



LEOBRAND

Letters on

Living Ethics

Introduction to Agni Yoga



12. Devotions and Sacrifice

Table of contents

1. What is prayer	3
2. The necessity of devotions	4
3. The difficulties of devotions with intellectuals	4
4. How to pray effectively?	5
5. Pray in spirit and in truth	7
6. Prayer must not be begging.....	7
7. Work as a prayer	8
8. The art of praying.....	9
9. The best time for a prayer	9
10. Selfless prayer	9
11. Pure prayer instead of lip prayer.....	10
12. Rituals and temples are not necessary for prayer.....	10
13. Dirty speaking as the antipode of prayer.....	11
14. Prayer without coercion and hypocrisy	11
15. Prayer in sound and beauty.....	11
16. The law of sacrifice	12
17. The idea of sacrifice in the religions	13
18. Sacrifice as a power.....	14
19. The true sacrifice	15
20. Sacrifice as a joyful privilege.....	15
21. Interesting facts about meditaion	15
22. BOOK OF SACRIFICE	21

Cover picture: „St. Pantaleon the healer“, painting by Nicholas Roerich 1931.

Devotions and Sacrifice

1. What is prayer

MAITREYA MORYA, the High Teacher of LIVING ETHICS, says:

“Prayer is the expression of the best thoughts. All beliefs prescribe praying to the Highest, in the best expressions. It is correct to advise people to approach the Highest with the most exalted thoughts. We always point out the high utility of exalted thinking. To whom then can one send thoughts if not to the very Highest? I advise to let no time be lost when it is possible to converse about striving toward Light. Not a petition, nor a dispute with irritation, but an aspiring heart-exchange multiplies lofty Grace. People must learn to think, meaning that it is proper to affirm thought about the Highest—some clearly, some hazily, yet all by the same Fiery path.” (FW III, §495.)

“...However, no one thinks about how deep the world would have sunk already without these prayers! Therefore, any mockery of spiritual deeds must stop. How else would the feeling of bond with the Highest arise, if not from prayer? ...” (FW II, §39.)

“To pray means to realize eternity. In prayer there is beauty, love, daring, valor, selflessness, steadfastness, aspiration. But if prayer includes superstition, fear and doubt, then it is more like an incantation from the times of fetish worship....(LMG, §307)

“...It is good to know how to pray. Prayer, or spiritual conversation, is the highest manifestation, but for this one must have refinement of mind and strength of spirit....” (Leaves of Morya’s Garden II, § 237)

“...In prayer existence is uplifted and made better; therefore each prayer, as also each exaltation, must be better than the preceding one...” (FW II, §280)

“Prayer is sublimity and joy. The egoistic prayer has arisen only in recent times. How can a person pray only for himself, as if the higher wisdom does not know what man needs?

Prayer is the conduit for the stream of blessings. The stream flows abundantly, but it is necessary to connect with it. One must find the connection in one’s heart through assent in order to be able to worthily encounter and receive the highest and holiest treasures. For this purpose, any selfish prayer is useless. It was only when religions were instrumentalized into official denominations that they traded ordinary intercessions for payment. Prayer and payment - how absurd! That is why many people also find this paid service repulsive. The joy of an uplifting prayer disappears with the sound of coins.” (AUM, §35)

“Prayer may be likened to a magnet. The action of prayer makes the heart tense and attracts from space the best thoughts; even though such thoughts of the earthly strata may not be Grace itself, nevertheless they are benign. Enrichment by such thoughts imparts new strength, as does a meeting with friends. One should value such friends. One may not encounter them, but they are close at hand. Space itself is filled with them, one has but to send them a good thought. Prayer has a magnetic quality.” (AUM, §37)

“An opinion exists that **prayer** is something apart from daily life, whereas **it is the foundation** of life. **Without a link with the Higher World humanity would be unthinkable, it would be worse than the beasts!** Thus, one may regard this bond with the Higher World as the foundation of Be-ness. It matters not in what language the invocation is uttered. Thought has no tongue, yet it is all-pervading.” (AUM, §42)

“Prayer is an inspirer to knowledge. Each one who realizes the sublimity of communion will inevitably begin to strive toward knowledge...Prayer is not a deathly cry of terror but a communion full of love and devotion.” (AUM, §61)

“...It must be remembered that the Forces of Light unceasingly smite the darkness. Prayer will be also a battle cry when falsehood is vanquished in the name of the Highest. By dispelling falsehood we serve the Light. “(AUM, §65)

“Prayer does not abase—it exalts. If, after prayer one feels depressed, it means that the quality of prayer was not lofty.”(AUM, §67)

“...One should keep this in mind when uniting the spirit with the Infinite in prayer.” (LMG II, § 308)

2. The necessity of devotions

„...Various grimoires anticipate raps of invocation. Truly, even in such low formulas the truth remains that elementals respond more readily to summoning raps. Yet the law is the same everywhere. You know how much We oppose all magic. But even in an appeal to the Hierarchy of Light there remains the significance of the call of prayer. One should remember that even earthly forces do not respond unless addressed. Just such a current, quite material, is formed during a conscious appeal to the Hierarchy. One should not assume that Fire is not essential during such invocation, since the living fire is the best purifier. But when the fire of the heart is ablaze, no substitute is necessary.“ (FW I, §268)

„There are ignorant ones who assume that prayer is generally out of place in practical life. They should be asked what sort of business they consider incompatible with prayer—that which is evil and greedy? Certainly in evil there is no place for prayer, yet every good work is in need of prayer—that which reveals the Higher Forces. Thus, in the New World one should affirm the true realities. We shall not retrogress if we keep in mind that which permanently and unalterably will be the law of Existence.“ (AUM, §85)

The desire to unite with the higher forces through prayer is stored in man by nature. However, it expresses itself in very different ways, depending on the level of consciousness and character of the person. A spiritually evolved man obeys the same impulses as a primitive one who offers his worship to the fetishes and the forces of nature - namely, to the command of his own spirit. The primitive may offer worship to the power of his god unconsciously or out of a sense of fear, while prayer means desideratum and joy to the highly developed.

The aspiration of the human spirit to connect and merge with Higher Forces can be observed at all times, among all peoples and levels of consciousness. Unconsciously, man feels that his spirit must come from a High Home and feels longing for it. Prayer, therefore, becomes a constant, inextinguishable longing of the spirit, if not forever, at least for a short time, to return to or connect with the Higher World. In prayer we merge with the original source of being in order to draw from it the necessary strength for further life. Such intercourse with the higher worlds is a necessary nourishment of the human spirit in life, as necessary for it as nourishment for the physical body. A spirit that rejects such nourishment withers away just like the physical body that is not nourished. Blessed, therefore, are those who, through the voice of their spirit, also hear the voice of the Holy World Spirit. The necessity of intercourse with the higher world through prayer is thus undeniable.

3. The difficulties of devotions with intellectuals

“...It is difficult to pray when the mind is filled with worldly thoughts....“ (LMG I, § 202)

The average intellectual today finds it incredibly difficult to understand the meaning and necessity of prayer. He has already outgrown the consciousness of the nature-loving taboo believer, but has not yet reached the maturity of a man of the mind. Everything that has to do with religion and prayer therefore appears to him to be either outdated, ridiculous and unworthy of him or possibly still interesting from the point of view of historical and cultural development.

The expediency of the world order and its cosmic laws, which also include prayer and sacrifice, are not taught at universities. And so the intellectual mind also relies exclusively on materialism, which alone it considers to be concrete and real, although this materialism has already been refuted by recent findings of individual scientists because it contradicts the laws of evolution. The term "evolution" is now gradually gaining acceptance. Modern scientists, who already think in terms of nature, will also be the best supporters and heralds of the coming world view, as they can no longer deny a high creative spirit in the universe.

The true realist will therefore no longer be a materialist and denier of God, but will recognize the reality of a higher world. Any mockery of prayer worsens one's own karma and can have a very unpleasant effect in later millennia. Unfortunately, there are only a few chosen ones who reach the path of human evolution more or less painlessly. Most people only come

to higher knowledge in a roundabout way via denial and have to experience all the slime of doubt and the horror of vanity so that a Saul becomes a Paul and the persecutor of truth is transformed into a defender and apostle. But not every Saul becomes a Paul. Most materialists will get stuck in their spiritual quagmire for a long time and cross over to the side of the enemies of evolution, only to end up as cosmic waste in the cosmic mill of reworking, which will entail a loss of time that can hardly be expressed in eons: all through their own fault, because every human being is offered the higher knowledge at great sacrifice.

„No one should scoff at prayer. Even though it be primitive, nevertheless it is an indication of spirituality. It does not become man to revile the worthiest strivings of a brother. Man has no right to sneer at an offering to the Highest. Usually, base people particularly attack the prayers of others. For them, Aum and other prayers are only a source of inadmissible jests. Very often such base consciousness is encountered as the product of uncouth ignorance.“ (AUM, §29)

„Prayer has no kinship with violence nor constraint. The first prayer of the child should not be ridiculed or reprov'd. A boy once prayed, “O Lord, we are ready to help Thee.” A passer-by was indignant and called the child presumptuous, and in this way the first feeling of unselfishness was defamed. A little girl prayed about her mother and her cow, and her prayer was ridiculed. Thus her memory retained only something ludicrous, whereas such solicitude was really touching.

Likewise, using the name of God for intimidation is a great blasphemy. Forbiddance to pray in one's own words is in itself an intrusion into the young consciousness. Perhaps the child remembers something very important and extends his thought upward. Who, then, can intrude to smother such a luminous impulse? The first instruction about prayer will be a directive upon the whole path of life.“ (AUM, §69)

“The surroundings at home likewise impose an imprint on one's whole life. Even the poorest hut would not outrage the spiritual feeling. It should not be presumed that futility of life is not noticed by children, on the contrary, they feel keenly the structure of all their everyday life; **therefore, prayer lives best in a clean home.**“ (AUM, §70)

4. How to pray effectively?

Consistency in prayer is a prerequisite for the effect, which is why daily invocation¹ is necessary. You should pray regularly every day, because a rhythm must never be broken.

„Just as mantras and all kinds of prayers are able to sustain an outer rhythm, they can also act as a means of connecting with the Higher World. Many people somehow fail to grasp either the outer or the inner meaning of prayer. The beautiful hymns of the Rig Veda died away because they did not penetrate people's hearts. You can look upon this lack of rhythm as a sign of the final period of the Kali Yuga. Precisely darkness will use any means available to disturb every kind of harmony. Dissonance is the distinguishing feature of all the contemporary arts. You can even observe how consonance and the major key have become characteristic of the old-fashioned, as it were. A composer needs to have a certain courage to go on creating in the consonance of a major key—*maestoso!* In observing the entire structure of contemporary life one can see a departure from every kind of heroism. And throughout the world a cowardly malice is the mark of those who support darkness and chaos. But the heart calls for construction, for it knows how infectious chaos is. Decay gives rise to more decay.“ (Heart, §402)

Today, prayers are often just rattled off meaninglessly. However, they must be said with the involvement of the whole heart, with feeling and with the highest concentration of thought - audibly or inaudibly. Only if these requirements are met can one expect a prayer to be effective.

It is advisable to observe a "moment of silence" before every prayer, especially when prayers are said together in a group. The concentrated and complete silence of a group of people has a great attractive power. This is the best way to get in touch with the

¹ *Invocation* – see lesson no. 6

Higher World. It goes without saying that this can never happen in a noisy environment. The messengers of salvation appear in silence.

“...One must accustom oneself to worthy conduct before the Image of the Hierarch. Thus I say—it is needful to be girded with unceasing prayer. Such prayer is needed now, when the earth is shaken by terrors.” (FW II, §356)

A constant prayer, in words or in thoughts, creates a constant vibration in the astral sphere, just like every word and every thought. From the elastic matter of the astral plan this forms thought-formations, or astral, living beings. This should not necessarily be thought of as being bound to specific forms, but more as a concentrated energy. The quality and nature of the prayer can be determined from these thoughts. Based on the transmitted vibration, the Higher Beings judge to what extent such a prayer requires consideration and whether, from the point of view of justice, the fulfilment of a prayer appears to be given.

A random prayer, without a fire of the heart, usually does not achieve its goal. It cannot generate such strong vibrations to bring precisely expressed thought forms into being. Thought-formations that owe their origin to a random prayer are only effective if they are carried upwards by the fire of the heart. Random prayers usually arise when a person is suddenly placed on the edge of an abyss from his carefree everyday life and then remembers God, whom he may have previously denied. At such a moment, even the intellectual mind remembers its divine origin and sends a cry of despair into the universe with the fire of the heart. If mature karma allows it, so-called unexpected help is usually granted in such cases, completely unknown where it comes from. It is not unusual for such a moment to be the turning point for a spiritual return. A thought formation that comes about in the hour of danger through a highly charged state, trusting in higher help, creates a powerful channel to the higher world by virtue of psychic energy and momentarily draws in help. The High Teacher of LIVING ETHICS says: *...You are right to note that we must do many things for ourselves. In this fact lies the reason why help comes at the last moment, for otherwise it would be impossible to perfect the spirit...* (Heart, §400) *“...and only in distress does he learn the language of the heart...”* (HIE, §112)

„... Then how should one pray? A person can spend hours in aspiration, but there exists a prayer of lightning speed. Then, without words one instantly places oneself in continuity with an entire chain that reaches into the Infinite.

Resolving to unite with the Infinite, the aspirant inhales emanations of ether, so to speak, and without mechanical repetitions obtains the best circuit for the current. Thus, without words or waste of time, one can receive a stream of refreshment.

Only a well-developed spirituality can raise the human consciousness with a single sigh. But We must repeat about prayer, because people are sure to ask about it.

There is no need for incantations, no need for entreaties, no need for the dust of humility, no need for threats, because it is we who transport ourselves to the distant worlds, into the repositories of possibilities and knowledge. We sense that they are meant for us, and we approach them with daring.

*That is how you should understand the advice, “**Pray in no way but in spirit.**”* (LMG II, §307)

“...Religion, as the link with the Higher World, must first of all be attractive. Fear is not attractive, violence is repellent, but the very understanding of the Higher World must be attractive. One may rejoice at everything of the Highest. Even the weak-minded will not turn away from the Highest. In order to obscure the Highest one must commit a series of repulsive actions. No matter who these repellers may be, they are in any case blasphemers. If they besmirch the most Beautiful, they are servitors of darkness. The answer does not lie in dogmas nor in symbols—one may debase the most beautiful sign. How then to call those who seduce the little ones away from the Abode of God? Seducers and jailers are they who discredit the prayer to the Highest. Has it ever been said that one may speak with one’s father and mother only in their own words? So also in the prayer to the Most High—who can force his heart to laud in alien terms? He who composes prayers, hymns, songs, sings with his own heart. The spirit cannot be prevented from soaring upon its own wings. Whither and how will fly the wingless? And will

not he who breaks even the smallest feather be responsible? If a song is needed it is the song of the heart, and in this song all creation will resound. Every object will join in lauding the Most High. He who helps his neighbour to create a still more attractive praise will be a creator of good. No dogma can forbid conversing with the Highest. The more beautifully it is done, the nearer will be the approach. But if help is needed, it suffices to express oneself with—"Help." But even for such a simple word attractiveness is needed.

The bigots, of whom you have heard so much, precisely are devoid of such attractiveness. How much darkness and repulsion they have sown! Can there be a language in which one cannot pray? The prayer of spirit is expressed in all languages, likewise can the heart sing in its own language, only if there is resounding of attractiveness." (FW II, §38)

5. Pray in spirit and in truth

„...It was said so simply: "Pray in no way but in spirit." (LMG II, §132)

In the conversation with the Samaritan woman (John 4/24), Christ said: „*God is Spirit, and those who worship him must worship in Spirit and truth.*" Although almost two thousand years have passed since these words were spoken, their essence has still not been understood in Christianity to this day. The faithful adorn themselves with amulets and rosaries and mumble incomprehensible prayers that usually end in personal petitions. Priests allow themselves to be paid for prayers and merely fulfil the rituals, ceremonies and customs prescribed by the church, thereby believing they are serving the Heavenly Father "in spirit and in truth".

Worship in spirit and in truth has nothing in common with these forms of invocation that are still in use today. Anyone who wants to worship God in spirit and in truth must first stop being a constant beggar to God, because begging is not worship and adoration of God, but rather humiliation by not using our own divine powers that are present in us. The one who prays in the Spirit will offer his services to God, like the little boy who said, "Lord, we are ready to help you."

„A hermit was once asked how he could dwell in continuous silence. He was much surprised and said, "On the contrary, I am never silent, but converse constantly—so many companions visit me." The hermit had drawn so near to the invisible world that it had become entirely perceptible to him. Prayer became communion, and that world was affirmed in all its magnitude. To such a spirit his own transition into the Subtle World is altogether imperceptible.

Amidst discourses about the Good one may ascend any and all steps. At first, prayer is external, then it issues from the heart, and after that it becomes a communion with Good." (AUM, §41)

6. Prayer must not be begging

Begging is unworthy in the Higher World. Even in human society, begging for personal use is frowned upon, often even forbidden. It is quite different when we ask not for ourselves but for others to help them, because we see their need and want to alleviate it. As long as people can help themselves, they have to do it themselves. If a healthy person who is able to work comes to us and begs, the main way to help him is to give him or find him a job that matches his skills. Everyone has to earn or work for what they need, not only in the material but also in the spiritual realm. The purpose of life is to work and create, not to beg or parasitize. If it were enough to live by begging, few people would probably work. However, such a demoralised world would have to perish in a short time, as humanity can only live from work. Therefore, man may only send out his call for help to the higher worlds when the utmost emergency has arisen and his own powers fail. Experience shows that help usually comes miraculously at the last minute, when all our own possibilities are exhausted and karma does not demand anything to the contrary. But even in such a case there is never a reason to despair as long as the person is connected with the "Silver Thread" to the Light Hierarchy.

Nature knows of no living creature that does not have to fight and labour for its existence. Even a bird has to be busy out and about to catch flies and insects. Think also of bees

and ants, which also lead anything but a leisurely existence. So man must also maintain his life through work, especially through creative activity, and prayer should also be work, just as work should be prayer.

7. Work as a prayer

People usually think that God doesn't need anything because He is so perfect. This is where the difficulty begins, because the existing Christian concept of God cannot even come close to expressing the all-encompassing nature of the Unique Godhead of the entire universe, which is to be understood impersonally. In any case, the Godhead also needs our creations, our works and our cooperation. All human beings are called to be helpers and co-workers of the forces of light in the evolution of life to be carried out on our planet, that is, in the ennobling and spiritualisation of gross matter. This is man's creative task, which has been assigned to him by higher beings. Each of us has a specific area of responsibility and a calling. Thus, depending on his individual abilities and qualities as well as his dharma, everyone is placed in the position to which the cosmic law has called him, regardless of whether the role may seem important or insignificant at the moment.

Most people forget that it is first and foremost the unconditional will to fulfil one's duty that counts and not the place that some people could already fill. In general it can be said that there are far too few suitable employees for responsible work in the service of the common good and the great cosmic service, because most people have not yet learnt the lesson of fulfilling their duty and therefore cannot be appointed to positions of responsibility by the Hierarchy of Light. They would fail at the first heavy load and collapse or even go over to the enemy camp. Before incarnating, every person is faced with the choice of whether they want to take on an easy, difficult or even very difficult task in their new life. Through the more or less conscientious and successful fulfilment of the task we have taken on, we earn the corresponding "means of grace" from above. These are therefore not the result of begging or prayers, but the reward for our work. There are many people who never pray, but nevertheless partake of the divine means of grace, because as the saying "Ora et labora" (pray and work) indicates, work is equivalent to prayer. However, the divine means of grace must not be read from a wallet or bank account, which is a fallacy of the Puritans; for in the cosmic sense, material goods are not only seducers, but also illusions. **Highest prayer and highest worship of God lie in work, especially in creative work.**

Living Ethics says: "Prayers to the Creator are offered not only in temples—the wax of the candle burns also in the labors of life." (Call, §94)

This is certainly not to say that prayer is not necessary, but joyful work is just as important as prayer. By doing our work well, we give back to the Creator what we receive from him. Through the quality of our work, we promote our own evolution and that of the environment. **Constant labour, which can be seen as prayer, becomes a heroic deed in life.**

„Christ said, “Not in a temple but in spirit shall you pray.” Truly, religious prejudice is the lowest form of vulgarity. Often even religious ecstasies result in more harm than good. The crowd has turned them into a vulgar display, which is why it is important to show people the practical nature of Those who are standing on a rung of the Ladder.

It is time to do away with the diamonds that desecrate the sacred images. In accordance with the teaching of Christ, it is time to burn the relics. It is time to enter the Temple of Spirit-understanding and consecrate one's powers, the powers that perfect knowledge of the spirit's true might.

Neither in remote laboratories nor in monastic cells will you gather the truthful records, but in the very midst of life—there where Christ, not in the folds of a tunic but in the beauty of toil, assembles those who seek freedom of the spirit.

Many times saints have had to return to earth because they went too far in conveying their exaltation to the crowd instead of communicating the structure of life.

*We are absolutely opposed to monasteries, as they are the antithesis of life; only the seedbeds of life, the communities displaying the best manifestations of labor, will find Our assistance. It is through life that one has to attain the goal. **It is conventional religiosity that is unnecessary. Facts arising from conscious communion with the Abode of Light are what are needed.** Here you are, aspiring to do good and proceeding mindfully, without magic, to the practical Source. In this simplicity lies the entire secret at hand, a secret still so inaccessible to people who trudge along, up to their waists in prejudice.*

It is impossible for them to understand beauty, simplicity, and fearlessness.“ (LMG, §130)

8. The art of praying

The art of praying correctly is one of the most difficult arts and requires a corresponding spiritual development. The masses of people hardly know how to really pray; they largely stick to mechanical processes such as litanies, rosaries, bowing, genuflecting, beating their breasts, crossing themselves, raising their hands and other habits. What then remains of pure prayer when all these external circumstances fall away? A prayer "in spirit and in truth" can only be a heartfelt, inner prayer, i.e. it must spring from the throne of human consciousness, namely the heart. **Only a heartfelt prayer establishes the magnetic connection with the higher worlds.**

Even a prayer that originates from the mind can be transformed into a heartfelt prayer if you consciously direct your thoughts through the heart and send them out. During heartfelt prayer, enlightenment or illumination also comes over the person, as the heart connects the person with the higher world.

9. The best time for a prayer

„Prayer is good at any time, yet there are two periods of change of currents when turning to the Higher World is especially desirable—at sunrise and after sunset. Besides, upon going to sleep it is befitting to invoke the Higher World.

Sleep is not understood by science. The idea of rest is primitive. If each action is preceded by a spiritual act, then such an extraordinary state as that of sleep must be especially noted. For almost half their lives people entrust themselves to an invisible world. It is necessary to purify one’s consciousness before entrance into the sacred Gates. Thought about the Higher World, thought about the Guardians, already lights up the drooping consciousness; hence, there may be more desirable meetings, and attacks may be warded off. Only the heart’s thought about the Higher World provides an impenetrable armor.

Thus, let us be conscious of all that is most beautiful and needed on the lengthy journey.“ (AUM, §71)

10. Selfless prayer

„It is well to assemble for the unifying of thought; thus you create a spatial beneficence. Such thought is prayer—you do not think of self, you gather together for the Good. Assistance to friends is so far removed from covetousness.

I consider those hours worthiest which are spent in sending thoughts to friends and to all who are in need. “ (AUM, §73)

“A savage in his prayers mainly pleads that mercy be shown to himself, while wise hermits pray that the entire world be granted Grace—therein lies the difference between the savage and the sage. This should be laid at the foundation of all thoughts. It is neither proper nor useful to plead on one’s own behalf. Only a crude heart assumes itself to be the most important. It is much wiser to plead on behalf of the world, in which the pleader will also find a drop full of Blessings. Especially nowadays aspirants should follow the great path, for that is the only way they can find the heart.” (Heart, §554)

11. Pure prayer instead of lip prayer

“A pure prayer ever ascends”(LMG I, §21)

Prayer must be pure, because only pure and selfless prayer reaches its goal. A prayer must not contain impure desires and selfish aspirations. Today, many people still believe that lip prayers without concentration of thought and without the involvement of the heart are also useful for turning to the Higher Forces, otherwise they would stop the habitual recitation of prayers. In this respect, the man of the new age is perhaps even more backward than the primitive, who pleads fervently with his gods for mercy for himself and disaster for his enemies. At least he does so out of the deepest conviction and in full faith.

Incidentally, the Christian priests of the West also blessed weapons to destroy the enemy until the recent past, even if the enemy was their own brother in Christ. Such blasphemous prayers in the name of the One who had written charity on His banner have nothing to do with pure prayer, but bring death and perdition to all.

The power of pure thoughts in all the churches of the world would be able to prevent any war, if only all the priests of all the world's religions wished for this from their innermost convictions and would speak out.

Let an oriental legend illustrate what a pure prayer can achieve:

“... A certain demon decided to tempt a pious woman. Dressing himself as a sadhu, the demon entered the hut of the woman, counting his beads. He asked for shelter, and the woman not only invited him in and set food before him but asked him to join her in prayer. The demon, the better to succeed, decided to accede to all her requests. They began to pray. Then the woman asked him to tell her about the lives of the saints, and the demon began to recite like the best of sadhus. The woman rose to such ecstasy that she sprinkled the entire hut with holy water, and naturally sprinkled some over the demon himself. Then she proposed to the demon that they perform the pranayama together, and gradually she developed such power that finally the demon was unable to leave the hut and remained to serve the pious woman and to learn the best prayers. A Rishi, passing by the hut, looked in, and seeing the demon in prayer joined him in praise to Brahma. Thus all three sat around the hearth, chanting the best prayers. Thus a simple woman, through her devotion, impelled a demon and a Rishi to sing in praise together. But in the Highest Dwelling Places this cooperation occasioned no horror, only smiles. Thus even a demon can be compelled to join in prayer.” (FW I, § 563.)

12. Rituals and temples are not necessary for prayer

No faith has ever demanded the building of temples. They have arisen gradually, as a manifestation of reverence. The first Principle has always been spiritual and full of directness. Only later has the law of spirit been subordinated to earthly codes.. ...“ (AUM, § 31.)

Significant features have attached themselves to various beliefs. In antiquity it was required that before praying the priest should bathe and put on clean garments. Now the reverse has come about—luxurious outer garments are displayed, but cleanliness beneath is forgotten. Let us compare such involutions of basic concepts and reflect on the state of spirituality. To a great extent the significance of invoking the Highest has been forgotten. Many books have been written, yet hearts become silent. Thus, it is necessary to remember that you need not luxury of dress, but cleanliness. Let the purity of the path lead to purity of the heart. Prayer cannot rise from a defiled heart.(AUM, §30)

The Higher World and the All-Deity require neither temples nor rituals and ceremonies for their worship, but only heartfelt prayers and work. Therein lies the best recognition of the Light Hierarchy and the practical proof of cooperation. Only the undeveloped human consciousness needs externalities in order to become accustomed to a certain spiritual discipline, just as the infant needs the guiding hand. The spiritually awakened consciousness can do without certain rituals.

The original rituals also had a deeper meaning that was known, if not to the people, then at least to the priests. However, today's priesthood has lost the knowledge of the deeper meaning and origin of these religious customs and therefore they are out of place. A ritual that is robbed of its original idea becomes meaningless and is reminiscent of the first forms of fetishism. Prayer and worship must never degenerate into a conventional formality, but must remain an eternally new call of the heart.

13. Dirty speaking as the antipode of prayer

„The antithesis of prayer is profanity. It defiles and disturbs space. It is forbidden to have in the cities factories that produce poisonous gases; yet the consequences of blasphemy and foul speech are far more harmful. People are unwilling to free themselves from the most harmful substance which generates appalling disasters, not to mention the sicknesses caused by disturbances of the atmosphere. More terrifying than any diseases are the destructions of the strata near the planet. How many prayers and good thoughts are required to fill these abysses and ulcers in space! If arid deserts and cyclones are dangerous, the very same danger is courted when humanity ravages the regenerative forces surrounding it. For self-despoiled shells are like decomposing sepulchres.

Guard against profanity!“ (AUM, §38)

14. Prayer without coercion and hypocrisy

„Man prays for forgiveness, yet fails to alter his manner of living. Man bewails his misfortune, but does not abandon a single habit which brought him into his state of sorrow. Just praying for forgiveness has no meaning if it is not accompanied by reformation of life. It is not sorrow but hypocrisy when the Higher Wisdom is burdened by self-pity. Equally meaningless is enforced prayer. As long as people do not comprehend the significance of the link with the Higher World, they only blaspheme by the insincerity of their prayers. One cannot lie before Truth, nor conceal anything in the face of all-pervading Light. Moreover, why conceal that which is sacred and justified by the heart? The bond with the Higher World will be attractive when the heart affirms its own judgment. (AUM, § 47.)

15. Prayer in sound and beauty

„Pure music helps the transmission of the current. We pray by sounds and by symbols of Beauty.... (LMG I, §181)

Prayer to the deity is not only carried upwards in work, in heartfelt thoughts and valuable endeavors, but also in sounds and in the creation of beauty. Prayer in sound has been recorded at all times, in sung psalms and prayers, in organ and other instrumental music. Spiritual music loosens the human soul and makes it ready for inner edification and glorious prayer. Thanks to the special quality of pure and uplifting tones, our spiritual vibrations are brought to resonance, just as, on the other hand, animal emotions can also be awakened through lower music - such as primitive jazz.

Only the magnificent creations of genuine art have an ennobling effect on the soul of those who love and seek beauty. Once one has found it, one will not only try to inspire other people with the beauty of the cosmos, but also bring beauty into your everyday life to make life more bearable. Alongside noble words, spiritual music forms the basis for the ceremony hours of the soul.

„Prayer will never lack beauty; from near and far it will carry the same powerful mantram. Learn to love the beauty of the sound. The human voice is in itself a miracle. One can see how the voice carries effectively even without words. Everyone has heard choirs at a distance; though the words had been obliterated, yet the magic of the sound lived.

Thus, it is necessary always to remember how many miracles are inherent in man.“ (AUM, §34)

„You have heard the prayer of the birds—the little brothers know how to welcome the light. They summon their most rapturous expression before the grandeur of light. Plants reach out toward the light. Only people dream about their stomachs when their spirits should be filled with the grandeur of the Highest. Thus they commit a sacrilege similar to suicide. Noblest hymns have been written, but people recite them without heart tremor, like the clatter of broken crockery.

It is time to turn back to the basic principles, so that even the example of the lesser brothers may call man back to the higher path.“ (AUM, §36)

Even though heartfelt prayers often result in true miracles, it is still a matter of completely natural help from above, if a person's fulfilled karma allows it. For the future, the Brotherhood has abolished the revelations of miracles, because miracles cannot convince, as they are a compelling means of proving the existence of higher, supernatural powers. In future, however, all coercion must be avoided, and people should not be led to believe in the higher powers of the cosmos by miracles, but by observation, personal reflection and inner conviction.

For this reason, the miracle was abandoned as a means of persuasion, but not as unexpected help from above, which often enters life quite unexpectedly.

In the future, too, healers will be permitted to act as collectors of psychic energy in the name of the Most High and His representatives, delivering the accumulated powers to worthy people seeking help. However, those who feel the strength within themselves to help themselves or to cope with their own suffering will be at an advantage. It also demonstrates a higher level of awareness that has already grown beyond the begging stage.

There are plenty of miracles in life even without miraculous healings, you just have to spot them. They take place by means of love and aspiration in the midst of life and activity.

Miracles, as they are understood in the Christian sense, are transformed into objects of curiosity, and the essence of the miracle does not become visible. It is also not important whether individual people are helped by miraculous healings, the spiritual renewal of humanity and the attainment of a higher level of consciousness are a thousand times more important. Then illness, misery and need will cease altogether. Humanity will be able to help itself in every respect and save itself by its own efforts. A miracle destroys the normal course of lawful harmony, whereas cosmic events only confirm evolution.

16. The law of sacrifice

There is no life without sacrifice. Humanity could not reproduce if every mother did not make a great sacrifice of love through the mystery of birth. The same applies from the smallest being to the Logos, the builder of a solar system. No world can exist without evolution, but without sacrifice there is no evolution. So the "law of sacrifice" is one of the most fundamental laws in the cosmos.

Our visible world was created through the sacrifice of the Logos. In a conversation with Arjuna, Krishna - the Lord - spoke: *„In the beginning of creation, Brahmā created mankind along with the system of sacrifice and said, “Through this sacrifice may you prosper. May it fulfil all your desires.” The demigods, being satisfied with sacrifices, will also satisfy you. By mutually pleasing each other, you will attain the highest benefit. Being satisfied by your performance of sacrifices, the demigods will bestow unto you all the necessities of life. But one who enjoys these gifts without offering them to the demigods is a thief.“ (Bhagavad Gita III/10–12)*

By dividing Himself and immersing Himself in matter, the Logos makes people into particles of His divine self through this sacrifice of love and at the same time gives them the opportunity to become what He - the Exalted One - is by striving for perfection and through their own sacrifices. *“I support the entire universe simply by a portion of Myself.“ (Bhagavad Gita X/42)*

In order for the universe to appear in a physically visible state, the Logos must pass from the unrevealed state to the revealed state. The visible sun becomes a reflection of the fiery nature of God. The revelation of God in matter according to the great cosmic law of sacrifice is a descent

from the high levels of being to lower levels, which means: „*And the Word (LOGOS) became flesh...*“ (Joh. 1/14)

The Logos must provide itself respectively with the matter of that plan in which it wants to operate. The denser the matter of any level is, the more it limits the influence and activity of the Logos, i.e. people do not receive Him and His emissaries. In order for a logos to be active on the physical plane at all, it must take on human form. He must humble Himself deeply, limit His nature, and this is His further sacrifice.

There is a gigantic difference between the glories of the High Fiery World and the lower forms of existence of the physical world, which cannot be expressed in words.

However, since the fundamental goal of evolution is the mastery of matter, the descent of the Logos into matter aims to constantly create new life through connection with matter and to give it the possibility of perfection. The sacrifice of the Logos therefore became a cosmic law; for there is no life without sacrifice, as the mystery of motherhood proves; on the other hand, there is no perfection without sacrifice. Therefore, sacrifice is unavoidable on the spiritual path.

„*Sacrifice, sacrifice, sacrifice; after sacrifice one receives, and after that the spirit triumphs.*“ (LGM II, § 12. 1923-VI-3)

„*I shall reveal to each according to his deserts—the more one sacrifices, the more one receives. I shall silver-plate every act of self-sacrifice. I shall subdue every sort of forgetfulness. I shall give joy!*“ (LGM, § 74)

„*Giving is a fundamental principle of the fiery divinity of the spirit..... Beings of lofty degree understand giving as a joyful duty.*“ (FW I, § 626.)

„*Blessings to those who even once have reflected over the fact that possibilities are being given them for Service. One such thought already opens the initial Gates to the Fiery World. Whoever thinks in his pride—“Only I myself will attain,” makes use of possibilities of serving his own ego. What an isolation resounds in boasting to oneself! What solitude is the prison of egoism! But it is joyful to think—“Yet I can bring to Thee, Lord!” There are no limits to such heart offerings! Is not the heart being exalted in trying to find the treasure of the offerings? The subtlest thoughts surround such supplications. Of course, the offering of the heart is really a prayer. It opens many gates. Not the consciousness of one’s merits, but the offering of oneself in all entirety, helps one to pass over the threshold. When the gift is complete it leads past all frightening manifestations. One may say to the dwellers on the thresholds—“I’ve no time to gaze at you!” Thus, the offering brings ease.*“ (FW II, § 136.)

17. The idea of sacrifice in the religions

There is no world religion that had not incorporated the idea of sacrifice into its foundations. All world teachers have transmitted this cosmic law to the peoples and races entrusted to them. The first root races were taught this idea by teaching them to offer the best gifts to the gods because they are the originators of all life. So the sacrifice became a voluntary renunciation of the best.

In order to offer the most valuable things to the deity, people have offered their sacrifices in material gifts since the beginning. The best and most beautiful fruits were sacrificed, and finally also the most valuable animals, in order to secure the blessing for the next harvests through these sacrifices. It is well known that primitive people have the hardest time parting with material goods, and so their gifts meant a heavy sacrifice for them.

However, the priesthood has gone far too far with the animal sacrifices, because no higher power has ever demanded a blood sacrifice. The willingness of the faithful to make sacrifices has been abused by a priesthood serving the spiritual darkness for personal gain right up to the present day. This is why the world's major churches are among the richest institutions on earth today. They have not acquired their wealth through labour, but have merely hoarded the voluntary and forced offerings of the faithful. There was a time, for example, when the German people paid more taxes to Rome (St Peter's pence) than to their own imperial treasury.

In the Jewish Old Testament there was a whole science of sacrifice and it is known that not only animals but even people were sacrificed. But where did the priesthood get the right to sacrifice animals and even humans? These anachronistic conditions are a sign of the spiritual darkness that has continuously seized the High religious teachings in order to secure material advantages and dominate humanity.

„A particular confusion has gathered around the problem of offering sacrifices. People at one time arrived at such a state of madness that human sacrifices became customary. But can imagination conceive of a God who would be in need of the shedding of blood? Sacrifices have been mentioned in basic laws, but only later errors and spiritual downfalls have brought mankind to blood offerings. Sacrifice has always been mentioned, but what can be a worthy offering to the Highest Spirit? Verily, only the most purified spiritual striving. Such a basic link serves as the best guarantee of sincere reverence. Such sacrifice is a vital necessity in bringing the best blossom of the heart to the Altar of The Supreme. But people to this day assume that a chip from a small, useless stone can be more precious than the beautiful flower of the heart. Meditation on this question is very useful on the pathways to the Fiery World.“ (FW II, § 366.)

„He has been called a victim of misfortune who entered the community out of desperation. Suffering complete failure, a man has offered up his misfortune, and the wage of failure has been unhappiness. But indeed, he who brings forth failure regards himself as the greatest depositor: he has sacrificed, he also has renounced, he too has chosen, and he is waiting and presenting a bill.

We prefer the sacrifice of success. He who has much to renounce expects payment least of all. Thus, lay out the community following the land-marks of sacrifices. “

(COM, § 188)

18. Sacrifice as a power

„You have already been given a teaching about sacrifice. Sacrifice means power. Power means possibility. In other words, every sacrifice means first of all a possibility.

It is time to cast away the hypocrisy that sacrifice means being deprived. We do not accept deprivations, but We do give possibilities.

Let us see what possibilities and opportunities arise from so-called sacrifice. Where is a true sacrifice that belittles the person making it? There is a vast collection of sacrifices in Our Treasury, and each one of them was useful to the person who made it. Not for Us is all the talk about sacrifices, since a sacrifice is really a very profitable undertaking.

Small traders love to lament their expenditures and pretend that they are taking a loss. But a true entrepreneur, one who manufactures for life, considers each expenditure to be no more than a guarantee of future business. You have lost not through making sacrifices but through plundering.

Christ advised people to give out spiritual wealth. But since the keys to spiritual wealth are so remote from them, people have applied this advice by giving out money that they have plundered. First to plunder, and then to give things away with a tear, enraptured by one's own kindness. As if the Teacher, when He spoke of giving, might have had in mind chairs and old coats! The Teacher was pointing to imponderable wealth. Only spiritual giving can move the cup of the scales.

Let us look over a row of the coworkers. Has anyone been deprived of anything? No, everyone has been enriched. Is it not enriching to become the ruler of a new kingdom? That kingdom is so wealthy that we can break a few dishes without causing much harm. Certainly, the hands are developing, and one can look over an entire book of gratitude.

I advise the entrepreneurs of life to have substitutes for every position. In large enterprises business depends on business, not on personality.

Who can declare that he has truly given? We shall open Our account books and show how much every person has received. And that is why it is not at all easy to sacrifice when a sacrifice means a possibility, and the possibility means a benefit, and the benefit means rational cooperation, and cooperation means the Alaty, the Stone that either resurrects or consumes.

But selflessness and self-sacrifice can open up the Gates of Understanding, and then the shabby sacrifice of unneeded things will swing on one branch with self-love.

(LMG II, § 183)

„...Learning about sacrifice, you are receiving power. Success follows sacrifice.... Success is nothing else than the return stroke of sacrifice...“ (LMG II, § 202)

19. The true sacrifice

„To give is a divine attribute. The inexhaustibility of giving is found in varying degrees in all of nature. But fire is the element in which giving is most apparent. The very principle of Fire is transmutation and constant giving. Fire cannot exist without the sacrifice of giving; likewise the fiery seed of the spirit exists through giving. But the sacrifice is a true one only when it has become the very nature of a man. A mental and compulsive sacrifice is neither natural nor divine. Only when sacrifice becomes an inalienable attribute of life does it become inseparable from the consciousness. Thus, by its qualities Fire teaches us during ascent. Let each one who wishes to attain cognizance say to himself, “I will be like Agni.” One must grow to love fiery sacrifice as the closest means of communion with the Fiery World. Without this self-sacrificial striving it is not easy to rise above the claws of evil.

Like Fire, which is elusive, the consciousness becomes mobile when united with Agni. One must approach sacrifice not by the path of despondency but by that of fiery splendor. One cannot define Fire by any other term than splendor. Likewise, the Fiery World cannot be thought of as other than a manifestation of grandeur.“ (FW I, § 546.)

20. Sacrifice as a joyful privilege

The original attitude towards sacrifice, as renunciation in the material sense, brought suffering to mankind. However, this cannot be in the spirit of cosmic laws. That is why the sacrifice must be transformed into a joyful right. The sacrifice must never be seen as a burdensome duty, but as a benefit and a joyful privilege.

We first find this idea in the lives of the saints and heroes of life, especially the martyrs, who joyfully sacrificed their lives for the truth, for humanity and for the common good. The heroism of self-sacrifice resembles the example of the Logos; for by giving up everything, these heroes have won everything. But who understands this high wisdom of life and who has the strength to put it into practice?!

Heroism is the only great way to turn suffering into joy. He who has attained higher consciousness of the cosmos through self-sacrifice and overcoming matter has risen above suffering through the great sacrifice. In order to achieve this goal, the spiritually aspiring person must direct his entire life and all his work towards the fulfilment of his duty and turn it into a voluntary and joyful sacrifice. If we constantly see our work as a joyful task, as a marvellous service for the common good of humanity, then our life will not be a sacrifice in the true divine sense, but a real joy.

21. Interesting facts about meditation

Leobrand 6/1967

The term meditation plays a more or less important role in almost all yoga systems. References to the meaning and purpose of meditation can be found in particular in the Yoga Sutras of Patanjali, in the teachings of Shri Krishna, in Zen Buddhism and in Sufism. Usual meditation is much less important in Agni Yoga. Here, more importance is attached to systematic thinking and reflection than to making empty at all, as this does not lead to anything useful. Last but not least, Agni Yoga is based on the practical application of life wisdom and life experiences and primarily make use of the training of psychic energy for this purpose. After thousands of years of experience, this method is much more important for the yoga student than systemless making empty. This is confirmed, among other things, by the experiences of the Asian researcher Jean Gebser, who reported in his "Asienfibel" how little even hours or days of

meditation are worth, so that the value of meditation in the absence of a thought system that is supposed to be linked to inspiration is generally very doubtful. Nevertheless, written and oral instructions for training in meditation are repeatedly demanded, as meditation has become an occult buzzword of shallow esoteric schools and enjoys an exaggerated significance due to a lack of in-depth yoga literature.

In general, all spiritual yoga systems unanimously teach that the true purpose of life is God-perception and union with the Godhead, and that this realisation can be attained by awakening the dormant spiritual faculties in man through exercises, primarily meditation. Since there is too little clarity about this concept in very many cases, the most important points should be made here from our point of view.

Meditation means consciously using the power of thought inherent in the human being for the purpose of establishing inner and outer harmony with infinity and, not least, insights of the structure of the worlds. Meditation also means gaining mastery over the mind and the emotional world, above all the ability to tap into the higher mind, as only this enables higher insights.

Every human being possesses an individualised, relatively immortal spirit soul, and this energy field, which makes use of the human body, is an unimaginably small fraction of the unlimited universal force field, but has the ability to receive from the unlimited spirit source all that is necessary for its harmonious and successful growth to the highest possible potency.

The goal of the individual spirit soul or the relatively immortal force field is to gather the greatest possible sum of knowledge, experience and psychic energy in a certain cosmic time or life period of a cosmos in order to finally enter the universal force field, i.e. the unlimited source of light, in the highest feeling of happiness out of purest love and desire and thereby give up everything one has acquired, not only in favour of the whole and the eternal unity, but also at the same time of the following generations. In order to achieve this goal, one must gradually, from life to life and in hundreds of incarnations, come to realise the truth and the structure of the worlds. This leads to increasing spiritual enlightenment, which no longer knows separation from the universe and peacefully and contentedly integrates the individual into the workings of the cosmos.

A further step is the increasing liberation from earthly limitations, whereas the law of cause and effect sets growing limitations through increasing knowledge and the liberating person not only recognises the eternal order, but must also ordinate into it.

The meditation results of previous yoga systems were still far too limited and too brief in this respect. They speak of complete liberation from all limitations. But there is no such thing in the universe, not even for the highest individualities or entities, namely for the Cosmic Logoi, which are mentioned for the first time in Lesson No. 25 (from the 5th edition).

The realisation of one's own self, the so-called Atman, leads people to the state of a Planetary Logos after billions of years, or at least can do so. However, this does not mean complete liberation from all limitations, but even proves that increasing perfection restricts freedom of will, but increases freedom of choice. The will must be categorised within the eternally prevailing cosmic law, which only the ignorant can transgress with minor penalties, whereas the knowledgeable must be aware from the outset of the consequences he will have to bear, both positive and negative sense.

This increasing realisation of God within us is promoted and brought about through meditation, i.e. through reflection, observation, information and instruction from the masters of wisdom. This striving leads to an increasing perfection of the human spiritual soul up to the relatively highest possible perfection in the universal force field of UNIVERALO (see lesson 29 from 3rd edition), in which eternal, absolute perfection reigns only in the no longer recognisable realm of the higher dimensions. However, this absolute perfection cannot be achieved by any master, let alone by a human being in just a few incarnations, since even the highest beings, namely the Cosmic Logoi, only reach the periphery of absolute perfection and then release all their energy and wisdom to the absolute primal source, namely UNIVERALO.

Meditation alone never creates absolute perfection, but only relative stages of a relative further perfection. It shows us how we can remove the obstacles to realising ourselves. Growth and activity are the main features of our lives on both the physical and spiritual levels. A major difficulty lies in preparing happiness to every man and being happy ourselves. Everyone has a right to happiness and bliss and must seek it if their life is to be meaningful. However, happiness cannot always be distributed equally to all people. When in doubt, the common good and the interest of a greater cause decide the well-being and happiness of the individual.

For the first time among the lower living beings, man as a creative and researching creature is faced with two necessities, namely to follow both an outward and an inward path, namely through the expansion of consciousness and the increase of psychic energy as well as through the approach and attraction of divine forces in order to develop self-confident divinity and not only to recognise the origin of all life, but to come ever closer to it. As a result, he automatically attracts new forces to unfold, as can also be seen from a scheme.

If the life force is directed outwards, then it takes on the forms of life-sustaining and creative activity; if life is turned inwards, then the spiritual power of cognition and spiritual power is unfolded. It is part of every sensible life that man not only treads an external path that leads to the development of might and knowledge on the earthly plane, but that he also treads a contemplative, i.e. contemplative and spiritual path at the same time, in order to reflect on the true and ultimately imperishable values that do not lie on the earthly plane, but on the spiritual plane.

This requires people to penetrate into the depths of their soul or consciousness, not just in the sense of psychoanalysis, but in the true path of yoga, which reveals and allows us to recognise the spiritual depths of the human soul much better. The deeper and more thoroughly we penetrate into the spiritual realms of our soul, the more we distance ourselves from the illusory world of matter and draw closer to the spiritual world that remains. We recognise the importance of spiritual values and learn to distinguish the essential from the non-essential, the valuable from the worthless.

Of course, this path is not easy, as you may become too distant from his environment and wish to leave the planet behind. But this is not possible, which is why great masters often have to forcibly bind themselves to the earth and the life on it in order not to prematurely depart from life or even flee from it in realisation of the worthlessness of matter for them, which has led to total alienation from life and incompetency in some saints in the past.

Some masters of wisdom, who came back to earth unrecognized according to the sacrificial law in order to help humanity with their knowledge and their actions, have dared to descend deeply into matter, something that ignorant people often accuse them of doing because of false beliefs. Ideas that are particularly present in Christianity, only ascetics are seen as role models worthy of imitation and hooded monks girded with heavy rosaries as saints, but not the true heroes of life who have taken the greatest risk in every respect.

The spiritual path requires every student to learn everything. A master of wisdom can only be someone who has learnt everything, who not only measures the highs but also the lows of life, because everything is in God. This was also recognised by the famous German philosopher and thinker Nikolaus von Kues, an unrecognized Master of Wisdom. For example, through meditation, i.e. observation and reflection, he came to the realisation that both good and evil must exist simultaneously in God, but by no means in a single personal deity, but in an impersonal all-deity, otherwise the existence of evil would be inexplicable (*coincidentia oppositorum*). Moreover, he also realized that a personal God can never be regarded as the primary author of all life, nor as the author of evil, as there must be a necessary tension in nature between good and evil, or rather, between the imperfect and the perfect. If everything that exists were a priori already highly completed, there would be no life, there would be no development. Both presupposes relative imperfection in order to arrive at the realisation of this necessary bipolarity in an immense field of tension between good and evil.

Only through such contemplation does the meditator arrive at the "Great Cause", even the "Causeless Cause of All Things" of the never-created and eternal All-Godhead, who exists eternally, i.e. without an absolute beginning and without an absolute end. Such realisations can only be achieved through profound meditation. Not everyone who meditates will achieve

these results on their own. Only Masters of Wisdom will recognise this profound truth on their own; their students can grasp it later with the help of meditation, but many have needed years, even decades, to be able to incorporate this profound wisdom into their world view. Despite profound meditation over several incarnations, many have not yet achieved these results.

Meditation is also a means of evolution. It has not produced the same results at all times, and is therefore also time-bound in the sense that the overall development of humanity allows even the leading thinkers to recognise only those relatively higher truths that can be released for evolution at the moment, from a higher perspective. 2000 years ago, even with the deepest meditation, it was impossible to formulate current knowledge as thoroughly and deeply as we do today. As research and science progress, the meditative path of cognition is also fertilised here. The procedure of meditation becomes clearer and purer the further we penetrate to the source of the spirit. Meditation begins when the human mind makes a determined effort to think and enquire in order to come into contact with the light of truth.

Meditation requires inspiration, i.e. "inspiration from above", not from an indefinable, geographically conceivable heaven, but from the higher dimensions of the mind, the transcendent world of the ideal imagination, the realm of ideas, as Plato already described it. From there comes every inspiration for the good, the beautiful and the true and for recognising the world. Inspiration is the spiritual guiding star for every student on the spiritual path. True inspiration is the prerequisite for all human progress. It is the impulse of human evolution and fertilises not only the spirit of invention, but above all the pioneering spirit of human evolution in the fields of politics, economics, sociology and above all religion and ethics. This also makes it the cause of the necessary social changes; unfortunately, according to the law of bipolarity, inspiration cannot avoid the negative side of unpleasantness as a prerequisite for achieving perfection.

However, meditation requires not only inspiration, but also character development in the sense of sacrifice and selflessness. It serves the neighbour and the common good. It leads to self-control and self-denial in daily life. This is the ethical side of human life, which must not be overlooked in meditation either, as happens in individual societies that only focus on personal self-perfection through meditation and prayer, but not on the side of serving the common good.

True meditation reveals that humanity is increasingly entering an age of community, where consideration for one's neighbour, i.e. one's fellow human beings and the common good, is imperative. This also leads to true happiness, joy and blessedness.

True *joie de vivre* is only possible if we make ourselves useful in the community and if we leave a beneficial mark in the service of others. However, personal ties often bring with them serious obstacles, as most people do not respect the right to freedom of their fellow human beings due to false and traditional ideas and are then disappointed when their purely personal wishes are not fulfilled, which is not always possible with regard to the higher goals of evolution. That is why the disciple on the spiritual path must learn to recognise through meditation that he first and foremost has to serve only one idea or one thing and shall not serve because he can provide personal benefits of a psychological and material nature through the possession of a person or thing. The benefits must always be primarily focussed on the common good.

In physical love, too, concentration must lead to the higher values. The higher values in this case also lie in a true mutual love and devotion on a spiritual level, whereby just as on the material level, possessing without an emotion of ownership must be learnt. Only this genuine love, which is also prepared to make a personal renunciation if necessary, if an encounter in this life appears unrealisable or if it remains only temporary in view of higher conditions, is lifted to a higher level, which enables a higher form of approach and encounter with the object of love in the ethereal realm after death.

Such encounters with many people are inevitable, for once the purely personal possession-moment ceases, and the spiritual aspirant approaches the point where relatively eternal ownership, or more correctly, the right of co-ownership begins, where higher entities and eventually the whole universe become common property, without being able to make any legal

claim other than a cosmic one. Thus, after death, everyone can achieve approximation with the object of their love according to the nature of their consciousness. However, even this should not be the ultimate purpose and end in itself of the endeavour, but rather one's own deification in the light of spiritual enlightenment.

Buddhism, for example, teaches liberation from all desires, which is the result of a higher inspirational meditation that involves giving up everything in favour of the All-Unity or All-Godhead. Anyone who has reached this stage will stop longing for earthly values anyway, but only for those that are useful and indispensable for spiritual evolution.

Meditation will be unsuccessful as long as purely earthly desires as well as aversion and hatred towards a person, an idea or a thing dwell in the heart, or even just the love of pure possessions, instead of a sacrificial love that is at the same time prepared to renunciation, which leads to goodness and freedom from covetousness towards the transient things of the world.

Preparatory stages on the spiritual path that enable visible achievements in meditation are as follows:

1. Earnest endeavour to rise above earthly desires and covetousness towards personal things of the world according to the Agni Yoga principle: Learn possessing without a sense of ownership. Those who have recognized this can live in the greatest earthly wealth and will let it work or use it exclusively for the good of their fellow human beings. The person who recognizes this puts all his activity at the service of the common good and does not ask what he must do in order to become personally blessed, because this would also be pure egoism.

2. The insight of one's own inadequacy and imperfection and the endeavor to overcome this through persistent practice and self-observation.

3. Liberation from all injustice, as far as one is able, and respect for the right to personal freedom.

4. Exercises in self-denial and self-discipline in spiritual and moral matters. Work for the love of work and creativity.

5. Patience with his fellow human beings.

6. Trust in the omnipotence of cosmic laws and the self-confidence that comes from this.

7. The unconditional will to fulfill one's life task entrusted from above through karma and dharma under all circumstances, because neglecting or not carrying out a life task creates negative karma, depending on the cosmic meaning. Positive karma, on the other hand, can only be achieved through total dedication to the entrusted life task. Of course, this also presupposes that the meditator recognizes his task or at least his purpose in life in order to be able to join the gears of planetary evolution in a meaningful way.

8. The awareness of all-trust in the sense: "Lord, not my will be done, but Yours", i.e. the recognizable will of the Cosmic Magnet, with which the will of the personal gods or Logoi and the Masters of Wisdom are also in agreement. Whoever possesses this all-confidence will never despair, even if he temporarily, like Jesus on the cross, has to taste the feeling of total abandonment and of being cut off from Above, in order to strengthen his own self-confidence in the firmness and constancy of the cosmic laws, because even if the gods were to fail, which would be the case, for example, if an archangel were to fall. Even if the gods were to fail, which would be possible, for example, through the fall of an archangel, as unfortunately happened on earth, the eternal cosmic laws will remain the foundations of ascension for the cognizer and also the basis of an absolute balancing justice. If this foundation did not exist, all striving for perfection would be pointless. Without striving for perfection, however, evolution is unthinkable in every respect. That is why profound meditation teaches the necessity of striving for the common good, whereby joy and bliss are placed in our sacrificial bowl as a counter-gift from the universe.

Every soul is on a pilgrimage to discover the absolute beauty that can only be found in the universal eternal All-Godhead and towards which we must strive. But we should not only discover the beauty within and without us by discarding all ugliness, but also the truth. Meditating on truth is one of the most difficult tasks, as philosophers, theologians and yogis

have been struggling to answer this old Pilate question for thousands of years. In the Orient, it is also said that 70,000 veils conceal the truth, i.e. that it is practically infinite and cannot be revealed in its entirety. Ultimately, truth leads to the absolute beauty of the All-Godhead or UNIVERALO (see Lesson No. 29 from 3rd edition).

This realization also confirms the old biblical idea: "There is only one God" or "There is no God but God". Today it is more correct to say: There is only one unlimited universal All-Deity, of which humans and the ascended Logoi are a part!

The meaning of this teaching is that all life forms a unity and that all life comes from one and the same original source of the spirit, in which all wisdom, lawfulness and power are simultaneously present. Since all life comes from unity, every human being is touched by this commonality of life and therefore cannot separate themselves from it.

A person who has recognized that God is everything and that everything is in God has lifted an important secret, i.e. the great veil to the truth.

The meditator has three ways of arriving at the truth, namely through the intellect by means of research, through intuition or emotional knowledge and thirdly through spiritual vision with the help of the Atman (see Lesson No. 5).

The average researcher works predominantly with the intellect in order to penetrate the secrets of nature and life and to explore the relationships with other objects. **The spiritual ability of intuition, also known as buddhi, will already go far beyond the intellect and thus often gain new insights that can only be painstakingly explored by science centuries later. This is typical, for example, of Plato's or Giordano Bruno's** view of the world, whose ideas could not still yet been fully confirmed by science, even though most of them had to be already confirmed.

The intellect very often paves the way or creates the necessary conditions through scientific research, but only if intuitively inclined thinkers have provided the impetus. Even a discoverer initially had a purely intuitive idea that was only later confirmed by investigation or verification. This also applies, for example, to Columbus' voyage of discovery, who assumed that he would also reach India via the opposite route.

Intuition is set in motion through meditation. Truly intuitive people meditate automatically, i.e. not at a specific time, but only when they feel the time is right.

There are philosophers who believe that truth can never be achieved. Of course, this only applies to the absolute truth, because since all life and therefore also human beings live in the relative realm of existence, the absolute and therefore also the absolute truth, i.e. the ultimate and highest, can never be recognized and never reached in the centre, but, as the nature of the logarithmic spiral proves, only the periphery of the asymptotically located centres. Incidentally, the logarithmic spiral is one of the most interesting meditation phenomena there is.

The ability to penetrate ever deeper into the relatively recognizable truth is not the right of a few privileged thinkers, but is present in all people, but here too, as everywhere in life, it depends on the striving. Only the striving one becomes the master of knowledge and life. Intellect and intuition are by no means sufficient to recognize the All-God. Above all, spiritual sight is required. But when someone has achieved this, he can also communicate it to his fellow human beings and allow everyone to share in his vision of God.

Whoever experienced the spiritual vision will thereby attain true self-realization, not only cosmic consciousness, but also the universal connection with UNIVERALO and at the same time spiritual peace within himself and will thus find his own centre. He will recognize himself as an eccentrically located pole of movement or as a co-mover of life and thus understand himself as a part of the unlimited force field.

Such people can no longer perish, even if they are abandoned by false friends and traitors. The traitor becomes a weapon of victory against his will, and the dirt he throws at his master is transformed into precious stones in the master's crown.

Meditation alone is worthless. It is only a method by which recognition and self-realization can be achieved. Even more important is systematic thinking, furthermore activity, i.e. work in every respect and also the prayer for the good of the world. Meditation alone remains

only a technique to prepare and purify the instruments of the soul for knowledge and to awaken the capacity for spiritual intuition.

Based on the wealth of experience of Agni Yoga, **it is primarily important to train people's systematic thinking and the development of psychic energy**, because thinking is not just a process of movement in the brain, but above all a triggering of forces and ideas that must be directed, as they determine the fate of the individual and all collectives.

In order to meditate successfully, one must first empty or open oneself in spirit, or at least rise up in spirit from everyday life. Only then can we recognize and experience new things and reach a higher level of consciousness that gives us access to the vastness and depths of the universe and brings the creative impulses to ever greater activity.

The spirit of man is in constant activity or vibration, and the individual waves that arise in the process are forces of thought that cluster together with similar or identical ones. From thoughts become deeds and formed living forms in the subtle sphere, which can finally appear in the material realm as physical creations after a certain development. This also explains why people's negative thinking is primarily responsible for the presence of weeds and vermin on earth, since no god whatsoever, whether omniscient or relatively knowledgeable, would have ever created poisonous snakes, rats and mice or even poisonous plants for his own amusement.

The human spirit actually is in itself a creative power. Triggering, transmutation and compensation of energies leads to creation. The mind appropriates the necessary experiences and abilities over the course of many lives. It receives its impressions through the senses and stores them in its consciousness.

The spirit also shapes character, which in turn influences the way we think. **Character building is more important than the shaping of the intellect**, because if both are out of balance, the person no longer recognizes his responsibility for his thoughts, feelings, will and actions, he becomes unconscionable and therefore misuse the freedom of will granted to him by nature to his own greatest detriment. Only a clean character will also send out pure, i.e. above all benevolent thoughts.

Through meditation, one can achieve a calming and purification of the mind by consciously expelling and rejecting all Lower. Meditation only serves a purpose if it contributes to the elevation and improvement of character and the expansion of the mind for the good of the world and vice versa for one's own good.

22. BOOK OF SACRIFICE

*„By what power wilt thou gain strength?
How wilt thou attain the fulfillment of Our Work?
By the Power given to Us.
Can I speak of power when all folly,
all ignorance, all vanity, strive for power?
But I say, and affirm, Our Power is different.
Our Power is sacrifice.*

I will explain briefly.

*When Kurnovoo, the ruler,
erected the Golden Gates,
He was striving to enter the Temple.
Nevertheless He bore to the end His sacrifice.*

*When Solomon sought the power of Beauty,
When, through Sulamith was revealed to him
the symbol of superhuman Truth,
Yet He remained king
and carried to the end His sacrifice.*



*When Tibet's spiritual teacher, A-lal Ming,
was striving towards the mountains
where first the Lord appeared to Him,
He still remained in the valley
and accepted the chalice of sacrifice.*

*When Sheik Rossul Ibn Rahim was striving
to hand His power unto His son,
He nevertheless heard the Voice
and sacrificed all to serve to the end.*

*When the Teacher, Origen,
committed body and spirit,
Gave all to spread the last teachings of Christ,
He still bore the burden of teaching.*

*When Sergius of Radonezh
declined the throne of the Metropolitan,
And strove to commune with animals,
He stayed to build monasteries,
And kept around Him His pupils.*

*When Akbar, called The Great,
laid the foundation stones of a unified religion,
His soul longed to be under the Tree of Wisdom,
Where He received enlightenment.
Nevertheless, He remained upon the steps of His throne.
Knowing wherein is podvig,*

*Knowing that power is sacrifice,
Whilst affirming the victory you will say,
"Lord, let this triumphal cup pass from me."
Then will you attain the right to create,
And your spirit will be unassailable.*

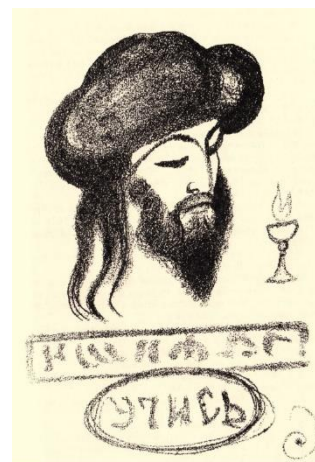
**Remember this Book of Sacrifice.
For it reveals the Gates of Fulfillment and Readiness.**

*And, being prepared, you will know all.
Because all will be opened
and given and told unto you.
But only listen and remember.*

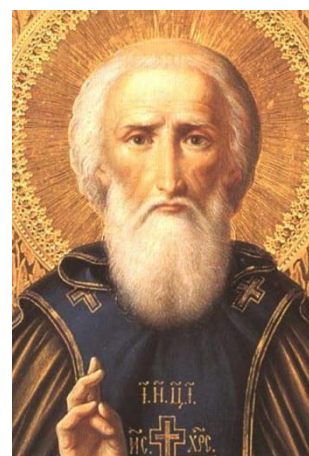
**And chiefly read, and read again.
Because oft the physical form
obscures the knowledge of the spirit.**

*And when you behold the prophesied conflagration
you will say,
"This is why yesterday I removed my possessions."
And, beholding the lightning, you will bow your head
in reverence to the Will of the Lord.*

I said it, I instructed you—cherish it.
(Leaves of Morya's Garden I, §353)



„Allal-Ming-Schri-Ischwara“
Drawing: Nicholas Roerich



Sergius of Radonezh



Akbar the Great

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“

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:

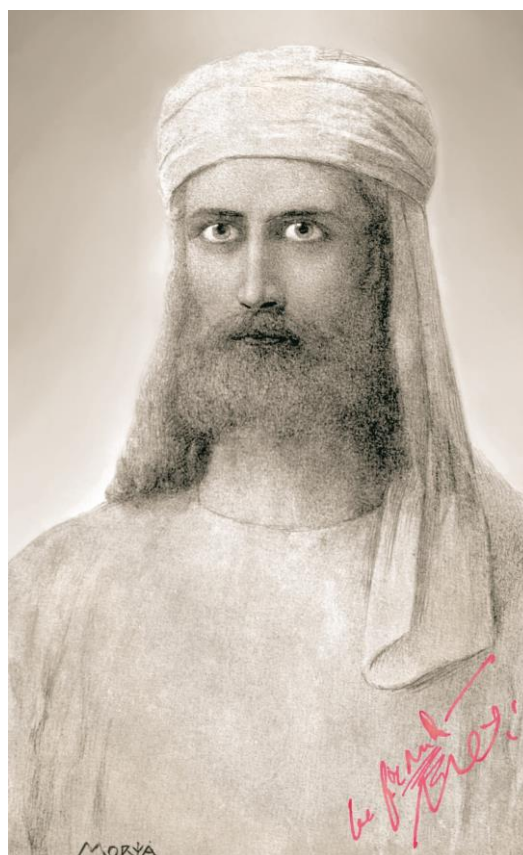
AGNI YOGA	AY	§§ 670
INFINITY I	INF I	§§ 400
INFINITY II	INF II	§§ 518
HIERARCHY	HIE	§§ 460
HEART	HEA	§§ 600
FIERY WORLD I	FW I	§§ 666
FIERY WORLD II	FW II	§§ 470
FIERY WORLD III	FW III	§§ 618
AUM	AUM	§§ 600
BROTHERHOOD I	BR 1	§§ 610
BROTHERHOOD II (2 parts)	BR 2	§§ 955

Letters of Helena Ivanova Roerich

2 Books: HIR I, HIR II

Letters of Mahatma

3 Books ML I, ML II, ML III

Bhagavad Gita

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

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



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

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

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

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

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

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

Works:

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

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

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

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

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

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

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

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

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

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

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

Activities:

1949: Establishment of a **peace league**

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

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

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

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

© 1957, 1967 Leopold Brandstätter, the first edition was published in German by „Schule für Lebendige Ethik“ Verlag für Lebendige Ethik, Linz, Austria. Translation from German: 2024 Welt-Spirale, Ethische Gesellschaft für Fortschritt und Welterneuerung, Linz Austria. weltspirale@aon.at, www.Welt-Spirale.com Electronic Edition. Gratuitously distribution of data carriers and printouts of this electronic edition are permitted.

Joy – Peace – Freedom

Serve peace and welfare of the world!

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

Basic information ethics

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

Spiritual training

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

The desire to unite with the Higher Forces through prayer is innate in human beings by nature. In prayer, we merge with the primal source of being in order to draw the necessary strength for the rest of our lives from it. Today's average intellectual finds it extremely difficult to comprehend the meaning and necessity of prayer. A prayer must not contain impure desires and egoistic aspirations. The Higher World and the All-Godness require neither temples nor rituals and ceremonies for their worship, but only heartfelt prayers and work. There is no world religion that had not incorporated the idea of sacrifice into its foundations. Giving is a divine quality. One must come to love fiery willingness to sacrifice as an obvious possibility of connecting to the Fiery World. Without self-sacrificing striving, it is not easy to escape the clutches of evil. Heroic deed is the only great way to transform suffering into joy.

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