not. That doesn't really matter. The degree of religiosity is expressed in a person's behaviour towards others. **He who does good to others has religion, but he who acts badly has none.**

There are many people who are religious although they do not belong to a church, and there are also people who belong to a church and have no religion. There have even been

Popes who have been accused of lack of religion. In his "Divine Comedy" Dante did not shy away from sending some representatives of the "Holy See" to hell. The Church raised no objection to this.

So, one finds religious, i.e. good and decent people both inside and outside the churches. This observation is essential. Even a denier of God or atheist can have religion if he is a decent person and conducts his behaviour for the benefit of his fellow human beings.

It is not surprising that many people deny God today. For the concept of God in theology is truly outdated. One should not anthropomorphize terms about which nothing essential can be said.

6) The term "church"

The word "church" comes from the Greek "Kyrie arche" and means "house of God". When the two words are combined, the term "church" emerges. The synonym for this organization, which is common in the Romance countries, also comes from the Greek "ekklesia" = people's assembly. This clearly shows that the first Christians organized themselves in Greece and from there Christianity, mixed with the classical philosophy of Plato and Aristotle, spread throughout the Occident.

A church is an organization that spreads a certain creed (denomination). However, religion is not a denomination, not a specific confession, but in the spiritual sense a science that was only made an object of dispute by the churches because they deliberately refrained from studying comparative religion.

a) Comparative religious studies

There are basic religious truths and insights that are present in all world religions.

If one takes the trouble to extract the true core of the world religions, one finds that they all have a common ethical basis and that the differences are only due to the divergent levels of consciousness of the peoples. Also, the diversity of cultures and the foundations on which it was necessary to build often required different concepts and ideas, which are, however, essentially the same. Even among the dwarf peoples of Central Africa (pygmies), religious ideas have been found that, although they are hundreds of thousands of years old, still seem completely modern.

The great world teachers have neither contradicted nor repeated each other. What one had already said, the other did not need to emphasize again.

The study of comparative religion is today a necessary requirement for the whole of humanity and should therefore be pursued in every school. One should first give young people the general ethical foundations to educate them to be good and decent human beings and give them the opportunity to form their own religious opinion through the presentation of worldwide religious knowledge. This would contribute greatly to mutual tolerance among people and to international understanding. But first of all, it would be necessary to iron out the various differences within the Christian churches in a spirit of love and tolerance, and to reach out to one another in a spirit of brotherhood. Painful is the struggle of Christians among themselves.

b) The confusion of religion and church

If one examines the question of why so many people today reject all religion or refuse to discuss religious issues, one comes to the conclusion that the blame is primarily to be found in the disastrous confusion of religion and church.

An attempt should therefore be made to distinguish clearly between the two concepts. Unfortunately, the priesthood is itself interested in this confusion in order to maintain its monopoly over religion. Today people speak of religious persecution when in truth the churches are being persecuted, which of course is not right. Only criminal acts should be prosecuted. False dogmas can only be refuted and replaced by better views. But this does not require any prohibitions, but higher knowledge.

c) The cause of the loss of faith

The dogmatism of the churches is the main cause of the widespread lack of faith today. Indeed, ideas are repeatedly declared to be dogmas, even at the risk that they are not scientifically tenable and also contradict the experiences of life and logic.

This circumstance leads to general immorality and the decline of morals. As soon as people lack the necessary religious knowledge to cope with their complexes and the problems of everyday life, moral support is lost. Only the knowing person, who also knows about karma, will follow an ethical path out of reason, since this law demands self-responsibility for all thoughts and actions and demands relentless amends from everyone. Absolution without amends is immoral. If, however, amends is demanded and made, then confession is illusory and should therefore only be regarded as spying on the faithful.

The ignorant also finds it convenient to live irresponsibly through the day without a reminding conscience. The pure materialists also say: "I can't buy anything for my decency and religiosity anyway; it only costs me money, so why be religious then?"

What was taught and written about true religion in past times was in many respects in vain. Instead of true religion, only theological attempts at interpretation remained, which do not make an impression on the developed intelligence, even today on mature school children, but rather provoke contradiction. Therefore, it is not surprising that under these circumstances many people reject religion.

7) The importance of religion

True religion, however, leads man to virtue in wrestling with the lower features and makes purity, love and nobleness appear desirable. It is the foundation for self-perfection and the guide to immortality.

Religion is the basis of all noble motives and the foundation of positive qualities. It leads to charity, compassion, decency, helpfulness, tolerance and humanity.

Religion teaches to overcome suffering and to look death fearlessly in the face. Whoever has a clear conscience and knows the law of karma has nothing to fear, regardless of whether he is a Christian or a "heathen". The higher worlds are open to all people.

True religion is also the only moral support. When all fails and falls to ruin, religion is able to sustain the believer and give him strength. Suffering leads people to God. That is why churches fill up in times of need, although theologians often offer stones instead of spiritual bread.

a) The role of religion

Based on their religion, people can be divided into three categories: the very good, the good and the less good. There are no absolutely good and no absolutely bad people. All of them have more or less good and bad qualities. Therefore, a three-way split is more precise.

The less good one will direct his thoughts and actions exclusively to his own benefit by living or trying to live at the expense of others and causing them harm. The good one is indifferent. Also, he will have his advantage in mind, but without the intention of achieving this by harming his fellow men; rather, he works in order to live. But the very good one will arrange his thinking and acting for the benefit of his fellow men without asking for reward. According to the law of cause and effect, all get back what they have sown. It is of course more pleasant to live with very good people, or at least to have good people around than less good ones.

The task of religion is to educate people to become very good people on the basis of this higher knowledge.

b) Religion and culture

Many people aspiring to perfection became intelligent associates of the divine hierarchy. They are venerated as saints and as models of wisdom. They are the true gems of humanity, who through their religious conviction and attitude provided living and everlasting evidence of the possibility of ascending to a higher accomplishment.

However, religion not only inspired the holy and wise men and women, as well as those heroes and martyrs who courageously gave their lives for the sake of their faith, but also inspired the musicians, painters, poets, sculptors and builders who created magnificent works of art in all cultural epochs and were kindled by a spiritual fire.

History can therefore clearly prove that true religion is to be considered the highest cultural asset of mankind.

c) Religion and state

For a very good, i.e. for a religious person, there is also no need for police, courts or soldiers, except to protect him from the less good and non-religious people.

In a community of religious people, the envisioned paradise could truly be built. The religious person will always be diligent and conscientious in carrying out his work and duties to the limit of his capacity.

This is proof that paradisiacal conditions cannot be achieved primarily through political concepts and party programs, but rather through the religious education of youth, through religious self-education and through improving the foundations of human understanding.

If more and more people improve in the religious sense, the overall level will also rise. This is where efforts should be focused. This is proof of the eminent importance of religion for the community and the state. Therefore, it is also justified to demand that all religious endeavours aiming at the improvement of ethics and the increase of knowledge should enjoy the highest state protection. Religious people are proven to be the best and most reliable citizens. Religious nations will not attack and plunder their neighbours, but rather help them.

d) What matters in life

The previous remarks have shown that what matters in life is the human being, that is, whether he has religion or not, whether he has ethics or not, whether he is a good and decent

person or not. In politics and business, too, it is the people who matter most, not the party and the programme. People form and shape ideas and life.

It is therefore completely irrelevant to which party and church someone belongs. What is important is that they direct their activities toward the benefit of the community and promote the welfare of those around them. This is, by the way, a sign of the quality of any organized community.

The common task of religion and politics is, as Dante said, "to lead those living in this life from the state of misery to that of happiness." (lat.: "Removere viventes in hac vita de statu miseriae et perducere ad statum felicitatis").

8) The term "Living Ethics"

Living Ethics means ethical thinking, wanting and acting based on religious knowledge and the instructions coming from the Hierarchy of Light. The concept of ethics itself is based on the word "ethos" in the sense of ethic or that which gives ethic value.

The necessity of ethical thinking, wanting and acting results from the all-binding cosmic order, caused by the law of cause and effect or karma.

Ethics means above all the responsibility for one's own thoughts and actions as well as the renunciation of absolution, as this is completely ineffective according to the law of karma.

Ethics is the teaching of the ethical and religious values to which human will and aspiration must be directed. The teaching of what man can make of himself and his environment if he strives for moral or ethical perfection.

The branches of ethics deal with all questions of shaping life. Ethics is therefore a religion and philosophy of life practice and as such can be objectively ascertained.

a) Why Living Ethics?

What good is the best knowledge if it is not applied in life? Therefore, the best ethics are of no use if they are not shaped "alive". Living Ethics therefore means the practical application of the given teachings in life. This term is universally understandable and can be adopted by all peoples and faiths.

In the present age of technology, humanity will sooner or later merge into a unity and a brotherhood. As civilization progresses, the consciousness of humanity is increasingly approaching a common level. Nor is the time far away when the Orient and Occident will come together on a common religious basis of cognition.

But since it would be neither possible nor expedient to convert Christians to Buddhism and Hinduism or, conversely, the followers of the eastern world religions to Christianity, a common progressive basis must be created that is understandable and acceptable to all peoples. Hence the identity of Living Ethics with Agni Yoga.

b) The role of Living Ethics

As a science, Living Ethics describes the moral values we observe in history and in human life. It attempts to explain them psychologically and sociologically.

As a moral doctrine it gives norms, instructions and advice for thinking, wanting and acting and thus for the practical shaping of life. As a religion it teaches the knowledge of the natural law of karma (cause and effect) and the law of rebirth, progressive evolution and the

hierarchical structure of the universe. It points the way to self-perfection, to the awakening of the divinity within oneself and thus prepares the path of ascent to unimagined possibilities in the Higher Worlds.

c) Living Ethics and Christianity

Living Ethics fully underlines and affirms the teachings of Christ, but also Buddhism, for the two do not contradict each other in any way, but complement each other in a wonderful way if they are correctly interpreted and understood. Both form the actual foundations of the spirit, on which we must continue to build.

Since they are already 2000 and 2500 years old respectively in the given form, they need to be extended and deepened.

Christianity and Living Ethics form a unity. It is therefore necessary to refer to some sayings of Christ, which fully confirm the Living Ethics.

Examine everything and keep the best (tolerance).

But you shall become perfect, just as your heavenly Father is perfect (evolution).

What you sow, you will reap (karma).

No one goes from there until he has paid the last farthing (necessity of rebirth).

Love your enemies and do good to those who hate you.

Seek first the kingdom of God and his righteousness, and all the rest will be given to you.

Know the truth, and it will set you free.

Ask, and it will be given to you; knock, and it will be opened to you.

d) Advice from Living Ethics

In addition to these simple instructions, there are innumerable pieces of advice from Living Ethics, only a few of which are mentioned at the beginning. Living Ethics knows neither commandments nor prohibitions, but only advice that is recommended to people. One should not even prohibit harmful things, but draw attention to the harmful consequences.

1. The most important task is to serve humanity and the divine hierarchy, and for their sake to voluntarily shoulder sacrifices (path of self-redemption).

2. Whoever feels the call and the ability within themselves to contribute to the building of a new and better world should contribute.

3. Spiritual freedom and the right to form one's own opinion are fundamental human rights that must be respected, because they are a prerequisite for further evolution.

4. Higher cognitions may only be recommended to other people, tolerance is a fundamental prerequisite for the coexistence of peoples and races.

5. Despite the higher knowledge offered, each person must draw his own conclusions and absorb them into consciousness through his own experience. The given teachings are to be applied in life.

6. There must be no dogma and no compulsion to believe. Loyalty to the Hierarchy of Light is the precondition for spiritual ascent, betrayal punishes the betrayer.

7. Be like siblings. The only authorities are the Masters of Wisdom, their accepted disciples and the truth itself.¹

8. The task of the wise is to help the seekers and to show the path. One should turn only to seeking and receptive people.

9. Always and everywhere be an example of love and brotherhood and strive to bring joy and to spread good thoughts and works.

10. We bear responsibility not only for our own spiritual and moral development, but also for that of humanity. Therefore, may our example be attractive. Mankind is not improved by resolutions and congresses, but by working on itself and achieving its goals.

9) The call for spiritual renewal

Leobrand 1/1962

Never before in the history of the planet has mankind looked into the future with such fear and anxiety, but on the other hand also with indifference and irresponsibility, as at present. Never before has the spiritual need, the moral decadence, the cultural disintegration been as great as today. Humanity has never been so far removed from its divine origin, from the deeper meaning of life and from its relationship with nature as it is right now. We are torn out of the cosmic context and have lost our connection to the ethereal world and to the divine guidance, the hierarchical principle. Even those members of churches and denominations who still cling to old traditions are largely shaken in their faith or do not act according to the commandments prescribed for them. On the one hand, we experience wars, hardship, misery, poverty and hunger as well as furious battles for sources of raw materials and other coveted goods. On the other hand, we notice abundance, outrageous luxury and senseless celebrations. A lack of willingness for reconciliation and understanding drives peoples to mutual distrust, fear and an arms race. On the other hand, for economic reasons, people are no longer able or willing to stop armament, because it brings the highest profits. Therefore, all appeals for disarmament have so far proved futile. They are only a sham fight.

The thought of armament already dominates people to such an extent that one even speaks of the need for moral armament instead of moral and spiritual renewal. Everywhere in the world there is armament, even among the poor and underdeveloped peoples the call for weapons is increasing and instead of the necessary food and clothing rifles and cannons are bought. There is still no saving spirit for conversion, no strong will for undivided world peace, no longing for reconciliation and understanding, no sincere willingness for mutual help and brotherhood. We still do not see any attempts to redirect the expenditure on armament for peaceful purposes, because this requires an inner conversion. **Completely new ideas are needed, not only against communism, but above all against capitalism, which through its failure gave birth to communism and is today no longer in a position to abandon its armaments economy,** since this inverted economic order of capitalism only functions when there is the greatest possible artificial deficiency.

This artificial shortage is maintained first and foremost in the form of a worldwide and gigantic armament. The world could live in abundance. Poverty and need could be completely

¹ What is meant are the original teachings of Masters of Wisdom such as Moses, Confucius, Buddha, Jesus, Mohamed, and their disciples/apostles ... not the denominationally revised versions of these teachings available today!

eliminated if it were possible to transform the enormous arms production into peace production. Communism would never have come into the world if capitalism had provided in time for social justice and for the general raising of the standard of living among destitute people and peoples.

But to understand this, an inner spiritual transformation is necessary. That is why all disarmament conferences and all conventions to control nuclear disarmament have so far been in vain. One sits bored around the conference tables, hypocritically negotiates arms control to delude the world, pretends to have good will, but from the outset sets conditions that one knows the opponent will never accept. It is then very easy to blame each other for the failure of the disarmament conferences and secretly carry on arming boundlessly.

It is known on both sides that the awful end can only be a terrible mass murder. There will no longer be war in the true sense of the word, but extensive destruction and mutilation with a subsequent lingering illness for the survivors and future generations. Governments do not take effective spiritual defence measures; at best they build expensive or no nuclear shelters at all and leave everything to chance. Instead of seriously trying to save world peace, new barbed wire fences and mine barriers are being erected. The brothers of a people are separated and incited against each other. Once the most terrible of all Wailing Walls in the history of the world was built in Berlin, cutting the heart of a people in two. Do those responsible still not hear the shrill cries of those bleeding to death on the barbed wire of despair? Do they not feel the charges against their conscience?

Can humanity still be saved by love or does it need terrible blows to come to its senses? Love could do it, but there is too little of it, on the other hand the willingness to accept love and friendship is also missing among the opponents. That is why the undeveloped and primitive mind still needs terrible blows to come to reason. What painful therapy will therefore prove to be salutary? Atomic bombs or natural disasters or both together?

As experience teaches, only those who have already developed traces of spirit within themselves can be guided and saved with love, but where spirit is still missing or even denied and where one does not want to touch it, cosmic operations in the form of blows and disasters are inevitable.

People and beliefs are totally abstruse. But the confusion rises even more torrentially through the mindless and arrogant intellectualism, more dangerous than those floods in which today already here and there thousands of people drown and through which millions become homeless. The earthly home and lost belongings are easier to replace. **More serious is the loss of the spirit, the loss of genuine faith, the loss of religious knowledge, the loss of faith in the cosmic laws of justice, which demand responsibility from us to the last penny.**

On a small piece of paper one can write down the most important law of the cosmos, namely the law of cause and effect or karma. All statesmen should learn it by heart. Then they would act and decide very differently. But in their ignorance, they work against this law. Ignorance of the law, however, does not protect against punishment even in the state. But can a state need statesmen who do not even know the most important basic law of the cosmos? Is it possible to place statesmen, politicians and diplomats at the head of peoples who only master the rough rules of the game in the fight for the best feeding places in the state, but do not affirm their responsibility before the cosmic laws?

Why have almost all the measures and efforts of today's statesmen to secure a lasting peace and put the world in order been in vain so far? Why do peace treaties, from one world

war to another, through their injustices, already inevitably carry within themselves the causes and germs for the next, even more terrible conflict? Why are the measures taken and agreements reached usually even more unfair and difficult than the conditions that prevailed before?

a) Have people learned from the past?

Who are the political and spiritual doctors who want to rule and heal the world today and what means do they use? Are they not the same people or carriers of the old spirit who have caused the political and social diseases of the people? Are not all their efforts for a just world peace therefore in vain? Has the rest of humanity learned something sensible through the terrible suffering of the last world wars and through the expulsion of many people from their homeland? Have people become less egotistical, less possessive and less intolerant as a result?

There are only a few who have paused, only a few who have directed their striving to the sources of the spirit and who have turned away from the general stream of senseless mass amusements, from the intoxication of all senses and the dull hunt for money and goods, who only see the exclusive meaning of life in an increased consumption and possession of earthly goods. **The visible admonitions and warnings of the recent past have passed by the mass of people without a trace.** Indeed, one can even observe that measures to improve the future are not only smiled at, but even fought against and prevented. **The spiritually blind laugh at the spiritually sighted.** In their opinion, the spiritual darkness in which they can fish in muddy waters is in good order. But the events of time roll over them.

b) The accumulation and acceleration of events

Today we visibly notice a particular acceleration in the course of human destiny. What used to take decades and centuries in the past needs now often only a few years. Even in the fate of individuals we see the cosmic acceleration and progression of events, which often cause the most serious complications in the course of fate for individuals, families, peoples and other communities.

Insights and discoveries are also accumulating, and they are already following each other so closely that it is becoming increasingly difficult to maintain a reasonable overview. Even in the lives of individuals we can observe that their fate changes several times within decades. A change from unskilled worker to general manager and back to unskilled worker or a change from employee to minister and back can be observed. People rise from the smallest beginnings to high positions, achieve prestige and great power and are then torn from their pedestals during their lives, and, if they are no longer successful, at least after their death. But not only potentates and people are thrown off their pedestals, whole empires, which seemed to be stable for thousands of years, are collapsing and world events are inexorably washing away the rotten world.

c) People reap what they have sown

The deeper causes of these phenomena are manifold. Men have ignored and not accepted the teachings and instructions of the Sons of God and world teachers. They have violated the cosmic commandments and now reap what they have sown. Ethics and morality are in decline. Religions freeze and dynamic powers of faith have become static obsessions that not only inhibit the development of the mind, but even turn it back. In further consequence the cell of the community - the family - disintegrates. The aspiration for completion is disregarded and the belief in higher values is lost. The intellect triumphs and has made itself a god.

d) Great cosmic periods are dawning

These signs of decay are further intensified by cosmic dates and periods as well as cosmic changeovers. For we are at the transition from the Age of Pisces to the Age of Aquarius. One may have a different attitude towards astrology. However, the fact that the cosmic ages and our movements through the zodiac have an influence on people can hardly be denied because of the historical facts. The transition from the Age of Aries to the Age of Pisces was marked by the fall of the Roman Empire, which once ruled the entire known Occident. It was beaten into ruins by younger, biologically and spiritually unspoiled peoples, namely by the Germanic tribes. At the turn of the Age of Aquarius, the Russian and Slavic peoples have taken over the task of removing the old and rotten world. Corruption, the destruction of the family and the community as well as the oppression of the working classes and foreign peoples once flourished in the Roman Empire. There were mainly slaves, soldiers and masters, but only a small middle class. The people demanded bread and circuses (lat.: panem et circenses). Is today any different? Do not the heads of state sit in the arena, or rather in the stadium at sports events, as in the past, and do they not often sacrifice the necessary efforts to save the ship of state only to the desire for publicity? Did not once, as now, statesmen consciously or unconsciously steer towards ruin?

Certainly nature requires at certain periods the replacement of the old forms by new ones, **because everything that lives has its periods of becoming, blossoming and withering, even peoples and states. Everything that has had a beginning must also have an end.** The end comes when the given impulse to life has been lived out by the organism and the continued existence of this organism has become an obstacle to evolution. But life itself can be saved by recognizing the course of cosmic evolution at the right time and adapting to the new direction. This could prevent or at least alleviate much suffering and disaster.

e) The requirements of the New Era

The dawning Age of Aquarius imperiously demands a universal world empire because, on the one hand, the technical perfection of murdering has turned every armament into an insanity and, on the other hand, **state borders must fall** to avoid wars and murderous conflicts. On the other hand, as a result of recent discoveries and inventions, the earth has become much smaller, so to speak, and must merge into a unity. **After all, a single empire can no longer wage wars against itself.** Certainly, such an empire would not yet function if the present statesmen in East and West were maintained. Therefore, a fundamental spiritual renewal must precede this preparing cosmic turn of the world.

f) Spiritual renewal as the first necessity

In the transformation of the old world into a new and better one, it is not the political and social change that is primary, not the change of the monetary system and the economic system, but the change of spirit. This was mostly completely overlooked by the previous political reformers, who still bank on the egoism of the people and forget that the great reformers and world teachers of all times, with very few exceptions, were also legislators who put ethics at the top and subordinated political and economic life to ethical postulates.

Primarily it is therefore necessary to exchange or rather to transform the old and outdated worldviews, to transform and expand the existing creeds on a worldwide and tolerant basis of mutual recognition and tolerance, and to introduce the ethical principles into everyday life.

In general, however, people consistently refuse to exchange their old and useless worldview for a new and better one, which on the other hand cannot be blamed either, because they have been misled by false prophets many times in recent times. Therefore, they see a certain safety factor in sticking with the old, since they already know the old, even if it has become unsuitable. But this sticking with the old is of no use, because the flow of evolution does not stop, in nothing and nowhere.

It is also useless to be progressive only in a certain domain, for example in the technical field, but to be backward in ideological field. Progress must go hand in hand everywhere. The development of science and technology must first and foremost be associated with spiritual progress, and with this in turn social, economic and political progress. Ethics in everyday life does not mean a secluded monastic life, but a spiritual striving for progress in the midst of humanity and participation in vibrant life.

g) The Age of the Spirit is dawning

Humanity is entering a new age visible to all. It will be an era of the spirit which will demand a thorough turning away from the old materialistic worldview, but in return will offer all people without exception the necessities of life in abundance, so that all people, from an earthly point of view, can be rich if they participate in the work process. Then, however, it will no longer be the "money making" that will be interesting, but the creative activity, or rather the development of the creative abilities and the quality of the work.

The transition from the Age of Pisces to the Age of Aquarius, dominated by the planet Uranus, which requires very quick decisions and involves many sudden and unforeseen events, is a very special turning point in human history. It coincides with the transition from the so-called Kali Yuga, the Dark Age, to Satya Yuga or the Golden Age. However, people have to earn the latter with their own efforts, because nothing falls into somebody's lap without prior work.

h) The transition from involution to evolution

Furthermore, esoterically speaking, we are also at the transition from involution, which is the merging of the divine spark of the spirit in man into matter, to evolution, the return of the finally refined matter into spirit. It can be said that the first half of the round of development of humanity is called involution, and when the lowest point has been reached, ascension begins in the second half, and at the end of this round humanity will find itself one octave higher on the spiral of life. The difference between this stage of humanity and the Superman or God-Man will be as great as the leap from the animal kingdom to the human kingdom. Even the highly developed animals of our earth are already ripe for the transition to the lower human kingdom, but this transformation will no longer have to take place on earth, but on a less developed neighbouring planet. The purpose of development, after all, is that everything that is brought into being, without exception, has the right to ascend to a higher perfection.

i) The birth pangs of the new age

The moment we have completed involution into matter and enter spiritual evolution, the age of spirit is inevitably dawning. No power on earth can prevent this upheaval. However, the birth pangs are so painful that mankind and the earth are shaken in fever convulsions. They suffer greatly from it. Not all men are willing to enter the Kingdom of the Spirit voluntarily but resist it. They also do not want to develop more love and do not want to practice more understanding, more patience and more consideration for others. One resists above all a higher

religious and ethical knowledge, which gives one the possibility to adapt to cosmic laws. This transition is unfortunately, like a physical birth, a very painful process that only turns into joy when a healthy, beautiful and well-behaved child is born.

j) Spiritual need and the worthlessness of earthly goods

The thinking of the masses is still directed toward utter trivialities, especially material illusions, which are utterly worthless in the face of death; on the other hand, the spiritual values, which can be taken and multiplied from life to life, are not recognized and not appreciated. However, humanity as a whole could live in unprecedented earthly wealth as soon as it grasps the worthlessness of earthly goods. As it is, the masses must remain in earthly poverty in addition to their spiritual poverty.

The desolate world situation therefore has its deeper cause in the spiritual distress, in the impossibility of submitting to the cosmic laws, in the turning away from higher principles, and in the primitiveness of the still prevailing conception of God, which cannot satisfy any deep-thinking person and therefore, wherever there is no deeper worldview, must inevitably lead to atheism and, in connection with it, also to the disregard of fundamental human rights, the disregard of charity and peacefulness, the brutal use of force, domination, and lust for power. The danger of abuse of power is very great, even among peace-loving statesmen.

k) Man has made himself an idol

Through mechanization, through the apparent domination of atoms, through the mastery of airspace and through numerous inventions, discoveries and insights of the natural sciences, man, detached from nature and the divine principles, reached the state of his own excessive divinization. Man fell prey to the demon "mastery of matter" through technology. He found the splitting of atoms, i.e. their fragmentation, but not their natural cosmic structure. He invented machines, apparatuses and tools that perfected killing and murder, but do not serve the creation of life. **We can kill millions of people with a single atomic bomb, but we have no retort to bring even a single worm to life on our own. Accordingly, man only masters destruction and annihilation on a grandiose scale, but not the creation of life.** That ought to give us pause for thought for once. The age-old dream of Faust has not yet been fulfilled. No artificial homunculus, created by the human spirit alone, has yet been brought into being. Unfortunately, we must also say, thank God, because given the state of our present morality and irresponsibility, the existing chaos would become far greater. That is why every higher creative ability must be preceded by a corresponding broadening of consciousness, or elevation of the spirit, which also brings with it the necessary responsibility. We humans are therefore for the time being only destroyers of life, but not its builders. We only have the right and the duty to pass on life we have received ourselves. **But where are the true creative powers, that is, the true original creators?**

l) The hidden creators

To deny them would not only be unscientific, but also blasphemy. They are hidden from us in the still inaccessible realm of spirit. But in order to unfold, we too must strive towards this realm of spirit. This real source of life and the only basic cause of all creatures is still often denied and presented as an old wives' tale, while the true illusion, namely matter, is recognized as the only reality. **However, great new findings are breaking through in individual physicists. They gradually see in matter the illusion and in spirit, or rather in the psychic energy emanating from it, the only true reality.** However, it will be decades

before these findings reach government chancelleries and the general public from the study rooms and laboratories. But it has been proven that every advancement, all thinking and striving, every creative activity is preceded by a purely spiritual process, and that it is not matter itself that thinks and is creatively active by its own power, but that spirit animates and fertilizes nature. Also in man it is not matter that thinks, not the head, not the hat, not even the brain, because also this is only a conduit or an apparatus for the transmission of the spiritual thinking process of the spiritual soul dwelling in us.

m) The spirit - the prerequisite for all true progress

Every human progress, every cultural and civilizing act that works for the benefit of mankind has ideas and ideals as prerequisites and these in turn have a spirit. Despite our unmistakable technical achievements, despite space travel and apparent economic miracles, we are still helplessly and ignorantly facing the real cause of life and the universe. All scientists taken together, be they hundreds of thousands of them, who deny the spirit and the high divine principles as creative energies, are not able to bring a single blade of grass to life, let alone a flowering tree or even a highly developed animal, not to mention a civilized human being. We must therefore sink into amazement, awe and humility and make a deep bow to those creative powers that work on matter from the invisible realm of the spirit and fill it with the most diverse life.

Man is already reaching for the stars, but has not even created the most primitive order on earth itself. He disregards the most basic laws of human freedom, he erects borders, barbed wire and minefields, and he even organizes battue hunts against the brothers of his own people. **If we do not soon start to solve all human problems by the spirit, the existing concentrated atomic charges will be the beginning of the end of the human race.**

n) The saviors arise from the people

It is not in the state chancelleries and not in the residences of our church leaders that our saviours emerge, for there they are even hindered rather than encouraged in their development, but in the common people. Even in Russia, there are growing voices among the people according to which believers and atheists should get together in order to find a worldview in a comparative study of religions and natural sciences, which, however, must then be binding.

The world, as it exists today, cannot continue to exist. It needs new, great and creative ideas for its salvation. It needs heroic ideals and people who also have the courage to stand up for them with their lives. With honesty, purity, selflessness and love alone, it is not enough. It is also not enough if we repolish the greatly distorted Christianity while continuing, behind it, the capitalist practices of exploitation, interest slavery and unrestrained land speculation. We must have the courage to get to the root of the evil and eradicate it thoroughly.

o) The task of the "Welt-Spirale"

The International Ethical Society "Welt-Spirale" will make every effort to continue to serve all requirements of the renewal of life in the best possible way. However, these efforts still need to be put on a broader basis with the help of additional co-workers. Everyone who can and wants to participate is invited to participate in this work for the good of humanity.

We are aware that our efforts are for the time being only a small flame of hope and joy in a big world of hopelessness and helplessness. But often just a small glimmer of light in the dark night has saved a stray hiker. When more and more people now awaken their own fire of spirit, a world fire of the spirit can be kindled, which not only illuminates the minds of new seeking people, but also fills the hearts of all co-workers and all those calling for help with joyful hope.

Even if the present state of the world is still sad and desolate, even if deepest darkness still prevails and the cold of the morning makes many a life freeze, the first rays of that rising sun, which will put an end to the spiritual night, are already approaching.

Although we suspect that we are all sitting on a volcano and that many a serious disaster is yet to come, we will not lose heart, we will not despair, but trusting in the tangible Higher Help and in the power of cosmic laws, we will try to initiate a work of salvation and together make the best possible contribution for the good of humanity. Even a small help through thoughts can invisibly bring the longed-for help to a desperate person. How often has only a small force been enough to support a falling person who was only hanging on a thin rope. That is why no one is too weak, too small or too insignificant to be able to make an effective contribution to the salvation of mankind. Moreover, for a striving spirit, a difficult time is the best opportunity for self-assertion and perfection, for it offers the greatest opportunities for ascension. In a time of rest, man cannot prove and perfect himself.

May light and knowledge prevail!



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).



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 worldview* - worldview)
- 1968: **Spiralik** (*Spiralik* - architecture of the future)
- 1953 - 1968: reprint, articles in magazines (partly unpublished manuscripts)
- 1976: **Der auferstandene Gott** (*The resurrected god* - humanities, compilation of articles)
- 1962 - 1967: **Lectures** and seminars on all his works (recordings MC in German language)

Activities:

- 1949: Establishment of a **peace league**
- 1953: Establishment of the (not public) „**School for Living Ethics**“ and magazine
- 1960: Publication of the magazine „**Spirale und grüne Wacht**“ (nature protection and biotechnology)
- 1961: Publication of the magazine „**Weltreichspirale**“
- 1962: Establishment of the association „**Welt-Spirale**“ - ethical society of progress and renewal of the world, and magazine.

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Joy – Peace – Freedom

Serve peace and welfare of the world!

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

Basic information ethics

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

Spiritual training

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

Only a true change in the attitudes of people and the systems that rule the world can bring about a change for the better. The Age of Community also requires keen and critical judgment, the ability to think independently, and the ability to avoid the uncritical repetition of pre-chewed opinions, as we have experienced in the past and still see in the present. The necessity of ethical thinking, willing and acting results from the all-binding cosmic order, caused by the law of cause and effect or karma. Spiritual freedom and the right to form one's own opinion are fundamental human rights that must be respected, because they are a prerequisite for further evolution. In the transformation of the old world into a new and better one, it is not the political and social change that is primary, not the change of the monetary system and the economic system, but the change of spirit.

„Welt-Spirale“
www.welt-spirale.com

Ethical society for progress and world renewal