

Karam Kriya Training

Student's Handbook

Training in the Court of Karam Kriya

The purpose of this training is your own awakening and stabilisation of consciousness; from where you can extend the same invitation to others. It involves the development of listening and, loving enquiry into truth as well as seeing and understanding what just is. Thus we are able to be with, and loyal to, the intelligence of natural law as it expresses itself in human communication and the human condition. The Court of Karam Kriya is an overarching (transcendent) ambient that invites consciousness and celebrates truth. Formally it also includes a self-directed learning program guided by the universal reference of numbers.

This booklet introduces the Court of Karam Kriya and outlines the themes and a suggested sequence of study for any student that wishes to actively commit to the Karam Kriya Training programme. By numbers that sequence is 7 5 1 2 3 4 6 8 9.

The reference, the anchor, basic pillars and originating lineage of Karam Kriya:

The Karam Kriya School is the natural development of recognising the parallel between numbers, their inherent qualities and inter-relationships, and language in all its facets. In other words Karam Kriya takes for its reference the globally common meaning found in the language of numbers; recognising their precision and their innate integrity.

Karam Kriya finds human reference, expression and inspiration in the lives of the ten Sikh Gurus and the corresponding virtues that they each embodied. It finds a permanent mirror in the 11th Guru – the Scripture known as the Sri Guru Granth Sahib. It is crystallised in the sacred sounds and words of the Mul Mantra of Guru Naanak; which each student is invited to embody.

It finds personal insight through the teachings of Yogi Bhajan: the esoteric anatomy of each individual described as the Ten Spiritual Bodies, and the practical supportive technology of the Life-style, Kriyas and Meditations of Kundalini Yoga.

Introduction to Karam Kriya Training

The training is to develop the skills and consciousness required to hold a space in which individuals or groups can engage in the process of shape-changing communication with increasing awareness. The purpose of such shape-changing communication is the self. It is a parallel process of unfolding our material potential while crystallising our spiritual essence. The training inspires the individual towards self-initiation, and self-realisation.

Shape-changing communication recognises that language (sound vibration) can be a:

- Bearer of intention and primary intelligence; a quantum message of unity and diversity/fragmentation. (A bridge distinguishing and linking the personal and the cosmic).
- Source of energy and nourishment that all need, which can be more or less pure and contribute to healing or toxicity. That which binds together or keeps apart.
- Creator or destroyer of form and illusion; veils that reveal the unseen.
- Call to consciousness. Bringing the silence of confusion and forgetfulness or the sharpness of clarity that enables the remembering of ones true name.

Trainees are invited to develop their listening and own style of excellence in personal expression of the 5 natural aspects of language, we will refer to these as the 5 voices; they are:

Magic: numbers as an x-ray of the bones of the universe / the spiritual ground of all / multiply virtues or virus'

Medicine: then numbers in time relate to energy/process / mirroring / splitting – divide to conquer / loyalty to natural law

Science: The numbers in space support technology of shape/space / mind games / strategic thinking / questions and answers / adding the smile / seeing through to the unseen

Art: Number awareness serves intuition /conscious, sensitivity / being human / love / committed neutral awareness / subtracting the lie / truthfulness

Education: relating to numbers serves learning how to learn / teaching / the language of language / synthesising – more than the parts

The proposition

The Karam Kriya School offers to challenge and inspire you towards the declaration of a meaningful and realistic statement about yourself that you can actually live by. This can be a difficult process but will bear much fruit. To meet you in this process of negotiation the school presents the following:

- 1> To introduce you to the numbers as a steady, reliable and intelligent reference for reading the world and knowing yourself. You will discover the principles and properties inherent in numbers and learn to recognise the guidance they offer. You will recognise, in the numbers, the impersonal intelligence that corresponds to your innate impulse to multiply virtues and gifts that are your inner potential. This study will include recognition of the shadow/demon/viral aspects associated with the numbers and the journey involved in finding the hidden treasure – the diamond in the demon.
- 2> To address the need to heal the sense of separation, merge with the infinite and to use time and energy meaningfully. Language can be healing and purifying, and it can reconnect the disconnected. Reference will be made to processes of physical, emotional and mental cleansing and rejuvenation, with special reference to the Yogic lifestyle as taught by Yogi Bhajan. The teachings will challenge your naïve instinctive nature to mature into discerning intelligence.
- 3> To teach skills and knowledge through an interactive learning environment to help you develop a living statement of who you are, using modules, workshops, yoga & numerology classes, one to one teaching sessions, community events, and Karam Kriya publications. You will investigate the spiritual psychology of time and space through schematic representations, diagrams (maps of time and space) and question and answer discussions. The School proposes the negotiation of giving and receiving appropriate support, working from an agreement to respect all as part of the 1 which is extended through the entire creation, and to see the 1 in all. This will mean seeing through the games and beliefs of the mind and its tendency to hypnosis and fascination.
- 4> The invitation and aspiration to go beyond the states of paralysis, doubt and fear towards disinterested interest, self-honesty and fearless clarity; including the remembrance that we are spiritual beings learning to live human virtues, that we know nothing, that all just is and of the decisive influence of Grace. You will practice being intuitively present in relationship to other human beings, and recognise that breath awareness serves your presence.. You will practice being a 'disciple of the inevitable' while 'learning to be a chooser', and the responsibility that goes with that. The teachings will challenge you to awaken and resist the temptation to default into a state of paralysis, or the numbing doubt of the sceptic, or the ingratitude of the cynic.
- 5> A calling to community and consciousness of the differentiated self within the circle of common unity where, through the feedback of your experience in the encounter, you will determine whether it feels like your calling. A calling to expand your communicative capability (in listening and speaking). There is always more going on; listen deeper, listen wider.

The proposition and statement by the Karam Kriya School is always an approximation. Therefore its natural destruction is inevitable by living it through to exhaustion. In other words it is an expression in time and space and is always open to be recycled and renegotiated as our awareness opens. It is therefore recommended that you revisit your statement about yourself regularly and keep alive to the process of renewal. This helps to inhibit the tendency to get rigid about the secondary content of our life. It is a japa; a repetition of renewal, with ever increasing consciousness.

Practical Points

Content and format:

Attendance at the Court of Karam Kriya implies recognition that there is a specific body of teaching with inherent principles to be understood and applied in the practice of Karam Kriya. The emphasis will be on understanding the principles through practising them in the dynamics of communication in relation. The ambience of the Court of Karam Kriya will sometimes include content delivery, group discussion, pair work, and presentation of student's projects, but it is not limited to these things.

Commitment:

Commitment, as the first step to happiness, cannot be forced – it is your choice. The court will be experienced as a linear and progressive programme as well as a non-linear, organic and intuitive process. There will be plenty of circularity through repetition towards exhaustion, which creates the vacuum in which all things are possible.

Students are:

- Invited to attend every, or any, study day.
- Encouraged to be highly motivated, ready to go through accelerated learning processes.
- Recommended to continue the training in your own time with self-chosen homework.
- Advised to meet up with other Karam Kriya students and developing trainers.

On being a student:

The whole method and objective of the course is tied into the basic concept of who you are. The course is based on the understanding that you are a consciousness that defines itself as a spiritual being having a human experience and you are here to self-initiate.

Self-initiate implies personal volunteering into a process of engagement in practical contexts, maintaining a spirit of enquiry and applied consciousness to challenges that optimize your integrated learning experience.

Self-initiate implies things like:

- Leading yourself through the training process,
- Activating your motivation,
- Operating on the basis that if you come empty-handed then you go empty handed,
- Asking intelligent questions rather than be intellectual,
- Actively engaging in taking the next step; to volunteer,
- Setting your next project or area of study and get on with it,
- Sharing with others what you learn on the training,
- Creating opportunities for self-assessment,
- Consciously creating, for yourself, challenges and learning opportunities,

Becoming a student is not easy. Learning to read the world and hear the hidden communication behind all things is deeply challenging and asks us to sacrifice many, if not all, of our own limited and limiting interpretations of things. The stages on the way involve personal growth and personal processes. This labour of self-becoming is supported in the Court of Karam Kriya while caution is also exercised as we learn to distinguish between self-realisation and self-obsession.

This is a training environment, not a group therapy space. So, while it is recognised that the student will be processing personal issues the emphasis will be on getting to grips with the teachings and putting it into practice. However where personal issues are over-riding it will be an opportunity for other students to practice their counselling skills. In all cases students will be asked to commit to the ethics of confidentiality.

Confidentiality:

In the training space we will hear many personal things about others. There will be many moments when we will tend to relate to the individual through these personal stories.

From a professional point of view respecting confidentiality = leave it there in the training space.

From a human perspective it is wise to forget what you have heard in a way that allows us to meet the other always anew. To relate on the boundaries of the unknown where we are more likely to learn and discover ourselves and the other. As well as facilitate the other's self discovery.

Relating only from the known maintains a limit of our awareness and inhibits the possibilities and opportunities of the other.

The fact that there will 'be no secrets in the Aquarian age' does not mean that everything has to be told. It does mean that my heart fully acknowledges [recognises, accepts and agrees to] all that it has seen, felt and heard from the other person. And from there it will mean that the essence of that will be present in my presence as my breath frees it into my aura through my skin. In this way I release the content of the story while retaining the sense of the essence.

Qualification and Self-qualification

Some students will be interested in their professional development and therefore wonder about getting a certificate. The status of qualification is a seductive carrot in front of the ego nose of the individual. It is a game of self-importance and provides the illusory assurance of safety. Self-qualification would seem to be the ultimate expression of this game. To self qualify is to measure yourself against yourself and that is impossible unless you know yourself and ridiculous if you do not. Further more if you know yourself then you will realise that there is no qualification worth anything and you will face the crisis of freedom. This crisis could seem like liberation except that it carries the weight of total responsibility. Either everything is relative or everything is transparent. In the relative world there is no foundation for any kind of qualification. All is arbitrary. In the realm of absolute transparency all qualifications disappear. In either realm qualifications have no absolute value. The truth of this is realised by completely exhausting the game that we have entered. The student is invited to do consciously what the ego does unconsciously so that the play becomes transparent [then we can abandon it or not. It will not matter]. So let the Head (mind) evaluate and judge but let heart decide the moment when you are ready to be available for sharing your insights and skills with others.

NOTE: this game of self-assessment is based in a triangular speculative illusion of:

- I do, or do not, deserve (merit)
- I do, or do not, have permission (licence)
- I am, or am not, able (competence)

These are mere hypothesis without substantial evidence. But we draw conclusions from these theories and then generate the proof. This is the self-fulfilling prophecy.

The validation/test of any status you assume, or are appointed to, is verified in the enactment of your conduct in the world. The world looks, the world measures, and the world judges. This happens in the personal as well as professional contexts and you will have to face that and the results/reactions that follow.

The Karam Kriya School will maintain a respectful, though challenging, relationship to the current context of professional development in the field of human communication {psychotherapy, counselling, coaching, etc.]. and will explore suitable ways to give a reality check on the student's self-qualification and its congruence to their actual capabilities, knowledge and calibre. Then, where appropriate the Karam Kriya School will give some form of validation or certification.

Assessment:

Innovative methods of honest self-assessment will be explored on the course. The students will be expected to take some responsibility for developing appropriate ways of self-monitoring and evaluation

as well as arranging their own form of supervision. This can include, but will not be limited to, personal consultations as well as peer group study and sharing.

Certificate:

One of the aims for some students will be to attain a certificate in Karam Kriya Consultancy. Therefore certain questions inevitably arise. Such as 'Who will recognise this course and certificate?' however, given the comment above on self-qualification, then you are invited to ask yourself 'Will I recognise it?' The status of the course in the wider context of the therapeutic field depends mostly on the quality of the students that self-qualify. You will be asked by your trainer to sign your certificate, which will be supported by a statement about your self and include a date for review. (See the Invitation below)

Note: A certificate implies value. The real value is not the training but your achievement of intuitive and skilful application of the wisdom you develop and the information you gain.

Equal opportunities policy:

While honouring a policy of non-discrimination on grounds of race, sex, sexual orientation, religion, age or ethnicity, the Karam Kriya Co. reserves the right to refuse entry to any students on grounds of general unsuitability and to refuse continuation of the course as a consequence of inappropriate or discriminatory behaviour.

Use of the name or logo of Karam kriya:

"Karam Kriya" is a legal trademark. If you wish to teach Karam Kriya or in some way represent the Karam Kriya School please offer a signed statement of your intention. It is recommended that you maintain a supervisory relationship with the school or its appointed consultants. Any future and ongoing use of the Karam Kriya logo assumes that you are continuing this chain of reference and working towards or already in receipt of a Certificate holding the seal of the Karam Kriya Company.

The Karam Kriya School shall not create a monitoring system to police anyone that claims to be practising Karam Kriya in a professional manner. It is not required simply because there is no doubt that the consequences of our actions shall return to us by the natural law of cause and effect.

However you are invited to present a summary of any courses you will teach, and to share good practice with others in the forums provided. Articles can also be submitted for consideration in newsletters or websites associated with Karam Kriya.

The Court of Karam Kriya

"You cannot change the time, you can only change the shape." YB

A True court is a sacred environment containing several elements. At first it offers a proposition. Through numbers it presents an x-ray vision of the universe, your place in it and the nature of the journey as you transit through this earthly existence.

With this right understanding the door stands open for you to really begin to discover as well as achieve and complete what you came here to do.

In this court there is an unusual fountain. As long as someone drinks from the fountain it goes on pouring out its life giving forces – never drying up. Unlike other fountains this one dries up when no-one drinks

The court then becomes the door through which you can engage yourself in the mediums of time and space with a precise intentionality while being witnessed by great souls. It takes the human quality to awaken the human quality. We become the company we keep and we keep the company we become.

As a magnification of the theatre of life the Court of Karam Kriya will invite you into the continuity of consciousness that allows choice and receptivity to Grace- the realisation that you are, have always been and will always be loved.

The court celebrates the alchemic marriage of the small and large self through the bridge of community. It is the rise of the Kundalini and the descent of the spirit. Within this marriage are several other marriages. The marriage of time and space that can create the threshold for the marriage of consciousness with the soul and the birth of the word – manifesting excellence in giving back the word to the one who created us.

Your limited self will die a dignified death and the real you will wake up to the beauty of how each of our personal lives uniquely reflects the cosmic drama. [see future article on karamkriya.eu website for summary of the 'cosmic myth']

The assembled circle of the court becomes a flow of compassion in a circle of consciousness in which you will come to rest in the integrity of the shared spiritual ground as a ten-in-one being.

You will enter the Court of Karam Kriya to receive something for yourself. But if you come empty handed you will leave empty handed.

Arrive with something to give and you will leave the court with something to give others. This is the miracle of a transformed life. Inspired to give back the love to the one in all who has always loved you.

A court invokes:

Opulence, Sublimity, Power & Authority, Tradition, A Respectful & Observant Crowd, A Charged Atmosphere, A Ruler, A Privilege To Be A Part Of, A Place Where Things Do Happen, Graceful Activities, A Flow Of Wisdom, Where Everyone Has A Place, A Manifestation Of Divine Hierarchies, An Environment Which Dark Forces Seek & Occupy In The Periphery, Glamour, Appointed Courtiers, Continuity, Regularity, Nobility, Courage.

The Court of Karam Kriya is a new invention of an old and universal tradition. Its purpose is to manifest on earth and on a sublime level the power of the Great Ruler in an environment which would suit it so as to give everyone present a taste of Its home. Invited would be everyone who acknowledges Its might and carries humility. In the past other courts have existed and faded when its blessing was granted or withdrawn. From them this court gained guidance.

Respectful and wonderful Courts still exist today in many parts of the globe. For most people, rightly or wrongly, these are either regarded as unworthy or they are barred from entry. Therefore the large majority of people today have no direct experience of regality and its magic.

The Court of Karam Kriya is real. It is based on the same inspiration as Guru Ram Das displayed as a heavenly King and the vibration of the Golden Temple of Amritsar. Under the inspired instruction of the Siri Singh Sahib Harbhajan Singh Khalsa Yogi Ji, Shiv Charan Singh has pursued the concept of Karam Kriya to its ultimate end, inevitably to the feet of the Great Ruler. This Court is his humble attempt to offer It a throne on which to sit and from which to preside and grace.

In the Court of Karam Kriya no one whatsoever has a privileged place, not even as wishful thinking. The stage is given to whoever is deemed to carry the word of the principles of Karam Kriya selflessly. In this there are privileged moments for all to share.

The training takes place embraced in this greater sacred ambience known as the Court of Karam Kriya. It is an environment that makes the theatre of life transparent. The Court of Karam Kriya invites you to learn to understand and be yourself as well as learn to help others do the same. It begins with *witnessing beyond judgement* or prejudice. Such a quality of bearing witness can only be filled with *forgiveness*. It is warm, it is merciful, and it is *the first act of kindness*. This is achieved through three steps described as '*Recognise*', '*Accept*' and '*Agree*'.

In the Court you are asked to notice the tendency to translate your experience [of the training and of life in general] into beliefs and formulas. We live in an age rich with spiritual intellectualisms and a paradoxically combined tendency to search for, or avoid, any method or place where we can translate our knowledge into experiential and practical living.

The Court of Karam Kriya does not lose time trying to present an argument or to convince you of anything. Nor does it lose time with any apologetics. It simply suggests “*try thinking of it like this...*” and it is for you, the student, to *initiate yourself* into a new shape of perspective. To recognise, accept and agree to a *re-shaping of your perception*.

Defining Karam Kriya

Karam Khand: the realm of Kindness

In the great spiritual hymn known as Japji by Guru Naanak he speaks of the five realms that lead towards the ultimate indescribable realm of the absolute reality (Such Khand). The fourth of these is Karam Khand: the realm of Kindness. What follows is a translation and brief commentary.

TRANSLITERATION	TRANSLATION AND COMMENTARY
Karam khand ki bani jor	In the realm (continent, planet) of kindness (grace) (Karam - graceful action) the word (Bani) is the power (jor). <i>This is the realm of those whose speech and action is nothing but kindness. Your word has power, and your power is the word. This is the realm where grace acts through you and your action shall be graceful.</i>
Tithai hor na koi hor	There (in that realm) others/more there are not <i>Only those who have become their word, live in, and embody, grace.</i>
Tithai jodh mahaabal sur	There, are only, great (Mahabal = the most strong) warriors (Sur).
Tin mai Raam rehia bharpur	The blessings of God (Ram) resides (rehia= remains, is contained) within them, fully satisfying them (bharpur = filling them up to the neck). <i>Ram is the all-permeating quality of God.</i>
Tithai sito sitaa mehmaa maaeh	Like Sita (lover and bride of Ram) they are immersed in the state of praise. <i>Sito = cool. (sito sita = fully absorbed, complete union, merged) with (mehma = appreciation, admiration, praise, glory, greatness)</i>
Ta ke roop na kathne jaaeh	Their beautiful forms (roop) cannot be described or spoken of (na kathne).
Na ho mareh na thage jaaeh	They do not die (mareh) and they cannot be cheated or stopped. <i>Thage = deception, trickery, cheating, blocking, stopping). they cannot be drawn back (seduced) into Karmic drama.</i>
Jin ke Ram vasai man maaeh	They have God (Ram) living in their minds. <i>Ram = The all-permeating nature of God; Sun & Moon, the masculine & feminine. RA = that which moves even the unmoveable, MA = the unmoveable mountain of our blocks and attachments; the rock that resists but finally becomes a diamond, the lead that becomes gold.</i>
Tithai bhagat vaseh ke loa	Here live the devotees (bhagat) from realms of light (loa). <i>In Karam Khand live/stay devotees (bhagats) from many realms of light as lights.</i>
kareh anand sachaa man soe	Creating the bliss of the true-minded one <i>Anand = spiritual pleasure, beatitude of truth - created in their mind.</i>

Karam Khand is the realm of kindness and of the word. The very law of karma, as we tend to understand it, is a kindness. The fact that cause leads to effect is what allows us to learn. It also makes possible that we can learn to contribute to our own liberation. As a kindness it is the form to go beyond form, the game to go beyond the game. It is the realm where the wind of consciousness is set free from the flames of the ego's fascination.

This then is the opening to realise the 5th and final realm. In the Japji there is no separating number between 4th and 5th realm. i.e. it is not a separate pauri (passage). The implication is that fulfilling the 4th state we spontaneously experience the 5th. It is not a gate, or a transition. As in the sequence of 1234 – it already = 10.

It has been said that one should speak only if it is necessary, kind and true. Such qualities in communication build the bridge between the personal self and the Cosmic Self.

Karam Kriya Consultancy

What are you doing as a consultant? First you recognise, accept and agree to a body of teaching and to certain guiding principles through which you make sense of your own life and therefore of the world around you and the life of others. From the position of being a student of these principles you will be a witness of the other person. In seeking to get a picture of their life you will be listening and asking interesting questions. You will identify key elements that, when combined well, can bring them clarity. You will give feedback, and engage the other in recognising, accepting and agreeing to the existence of their soul and the integrity of its purpose in life. From this place of recognition you will engage with them in a process of negotiating meaningful change. You will do this through an exchange where language is the principle medium. That's the heart of it!

A Karam Kriya Consultant is a Spiritual Stylist. Redesigning life with a clear spiritual intent. Giving personal expression, through form, of the universal spirit, of which we are all a part of, even if we feel apart from. However it is not about creating standardised formulas or recipes for action. There are universal guiding principles and laws. Honouring these we can adapt the circumstances or ourselves to the circumstances.

It is the art of giving contextual expression to the One, and serving this possibility in all. This involves the exhaustion of historically repeating structures that limit and imprison. This is only possible by the creation of alternative structures that serve as a vehicle that will deliver us into the hands of grace and the lap of the divine. In other words it is a transformation of karma into dharma.

Karam Kriya is, the practice of exhausting the tendency to apathy. This is the tendency to say - 'yes but ...' - to the truths we know but do not live.

Karam Kriya is the conscious exhaustion of the lie that keeps us from self-realisation, from the meeting with our true nature, the non-virtual reality, divinity itself. It is the conscious evolution of the contradictions that we live, towards the holding of the paradox, without efforts to solve it, until it is naturally transcended.

As you develop your communicative capability you will be encouraged to find your own language to define Karam Kriya, and you will be challenged to keep the integrity and reference of the teachings as you explore the shape-changes.

FROM HERE ON THE TEXT DESCRIBES THE STAGES OF THE TRAINING AND THE THEMES OR ISSUES TO BE EXPLORED, UNDERSTOOD AND IMPLEMENTED.

7 → 9 → 6 → 8

The mind and its games; *Training The Mind To Right Understanding*

The obstacle to, and yet the instrument for, perfecting the ambience of the Court of Karam Kriya is the mind. Ignorance, Apathy, beliefs in relative realities, narcissistic self-importance as expressed in pride and shame, compensatory behaviour and self justifications are amongst the tricks of the ego-mind. Yet the mind can be turned around, rendered transparent and trained to become the instrument of our awakening and liberation.

The mind can self-reproduce (to infinity) thoughts that maintain the ignorance, creating the foundational argument for its lie about itself, the world and the resulting relation. Or, with training, the mind can consistently re-generate thoughts that reawaken and emancipate, i.e. soul emerges into consciousness

and bonds to the infinite rather than infinitely bonds to the finite. In other words we repeat our patterns of ignorance or we regain our innocence, purity and purifying discernment.

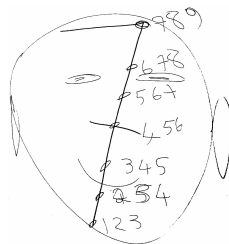
Misunderstanding is based on speculative conclusions drawn from a relative perception of history. Staring only at our historically produced ego reflection in the void of infinity rather than through to the bottom of the pool, produces unrealistic demands on ourselves, on others and on life itself. It is therefore important to ask yourself: what do you really want to know? What are you really searching for? And how ready are you to lose yourself [the seeker] to become who you really are.

By exhausting the various games of the mind our self-betrayal, self-denial and self-criticism ceases and the impulse to self-renewal, through self-realisation, is supported. By a change of language [external and internal] we can create the thought form and the corresponding action that is the end of karma and the beginning of dharma. Thus we build transparent structures that transport us fully into the lap of our destiny.

Therefore developing awareness of the mind and all its games is one of the first stages of Karam Kriya Training. Later, through further training, the games that trap us may be refined as tools to be applied in the service of the soul.

In addition to bringing a transparency to the mind games, and their purpose, the first part of the training invites you to study and develop awareness of:

- The mind's activity of seeking and producing questions and answers.
- Learning to ask the 'good' question.
- conquering the mind, not merely stilling, or stopping the mind.
- how naming the games is the beginning of conquering the mind.
- Seven steps to heaven or hell, and, consequently the nature of 'true' knowledge. Self-knowledge is different from self-obsession.
- How to read a person's story in the light of the soul and not merely as a history.
- How we test God and the importance of forgiveness.
- The therapy game and the fallacy of helping.
- The professional - the self-contradiction of qualifications, creating and working to a code of conduct, supervision.
- The dominance of the visual sense and why we then revolve around the axis of the temporary and illusory self-identity.
- Zooming out, getting the big picture.
- who is the observer, its limits and its faculties.
- change the angle, change the perspective and gain a sense of proportion.
- Speaking to the mind not with the mind.
- Doing something with the mind, not letting the mind do something to you.
- The use of metaphor and story as an instrument of shape changing.
- The number sequence that is parallel to this study is 7 – 9 – 6 – 8
- the qualities of number 7: chakras, colours,
- Triple lock meditations as examples of how to train the mind.



CHANGING THE MIND

In studying the games of the mind we learn to see through the misconception of our nature. This requires looking in a new way – seeing through what you have to the foundation of what you are. *Recognising,*

Accepting and Agreeing to the inherent perfection of all things, the all-pervasive nature of grace and how the infinite gap is also the infinite relation.

7 → 5

Change comes through exchange. Exchange happens in relation. Relation is communication. Therefore a change of language is a change of relation and can both signify as well as influence a deeper change in our being.

To be a presence that consciously inspires meaningful change in the communication with others in the world is only possible through sacrificing our misconceptions. Therefore the next stage of the training is to take a new look at language; its significance and its nature.

5: Communication is consciousness: *Becoming your word*

Discover your voice and a language that you can live by in parallel with the unfolding consciousness of who you are; towards the realization that what you are to be you already are.

Experience is the greatest teacher and sound is the ultimate experience as well as creator of experience. A change of language will bring about a change of experience and a change of experience will be expressed in a change of language. Therefore language is central.

Karam Kriya training works with language in every sense. The word both spoken and heard, the word implied as well as stated, the word in its mood and its grammar, the word in its feeling and its force, the word in its origin and its contextual application, the word as the echo of the divine returning.

The exploration of language is done through experiential study of the five voices [4 + 1] that prevail in all human communication and relations.

Note: while we will learn to be present in the moments of silence it is important to recognise that silence, unless it expands into listening, is often paralysis rather than relationship. Therefore listening is greater than mere silence. True listening is in fact divine. Yet we are here to live first as humans.

When we become truly human only then we will live and radiate our divinity. For this to be possible we must understand certain things. And for the sake of our understanding the teaching exists. And here lies the paradox that – we become truly human through the divine activity of listening; listening to the teachings. The teachings are essentially about sacrifice (of mistaken identity and misunderstanding) and the alchemy of self through:

4/6

- Freeing consciousness from its hypnosis; awakening awareness
- Learning the art of truthfulness
 - Loving service and grateful praise
 - The beauty of justice: there is no injustice – all just is

3/7

- Right action and expression of self; in transparent kindness
- Learning the positive science of the smile
 - Equalise and forgive
 - See beyond the games to see God in all

2/8

- Using time to go beyond the time; immortality
- Learning the medicine of how to die (the final death)
 - The know how of 'no' (to never say 'no' to the One)
 - The innocence and purity of longing

1/9

- Gathering one's spirit to a point; the fact of unity
- Learning the magic of being thin and tall (enduring)
 - Patience and humility
 - The aim of life is peace

Through this alchemy of transmutation lead becomes gold, demons become diamonds, shit becomes sugar, virus' become virtues and the primary grunt within us becomes the refined guru.

To be in communication with another being assumes that we know 'Who' is communicating to 'Who'! And knowing the self also involves awareness of the parts which make the whole self and well as the relationship of these parts to each other.

The practice involves learning to recognise the 5 aspects of all things. That is the correspondence between the 5 elements, 5 senses, 5 totems, 5 passions, 5 vayus (winds/movements), 5 stages on the path to wisdom, 5 types of thought, 5 humours, 5 systems of the body, 5 stages of a plant, 5 seasons and much more. This is not too difficult. The challenge is to then translate this recognition into the field of human communication.

The 5 is also expressed in the pairing of the Ten Spiritual Bodies:

1/9 Soul and Subtle body. These are the Bodies that are together before and after life. During life the other Bodies hold them apart or bring them into a peaceful relation.

2/8 Negative Mind and Pranic Body. The finite and the infinite. The hunger and the fulfilment. The infinite need is the need for infinite.

3/7 Positive Mind and Aura. Mutually strengthening each other or reinforcing self-destructive patterns. Self respect and confidence.

4/6 Neutral Mind and Arc-line. Working together to give intuition, presence and responsiveness. Open heart and clarity.

5/10 Physical and Radiant bodies. The Tattwas in balance; the five passions transformed; the ten bodies in balance and our radiance is self-evident.

Notes: It is no coincidence that 4 of the pairs of numbers add up to 10. The first four pairs are like four axis of self while the 5 is the centre and the 10 is the circumference.

Through this self-training you will expand your communicative capability and be more able to:

- Stay present in relation to the most difficult themes in conversation
- Understand even the most strange logic
- Hold a space for painful processes to work themselves out
- Recognise the difference eccentricity that has integrity and pathological stupidity/madness
- Relax in uncomfortable situations
- Recognise the difference

Through conscious communication you will learn to hear the echo of the original creative sound as it returns to its own source.

The invitation

On the premise that communication is consciousness and consciousness is choice, (and given your possible contribution to the collective freedom), you are invited to become your word by developing a personal statement that you can live by.

Through negotiation with the Karam Kriya School the statement would include something about the following:

1.
Intention for yourself, and for others. What motivates you.
Your Guiding principles, points of reference. [Your allegiance & alliance.]
What you have to give.
2.
What will you die for, which equates with what will you live for. [Your loyalty]
Your needs and the needs you address for others.
How the exchange takes place.
3.
Your skills, capabilities, tools and knowledge. Your map.
Your handbook of operation / code of conduct / rules and boundaries for how to use the skills and knowledge in practice.
4.
Your choices, commitments (dedication/conviction), (ethical) priorities (investments) and how you express this in a discipline, of remembrance on physical, emotional, mental & spiritual dimensions.
(Includes what you take responsibility for)
5.
The challenge you take on. [Your sacrifice.]
Who is your audience, who do you address?
Your definition of Karam Kriya. [The teaching]

Is it worth the sacrifice and the pain?

“Everything is worthwhile and every sacrifice has value if the soul is not small.”
(Luis Camoes circa 1500 AD)

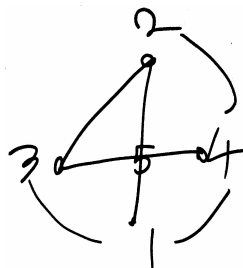
Karam Kriya does invite you into a sacrifice of your mistaken identity. It invites you to remember. It can feel like:

- Renaming yourself
- Rediscovering the beauty of ever-present grace
- Remembering who you really are.
- Retelling your story (to include infinite forgiveness). A kind of recycling.
- Reconnecting to the pure and eternal spring (of your innocence)
- Releasing yourself from the tyranny of the insatiable inner child that is merely a by-product of your biological and sociological history
- Resting in your original universal child nature
- Going home

The study of Karam Kriya then continues with a comprehensive focus on each of the 4 voices that are born out of the divine voice.

Each of these voices has a corresponding number sequence:

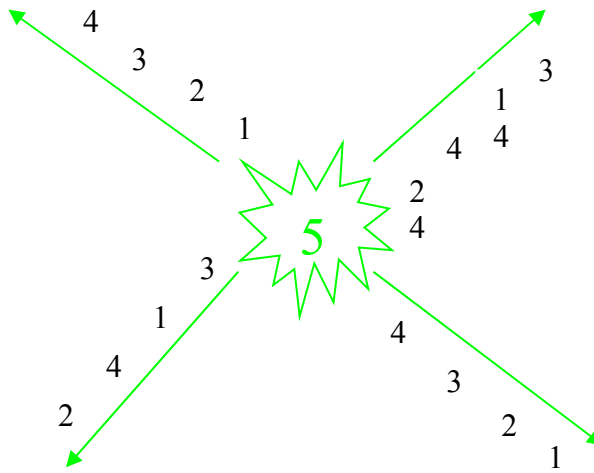
First = 1 – 2 – 3 – 4
Second = 2 – 4 – 1 – 3
Third = 3 – 1 – 4 – 2
Fourth = 4 – 3 – 2 – 1



4 sequences

Simultaneously being created

From the original un-struck sound



The First Voice: giving God back to God

Living live with consciousness of the unbreakable and absolute unity of the unbreakable and absolute totality.

I exist, in time and in space with a chance to be conscious. This is the journey described in the sequence 1234. We will review the basic lifeline of the body as well as the spirit that is the passenger in this temporary vehicle.

We are born through this sequence: 1 cell splits and becomes 2, then it takes 3 dimensional form and this process repeats until we complete the human unfolding.

First we are an infant, a baby. Then the small voice in us must be left behind as we 'grow up'. But in this process the primal voice of soul is often repressed rather than uncoiled and refined. Like dust brushed under the carpet, skeletons pushed into the cupboard. Little things denied and then forgotten later to become a can of worms; demons or monsters that we fear to uncover.

Conscious communication knows that the can of worms must one day be opened and cleaned out.

This is the path of the novice at the feet of the master; like a bee taking pollen from the flower. It is the direct vertical path of the Kundalini awakening; intensive and earth moving; a mystical and magical transmission of primary information; from the natural hierarchy (altitude).

Re-source yourself from the source. This path starts with laying the foundation (striking the latent potential at the base of the spine) and is like a caffeine kick which then needs a particular follow up. The mantra sequence the best corresponds to this is Ek Ong Kar Sat It is 1 → 2 → 3 → 4

As a result of the kick (poke of the master's stick) the longing of the soul is stirred along with the hunger for the master's compassion. The student could feel empowered or abandoned after the course. Then many questions arise, but most can be resolved if the student goes on developing through the practice of the skills, re-reading the manuals and relating to their peers. However the continuity will depend on the extent the student then tunes into their heart and feels a sense of destiny as well as part of a community/sangat. Meditating on Guru Ram Das can help.

'Ek Ongkar Sat Nam' means every act consciously stems from one point; from a consistent origin. And, like most of the real things of life, this is easier said than done.

We have one tongue but we speak with a forked tongue. We have one spine but we forget it when we walk in the world. Our potential is unfolding but we cannot separate the virtues from the vices. Under the carpet, hidden in the cupboard, behind the mask, lay many skeletons and ghosts, and buried within our can of worms sits our greatest treasures.

The journey of unfolding our potential is not always straightforward and the process is not always fun. We do a lot of guesswork; repeating the game of make-up and break-up many times before we wake up and shine.

Consciousness is usually a result of this path rather than where the path begins.

Yet as humans we have the chance to walk this path consciously; casting the light of consciousness into the realm of our shadows.

We are born to be one but we lack verticality and so live in duality. Add the games and we are lost in hypnosis. On this journey of life we go through many changes, some changes which happen to us, and other changes that we seem to instigate. The moment of change, when the fascination is subtracted, is the greatest learning opportunity. However our mind is quick and we soon return to our patterned trance of normality. Hence we will find that we must exhaust all the 4 number sequences to be free of the habits that control us.

Lasting change and continuous awakening requires the will to change. 90% is willed beyond us, our challenge is to gather the remaining 10% that is our own will. Then we find, or create, something in ourselves that withstands and supports all changes. Until we do our inner life remains unknown but not dormant.

God is one and the beginning was the word. (uni-verse means the one sound) Through congruent and coherent communication we can establish within ourselves a consistent and reliable springboard for action. Through language we can find or create our foundation. Then from that stable point we be clear about, as well as effectively and fully express our innermost intentions.

We have pattern forming tendencies that can be trained to small, moment-to-moment, acts that bear the mark and expression of the universal. This training requires a universal reference. All religions attempt to give a voice to the universal and the common framework of their message is found in number.

Numbers reflect to us our inner point of reference for our attempt to comprehend and perceive reality. Reading ourselves through numbers we find the deeper meaning and purpose of life. Without a study of numbers the mystical understanding of scriptures, art, music and ourselves remains a vague sensation.

The relation between life, numbers and mathematics is inseparable. We cannot imagine a world without number. The existence of any being starts from one egg, one seed or one cell. Like a journey begins with one step and a story begins with 'once upon a time...' The fulfilment of the impulse that lies buried in beginning is a journey through the four stages of multiplication, division, addition and subtraction. The real journey begins when you realise you are just a number, and that numbers are the multi-dimensional matrix of the primary intelligence that upholds the universe.

Reference: *anchor, basic pillars*

Note: the reference of Karam Kriya also defines what the practice of Karam Kriya is.

In order to sit with another person and understand what you hear, feel and see you will need a touch stone for deciphering your perceptions. Normally our reference is a personal construct that is a product of our subjective history. This virtual reality of our own mental world is a self-limiting filter on what just is. Therefore we are challenged to sacrifice this circumstantially produced view on the world that we have become hypnotised into believing. Then we are available to ask what might be the elements of a universal design. What is the nature of the intelligence that created me, rather than what is the nature of things as I prefer to see them.

Karam Kriya takes for its reference the globally common meaning found in the language of numbers and their innate integrity. It finds its first human reference in the lives of the Sikh Gurus and the corresponding virtues. Its sacred expression is the Mul Mantra of Guru Naanak. All this is personalised in the esoteric anatomy of each individual described as the Ten Spiritual Bodies in the tradition of Kundalini Yoga as taught by Yogi Bhajan. (See appendix for a chart)

Perception of number, or number awareness, is equivalent to having an x-ray vision of the universe, your place in it and the nature of the journey as you transit through this earthly existence. To read the world through number is to take off the ego-coloured glasses and to read the world as the world actually is rather than how you wish it might be. Perception of the world through number will consistently provide the window to exhaust our insight into any life theme.

At this stage of training it is useful to remember certain things

- Humility is very relaxing. Lack of humility will sabotage further learning.

Bowing to anything may seem to be a weak position of subservience. Yet to serve the innate nature of things also means to align with its intelligence. This alignment will also mean that you have the strength of natural law at your side. Therefore this humility becomes empowering. Ordinarily we want to access knowledge and then apply it in our life. To manipulate our world with the knowledge – this is man-made magic. Rare is the moment when we might apply our self to the knowledge; allowing our self to be changed, to be transformed, by falling to the ground of the supreme intelligence that governs the creation and destruction of entire universes. It means giving our self to the divine law and letting it work on us. This is the secret of going down to go up.

$1 + 2 + 3 + 4 = 10$ is the universal equation that all existence is designed to fulfil

5 laws

1/9 Beginning / end; what has a beginning has an end, what has a bottom has a top, if you want to begin something then first complete something, if you want to go up then first go down.

2/8 Polarity – all forces have equal and opposite

3/7 Cause and effect, action and reaction

4/6 Probability – open/close

5/10 Change and continuity

Through the wisdom inherent in numbers we endeavour to apply a study of numbers to our everyday lives, and to study our everyday life through numbers.

This study facilitates the fulfilling of essential and significant events and processes:

1/9 To incarnate and take ownership of our existence.

2/8 To cleanse, heal and learn to die.

3/7 To release, unblock, vibrate and thereby be happy.

4/6 To awaken, open up, pray and praise: be true.

5/10 To experience, learn, radiate and teach.

This brings about a genuine meeting with ourselves (God within), with others (God around us) and with the universe (The God beyond).

The Second Voice

This is the path of healing; to be healed and to be a healer.

It is a kind of immersion, bathing in the pool of energy: like the fish finding the ocean.

The training provokes a healing process. The students are interested in purity and purification. The special diets, cleansing and fasting is popular on this path, as well as the general life-style tips.

The student's need of the compassionate healing energy, or their need to be needed as a healer brings them to this path or sequence. It can become a healing process or it may be no more than a sensational energy-junkie trip.

The sequence is implied in Tantra Yoga and our relation to infinity. The teaching about polarity, sexuality and spirituality is also interesting and relevant. However it must evolve to embrace the elevated aspects of relationships as taught in humanology. Meditation is the key to this awakening. This gives focus and clear intention. Otherwise the healer stays more fixed on their own healing or experiences burn out.

A student that is in the training more for their healing than to be a healer will have a problem to complete any formal aspects of the training. But one who does complete the training in this path will be an excellent role model, maintaining a professional standard and act as a keeper of the protocol.

The mantra for this path is Wa-He Gu-Roo. It expresses the steps 2 → 4 → 1 → 3.

You will learn to be more aware of the significance of time and our relation to it. Time is a medium that we pass through while alive. We can lose the time, waste the time, kill time, save time or use the time. Wisdom suggests the approach of 'pay now play later' rather than 'play now pay later'.

The training does not place a lot of emphasis on answering the 'how to?' question. And no one has the authority to tell another person 'how to'. But there will be lots of examples of processes. And the challenge will be to learn to stay with the tension of polarity rather than rush towards quick fixes.

- Polarities, splitting,
- Mirroring, 3 mirrors (concave, convex and flat),
- Holding the tension,
- Managing needs, sexual energy, time, loss and separation.
- Eliminate to illuminate.

The Third Voice

The appeal of this path is the concept of science and technology (secondary information): of either, the dharma, the yoga, skills development or some other practical aspect of the teachings (and sometimes it is a matter of image/bana). The student has come in with a plan and may raise issues about standards at an early stage in the training.

It is a common path for people who have already been doing some form of training; there can be fixation on the correctness of the work. However in the end it may look good but still it can tend to be a bit dry.

For a student that identifies with this path a systematic training programme is needed that delivers the material in a very solid way and begins with dissolving the myths. Plenty of time must be given in the beginning for questions and answers.

But eventually the students who often tend to be knowledgeable and confronting will find themselves confronted. They are challenged to go to the essence and re-evaluate the worth of their knowledge. This leads to a breakdown or a breakthrough. (One outcome is the moth, of ego, dying in the flame).

Having started with high expectations and from a systematic, rational and 3 dimensional platform, the student may leave disappointed and become the most critical ex-student. Or, from the breakdown of certain fallacies they remain in quite a dependent state, but also loyal relation to the teachings.

In the breakthrough option it is like the amrit finally comes to the thirsty bird.

Ra Ma Da Sa describes the movement from the ego playing God to becoming a loyal servant of God. It is also known as the appreciative model - appreciating what was, what is, what could be and finally what

is actually needed: From self-appreciation to appreciating God in all. The number sequence is $3 \rightarrow 1 \rightarrow 4 \rightarrow 2$

So you will learn the meaning of playing the game of life to go beyond the game of life. You will realise that 'Yes' is easy to say but the hardest thing to mean.

The study of this voice is to end our self-betrayal (Self-conceit, self-deceit and self-denial) and help others to do the same.

Everything that exists is a kind of modification of the pure light of our being. These modifications are expressed in the 3 gunas [tama – static, raja – active and satva – pure]. They are also expressed in the naïve triangular beliefs about our merit, permit and abilities. We play it out by utilisation of the 3 tools - mind, body and environment. It is a 3 dimensional existence in which we prefer to 'play now and pay later'.

And by the sequence of the 3rd voice you will learn to travel $3 \rightarrow 1 \rightarrow 4 \rightarrow 2$.

3.142 – is the number of pi. It is the journey to circle again the square.

You will learn the use of metaphor and analogy ['it's like'], and how it can help people to move from linear or triangular thinking and behaviour to circular.

Most of the time most people live in their own small world; each in their own cage, glass coffin, vehicle. Constructed from our old karmic characteristics and the patterning of our social training. In the first part of our life this is a useful temporary vehicle for our travel through life. It offers some relative protection and containment of the soul. Later it becomes a prison. The form is not congruent to our inner spirit. So then we search for new form. We borrow from culture, fashion and even religion. Till gradually or suddenly we realise the expression of our true self. In the end even this is made of recycled parts of our earlier forms; as it was no coincidence that we lived through them.

No one can tell any one what is the right thing to do. Yet one thing is clear – action counts.

When we act we catalyse ourselves into the sequence 3142. this is: $3 \rightarrow 1$ action repeated to intensity, pressure and with focus. Can lead to meditative state [4] $1 \rightarrow 4$ Till what is asleep and dispersed (father) in you gathers and awakes. This gives an internal injection- of sweetness, a vertical lift and doors of awareness open. $4 \rightarrow 2$ with the sense of possibilities, energy is free and flowing, now we will swim or drown, leak it or keep it for inner alchemy. Transformation is experienced.

The Fourth Voice

This is a path of inspiration and consciousness. The student has already had some inner experience, feels a sense of responsibility, (choiceless choice) but has yet to find the language and vehicle to articulate it and share it with others.

This student is attuned to the distributive network; if they do not feel welcomed into the community they just assume the freedom to take the teachings and work with it in their own way. They are conscious but must find the tools (grammar) to pursue their inspiration. They also must learn the attitude of gratitude.

Such a student can get stuck in the windsurfing freedom and avoid the commitment that would help them to ground their insights. This implies that some doubt remains and fear of losing the freedom by giving it expression.

The student is challenged to entrust (commit) themselves to the form (body of the teaching) and from there to discover that it will entrust itself to them. Meditation seems natural but the student lacks a focus and direction.

Given their sense of destiny, humanology, and the bridge of community makes the most sense to them.

As they learn to develop a discipline (which is hard for them) the student begins to feel empowered to empower.

The mantra is Sa Ta Na Ma [4 → 3 → 2 → 1] and it is important that the student goes the last step or they risk getting stuck in a deep pit of shakti-pad. It is squaring the circle; the path of creating in harmony with the Creator.

For this they must find the ground and the altitude, or their uniqueness and independence becomes the trap of isolation. It is about anchoring, amassing the point, crystallising; mastery or mystery. Only now they fall at the master's feet with the attitude of gratitude.

As the awareness is already present the student might hesitate to get involved in the study of the structure and ideas, remaining in a naive trust in their uninformed intuition. On the other hand the commitment that initiates this sequence can serve to fast track through the training. They can quickly grasp the material and put it into action.

The sequence 4321 is simply about maintaining awareness. It is applied consciousness. Freeing the consciousness from hypnosis and keeping it free. Yet this freedom requires a commitment. Therefore we remind ourselves that consciousness is consciousness of something. The end of this sequence implies the objective of consciousness: unity, soul and the first voice.

Holding to the impersonal reference of the teachings to stabilise you in your contact to the point of common solitude.

Developing continuity of awareness. Perpetual memory.

You will learn to hold back from falling into black holes or spacing out, which is a result of the original hesitation of being.

You will learn to listen, organise [reference – maps of numbers in time and space], ask questions [enquire to fill the gaps on the map], give feedback [through reflecting give the person themselves, in a way that brings them into focus], discuss and negotiate, which facilitates change and integration.

Sa Ta Na Ma is the path of continuous neutral presence that allows insight beyond the mask of the other. You learn to identify the hidden hollows in the other person's story. You learn not to fall into these black holes of the other person's life.

Consciousness changes many things... You will learn the impact that awareness itself can bring; that there may be no need for any other offering, or effort, in a consultation, other than the invitation to consciousness. However transparency of the mistaken identity and its associated mind games is not always enough. Something else is needed. Consciousness is consciousness of something. So we refer back to the magic implied in the study of the first voice: Becoming close to the bone, touching the essence of a person's life.

Some other themes include:

- The Sat Nam moment; when we feel the touch of the soul in the voice of the other.
- The blessing of confusion. Realise you love and are loved.
- 4 doors to the temple of self, 4 doors to the Court of Karam Kriya.
- You become aware of the 4 troubles and the 4 blessings and to recognise the way to maximise on the brief moments of genuine choice in a person's life.
- Creating the opportunity to meet yourself, inviting others to do the same.
- Being a perpetual invitation to consciousness and therefore the possibility of choice.
- 4321 the point of life is to be a point. It is an appointment with your self. Disappointment misses the point.
- Consciousness is consciousness of something – what is it.
- Applied consciousness. Can we become conscious of consciousness
- Archaeology of the soul, lightly brushing away the desert sand; uncovering buried treasure.
- We-in-me; the intimacy we pray for and fear so much.

Community, love, truth and trust. These belong to the fourth voice and have the ability to correct the action of our worst habits so as to eliminate the danger and illuminate the soul. Here is a chart with some examples of how Consciousness brings us choice and therefore the possibility to change. In the Healing Conversation we can move out of the 'default' mode and into the world of possibilities and opportunities.

DEFAULT	Possible by choice...
Fight against	Fight for
Losing time, killing time, wasting time, behind the time ...	Using time, ahead of the time
Yes but	But yes
Revenge	Forgive
Symptomatic medicine	Preventative medicine
Fate – Karma	Destiny – Dharma
Habits you serve	Habits that serve you
Mind is Master	Mind is servant of soul
Numbing out – Freeze	Face the pain – Music
Play now – pay later	Pay now – play later
Hell	Heaven
Default	Conscious choice
Shame, blame, guilt, punish, Victim, Compensation	Recognise, Accept, Agree. Respons – ability
Resentment, Bitterness	Forgiveness, Kindness
Regret	Willing to learn
Living in the past	Anticipate the next moment
Expectations, Hopes, Projections	Purposeful
Reward	Gratitude
Pity / self-pity	Forgiving and uplifting - elevation
Self-importance, Pride	Considerate, Discrete
Fix-me game	Service
Rescue, Safe, Fear, Doubt,	Trust, Faith, Experiment
Seek Pleasure, Avoid Pain	Seek Wisdom, Avoid Ignorance
State of Hypnosis	Awareness
Unfocused	Commitment
Not centred	Be where you are

The possibilities

- On the personal level the court then becomes the 4 doors through which you can engage yourself in the mediums of time and space with a precise intentionality while being witnessed by great souls.
- You will wake up to the beauty of how each of our personal lives uniquely reflects the cosmic drama. The circle of the court will become a flow of compassion and within a circle of consciousness. You will come to rest in the integrity of the shared spiritual ground as a ten-in-one being.

The importance of community cannot be over stated. When you serve yourself then there is only 1 person, you, serving you. When you serve the 10 other people round the table you will find that there are 10 people there to serve you. Many feathers make a bird and the bird can fly. Many birds make a flock and the flock can cross the ocean.

Your living statement of yourself evolves through 5 levels over a period of time (your life) in accordance with your level of involvement/commitment, (and it contains your 5 voices).

1. Individual consciousness

First introduction to the teachings. Being provoked towards one's own becoming, the embodiment of soul and remembering the journey home. An awakening sense of origin and destiny.

2. *Healing*

Stages of personal development and healing; trying it out, tasting, (Expressed in statements like - 'I feel better when I come to yoga').

Learning how to heal ourselves; knowing what we really need and how to ask for that; how to die or let go; to be independent through consciousness of our inter-dependence.

3. *Profile development*

Practical & professional implications; applying the tools and respecting the rules.

Allowing license while understanding the limits.

Learning to recognize our own reaction patterns (triangles) and to help others do the same.

Building a toolbox of tricks and formulas; the development of clear criteria of information (for example the application of number awareness).

Learning to communicate from an understanding of the numbers and letting it influence the way you talk, walk and work in the world.

Demonstrating your understanding in your life and work. Semi-formal, going public. Traditionally the test stage; self-qualification & certification.

4. *Group/community consciousness*

Commitment and full responsibility (i.e. meeting the consequences).

Divine service in the field of human community.

Karam Kriya consultant - (coaching, counselling, group facilitation)

Also the recycling phase. The invitation to trust, to drop all knowing and enthusiastically begin again; it is here that educated faith has the opportunity to express itself.

5. *Universal consciousness*

Sacrifice of everything. Being the zero-point. You are the teachings.

Being on the threshold. Bridging the personal and impersonal. Teacher/student. Sharing and challenging. The best way to learn is to teach others and the best way to teach is to learn from others.

4 → 5 → 6

4: Consciousness = choice = commitment

5 → 6 everything else is a consequence.

T

he Higher Sequences: Responsibility, Pure Reflection and the Guiding Principles.

After studying life, language and numbers through the four sequences described above we move on to sequences of numbers and life that are of a higher or more impersonal nature, even though they also express themselves through individuals.

To work with the higher sequences is to assume the sense of responsibility.

The Karam Kriya School invites students to go beyond the culture of safety where we look to the state and therapeutic institutions to act as parents, taking care of us and ensuring our safety. Evidence is plenty that one's safety is never insured. By not taking responsibility for our own lives we then have the fall back clause to blame others when it goes wrong and claim the credit when things seem to be going well.

The Karam Kriya School, its directors, staff and representatives accept responsibility for the consequences that return to us as a result of sharing the teachings and being who we are.

You are invited to move towards your own freedom and the responsibility and commitment that go with it.

We (the Karam Kriya School) assume that you are motivated to learn how to lead yourself rather than to be led, therefore, towards that end we assume that you accept responsibility for all the consequences that you experience from being present with the teachings and you will not project that responsibility on to others.

6 → [7] → 8 → 9

It is a sequence corresponding to 4 3 2 1 and represents a journey beyond the end of the earth (as we know it). However it is a journey made through informed faith. We have studied and keep to the insights gained. We walk on the invisible path of the universal matrix that numbers have revealed. We keep to the universal principles in all cases. Through holding to the universal we really meet the individual.

There are 6 sides to a dice. The throw of the dice is the leap of faith. It is the readiness for the consequences after committing oneself. It is real when lived in the company of others. The community is a gathering of helpless feathers, which together make a bird that can fly to freedom. There is no such thing as personal freedom, only our freedom.

Avoiding conflict does not resolve it. We can learn the way to meet the conflict that truly leads to peace.

It is best to fight out in the open. In this way we are reminded to 'fight for' not 'against'. The presence of community encourages awareness.

It requires the warrior's vigilance to free the consciousness from the trap of mistaken identity. The sequence of 6 [7] 8 9 will be meditated upon and provide the key to re-training the mind. Then training the mind to the true vision and understanding will result in our words becoming a bridge between the individual and the cosmic, the personal and the universal. The mind will be able to perceive and honour the divine order in action.

Other themes include

- There is no injustice – all just is. Thou-in-all
- No secrets; let the whole of you be present as you let your skin breath.
- A relation to grace; surviving beyond your habits.
- Ghost hunting; breathing the breath that the other does not breath.
- Learning to be strategic rather than merely analytical.
- Morality; the ladder of moral evolution and the development of your own moral responsibility.

8 → 6 → 9 → 7

Purifying moments when the essential de-constructs our illusion of the permanent.

Wisdom is the development of discernment and it works through the negative process; eliminate to illuminate. Here you will learn a process of division that is naturally healing. It is said that if you divide then you conquer. So if you divide the problem you dilute it and this dilution is a healing process. You will learn the method of dividing a problem into 8 parts. And since 8 is the number of infinity then you have infinitely diluted the problem. (It produces the magical homeopathic remedy for any kind of poison) This was the power behind the 8 spokes on the wheel of Dharma, the 8 seats of the healing circle, the Ashtanga mantras (8 limbs) and the 8 limbs of yoga as described in Patanjali.

Through this process you can arrive at a clear expression of the branches of your own Dharma. And through the dharma you bond the finite with the infinite.

At this stage in the training it is clear that we can lose a lot of time in analysing how we lost our innocence and discernment that is the wisdom of the fool. Only to discover that all the analysis takes us no closer to jumping in the river of our destiny. Wise use of time is to simply permit it to flow through us once again. This however requires a strategic approach to life. We can learn not to be lost and behind the times, nor to be merely struggling to stay with the present time but to rise above the waves and be ahead of the time.

This is advanced Karam Kriya. **Creating a situation in which you can be yourself and meet yourself. Setting up a constellation, a cosmology, a lifestyle map that you can and will live by. In this way you steal back your spirit from Maya. You learn to stop being the servant of your habits and to create a vehicle [dharma] that will serve you in becoming fully conscious. Through this dharma you represent the creator to others, rather than represent your small self that is merely the created creature. – Remember the invitation to write a statement you can live by.**

9 → 8 → 7 → 6

Practically you will recognise that you can apply number awareness in any circumstances. The grid of 9 squares facilitates an exhaustive enquiry into any subject.



At this stage of the training you understand the meaning of transforming demons into diamonds. You have been focusing on the teaching, but the purpose of this was to bring yourself into focus. It is a coming home to yourself, to the mansion of your own being, to rest in yourself, which is the integrity of the groundless ground. Also known as gathering the 9 treasures, passing through the 9 initiations, embodying, at least one of, the 9 virtues. Having stolen back your spirit from the convex mirror of Maya, the next step is to live by the grace that lets you keep the treasure that you have collected. It was a treasure loaned to us that normally would be given back. We can however gain the grace to keep it.

This returning home is expressed in the fact that everywhere and at all times the same primary intelligence is known to be the mover of all things while in itself it sits still. Home is resting on this magic carpet and being at rest in all apparent movement.

The Numbers, the Ten Gurus, the Ten Spiritual Bodies, the Mul Mantra, all come to be known as primary expressions of the Universal Principles that have been guiding us on the journey of our study and our life. We fully Recognize, Accept and Agree to these Principles.

In the passage below Guru Arjun describes God's return to the naked and original state.

*The actor stages the play, playing the many characters in different costumes;
But when the play ends, he takes off the costumes, and then he is one, and only one. || 1 ||*

How many forms and images appeared and disappeared? Where have they gone? Where did they come from? || 1 || Pause ||

Countless waves rise up from the water. Jewels and ornaments of many different forms are fashioned from gold.

I have seen seeds of all kinds being planted. When the fruit ripens, the seeds appear in the same form as the original. || 2 ||

The one sky is reflected in thousands of water jugs, but when the jugs are broken, only the sky remains. Doubt comes from greed, emotional attachment and the corruption of Maya. Freed from doubt, one realizes the One Lord alone. || 3 ||

He is imperishable; He will never pass away. He does not come, and He does not go. The Perfect Guru has washed away the filth of ego. Says Nanak, I have obtained the supreme status. || 4 || 1 ||

[Sri Guru Granth Sahib, Page 736]

10

I have found in me / what I am to be / that I already am / and I'll be what I am / because only I can.

As the 10th Spiritual Body the Radiant Body is the sum of, and more than, the other 9 Spiritual Bodies. It is the light that illuminates all the other bodies. It is the light that illuminates the Court of Karam Kriya and all the great courts through the ages.

Integrated as a Ten-In-One being. Your sense of body disappears and your sense of being a radiant being of light remains. [Note: this is not same as spacing out.]. Oblivion is not enlightenment, and enlightenment is not liberation.

Comment on bibliography and recommended reading:

Recalling that you are encouraged to self-initiate yourself through a course of self-directed study You may wish to generally read any book on Numerology, different models of psychology, personal development, mysticism, and spiritual insight.

Just remember not to believe everything you read. For example, when a quality is associated to a number ask yourself if you can recognise the link between this quality and the innate quality of the number.

Pay attention to different models of the concept of what is a person, what is the purpose of life, what profound insight and practical wisdom is offered to the reader.

These teachings are so universal and yet, like the numbers, so invisible in their prevalence.

Rather than present an authoritative bibliography here, you, the student, are encouraged to read the world and learn to recognise, accept and agree to the given DNA of the Cosmos. You are invited to share any particularly clear expressions of the sequences that you discover in the teaching space, or other Karam Kriya forums.

You could also read: Lectures of Yogi Bhajan; stories of the Guru's; selections from the Shabd Guru;

Shiv Charan Singh has written the following: [*available from www.satnam.de*]

Let The Number Guide You: to provide a basic reference for the number qualities and for interpretation of the date of birth.

Try Thinking Of It Like This: to provide the basic premise for listening to the world in the context of the 5 voices.

The Torpid Quail: Journal consisting of 12 magazines where each one is a meditation on the themes associated with one of the numbers.

The Court of Karam Kriya: A book of poems.

Articles to be found on www.karamkriya.eu , or www.karamkriya.com

Some Manuals are available for some modules; ask your trainer. [Others are under preparation]

APPENDIX I

The following chart is given as a basic reference for the spiritual foundation of Karam Kriya. Further correspondence can be found within the mundane world such as the 10 planets, 10 organs of the body and the rooms of a house.

Number	BODY	GURU	MUL MANTRA
1: Sun Entrance Stomach	SOUL, the innermost essence of being, a passenger through time and space.	GURU NAANAK The founder. Humility	EK - The One Beginning
2: moon Bathroom Bladder	NEGATIVE MIND, an organic or vegetative vital system that is in a state of need.	GURU ANGAD The limb Loyalty	ONG - The Extension Longing to belong
3: Jupiter Playroom Small intestine	POSITIVE MIND, the creature-like body armour that works to fill the gap.	GURU AMAR DAS The support of all Equality	KAR Extended Equally in all the Creation.
4: Uranus Lounge Large intestine	NEUTRAL MIND, the possibility of conscious choice in relation to the world.	GURU RAM DAS The miracle Selfless Service	SAT NAM True Name. The Cup of Prayer
5: Mercury Corridors Liver	PHYSICAL BODY, especially the inter-related expanse of the nervous system. The temple of experience	GURU ARJUN The bridge, the marriage Sacrifice	KARTA PURKH The doer in all and the presence of being in all.
6: Venus Garden Lungs	ARCLINE, the halo of presence manifest in the world as intuition.	GURU HAR GOBIND Fight for, not against. justice	NIRBHAU Without any fear; the grace.
7: Neptune Office Heart	AURA, the wider magnetic field for projecting ourselves into space.	GURU HAR RAI Mercy to all. Forgiveness	NIRVAIR No enemy or other historical complication.
8: Saturn Kitchen Kidneys	PRANIC BODY, the infinite fuel supply sustaining our temporary projection.	GURU HAR KRISHAN Die into the cleansing bath. Purity.	AKAAL MOORT Timeless and undying representation. infinite connection.
9: Mars Bedroom Spleen	SUBTLE BODY, the home of the soul's emanations.	GURU TEG BAHADUR Perfect peace.	AJUNI Unborn; never takes birth through any womb. Patience.
10: Pluto House Gall bladder		GURU GOBIND SINGH Unalloyed nation of Khalsa. Royal Courage.	SAIBHANG Self-illuminating, Self-sustaining and Self-existing.
11: Chiron		GURU GRANTH SAHIB	

12	<p>RADIANCE, when the whole ecology of our being is in dynamic harmony then, not only we are transparently alight, but also we become a self-sustaining source of light, and thus realise our immortality.</p> <p>God and me, me and God. After becoming zero being born again from the mouth of the divine.</p> <p>Living to reflect it in all.</p>	<p>The permanent word, Reproducible in all for all.</p> <p>You</p>	<p>GURPRASAD By the miraculous grace of the mystery that is the guru.</p> <p>JAP Contemplatively repeat this and realise it in yourself.</p>
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All this unfolds from the word which is number 5. Within the word is a natural polarity just as the mouth and the tongue work together to produce speech.

5/10 Physical and Radiant bodies. The 5 senses and the 5 elements born from the original light. Self-regulation of perpetual and dynamic balance. Life is the challenge of the paradox through which the five passions transform, the ten bodies return to balance and the radiance of our transcendent unity self-evident.

4/6 Neutral Mind and Arc-line. Working together to give intuition, presence and responsiveness. Open heart and clarity.

3/7 Positive Mind and Aura. Mutually strengthening each other or reinforcing self-destructive patterns. Self respect and confidence.

2/8 Negative Mind and Pranic Body. The finite and the infinite. The hunger and the fulfilment. The infinite need is the need for infinite.

1/9 Soul and Subtle body. These are the Bodies that are together before and after life. During life the other Bodies hold them apart or bring them into a peaceful relation.

Note: From the word, from our physical body, from the centre of our existence there arises 4 axis of our being. These are 4/6, 3/7, 2/8 and 1/9. 10 is the all encompassing circumference.

APPENDIX II

THREE INTERDEPENDENT WAYS TO BE IN THE TRAINING

Child - Parent	Student - Teacher	Disciple - Guru/Master
<p>The way of the Creature. Dharam / Har</p> <p>To be in the KK training is to subject yourself to a re-socialisation. But as you are not born into the training there will be a conflict and struggle with the socialisation you have grown up with. To resolve this conflict requires personal discipline also known as Sadhana; practical self-care based on the wisdom of the laws of nature and the fact that every action shall have a reaction. It involves rebalance of diet, exercise, rest and such things. Through the right use of argument we learn to assert, to respect, to recognise and equalise, or to deny and build barriers.</p>	<p>The way of the Human. Sangat / Sat Nam</p> <p>Through the 'attitude of gratitude'. There is neutrality from where a healthy exchange of giving and receiving can happen. The sense of community is awake and we live from we-in-me relating to thou-in-all. Service, justice and our mutual freedom are important themes. Meditation is important at this stage as the student re-evaluates their experience. Through inner trust one experiences transformation and discovers the ability to be committed but not attached as well as the development of intuition.</p>	<p>The way of the Divine Guru / Wahe Guru</p> <p>The path of sacrifice into the merger with the divine. Seeing God in all we experience life as a Tantra with the Divine. The divine intelligence is perceived and we volunteer ourselves to be its servant. When the mind has become the servant we are able to obey, love, serve and excel. Peace descends and we are carried over the ocean of life to the shore of the unborn.</p> <p>'Keep up and you shall be kept up' Yogi Bhajan</p>
<p>Here we live 'at' each other. We trade in the game of mutual recognition. We compete and compare. Everything is always under discussion and we are filled with expectation, karmic reaction, projection, control and manipulation. Making demands and feeling demands on us. Rooted into survival needs and calculating everything on the basis of win or lose, pride and shame, compensation through punish and reward. Busy justifying, not realising that we are setting patterns that could control us for the rest of our life.</p>	<p>Learning to live 'with' each other. There is acceptance, sensitivity and healthy sense of responsibility. We appreciate that nothing is what it seems. The relation with teacher is explorative and involves negotiation. Maturing beyond the childlike demands the student learns to listen more openly. Questions are used to learn rather than to defend or attack. Awareness is increasing and you are learning the difference between the default choice and conscious choice. Also learning how to learn and that there is a lot more to learn. Carefree but not careless.</p>	<p>Life is lived 'for' others. We fully agree to the Divine will. There is no more argument with God and we are no longer testing God. It is the state of full and uncompromising agreement. This is dharma. Enduring unto infinity and beyond we come to rest on the groundless ground of our enduring essence. When there is nothing left to give but your self then you give your /head/ego. It is also known as 'stand under' or being dead while alive. The disciple is pure devotion, dedicated to the teachings, with no questions, no discussion and no negotiation.</p>

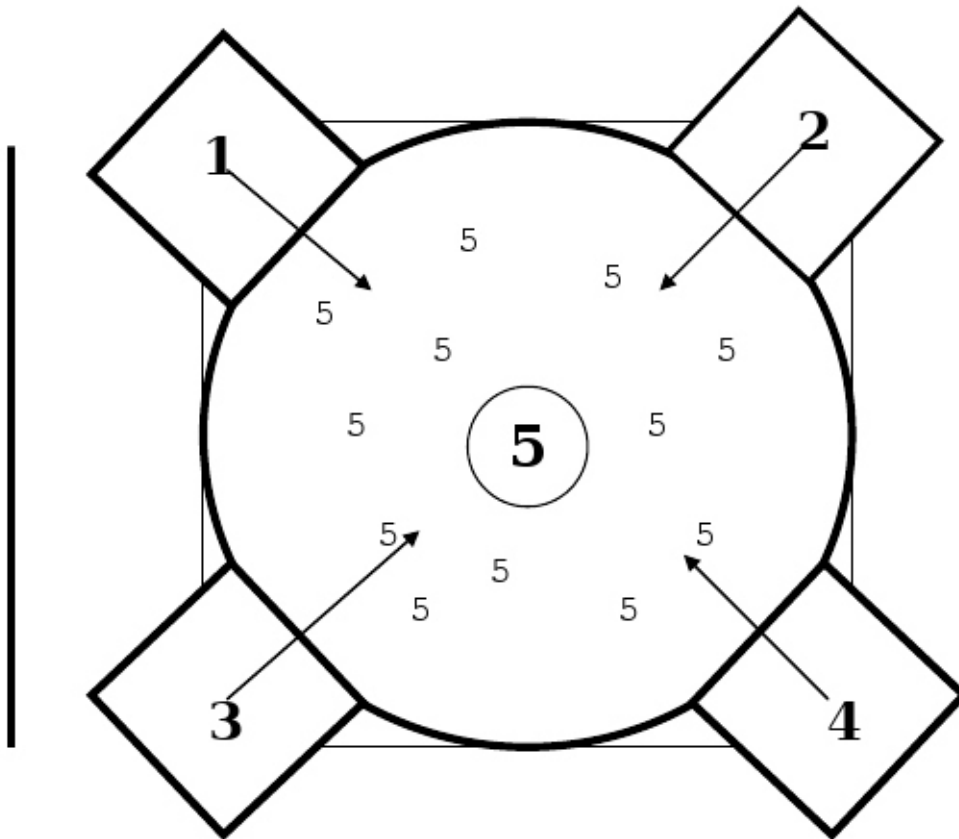
APPENDIX III

The Court And Its 4 Doors

The text that follows is an offering from Karam Kriya Students as they reflected on the Court of Karam kriya and some of its dynamics. It is edited and added to by SCS.

The significance of working in groups of 5:

4 and 6 are close to 5 but 3 or less is too personal and 7 or more is too impersonal. This meditation is an approximation & neither exhaustive nor complete.



The court as the whole is represented through the circle with the big 1 beside it (10).

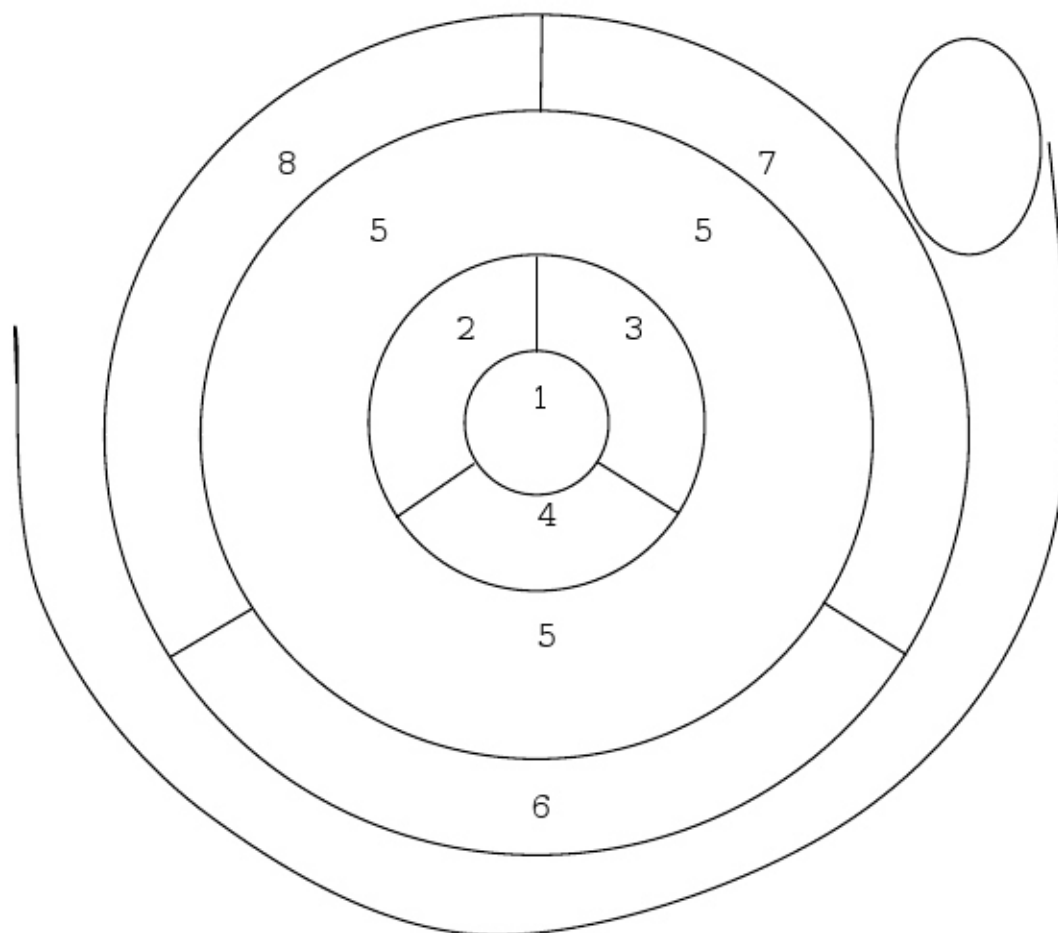
There are 4 doors to enter. Each student enters through one door or another. The teacher and the teachings are in the middle (5).

Entering through a specific door brings you in contact with one of the four personal sequences, depending on which door you enter (you might look at the door itself as a threshold 5).

Although the teachings are in the middle, 5 is also a floating centre is everywhere. The word as the link from everything to everything links us in small groups (of 5) with each other and with the whole of the court. We teach each other and are taught by the ever-present teachings. In a way this is represented through all the 5's in the big 0.

We bring our personal issues (1-2-3-4) to the court and mediated through teacher/teachings/word (5) there is the possibility to meet the impersonal/collective numbers and their guidance (6-7-8-9).

This is especially illustrated through the second diagram below.



With groups of more than five participants, the talks in the group might have the tendency to become abstract, impersonal and spaced-out. There might be the danger to become too dispersed & miss the point. (Maybe you yourself went through the process of a bigger discussion group & made the experience how difficult it is to come to a conclusion, a consensus or a meaningful result beneath “at least we talked about it...and I expressed what I had to express (or not...)...did you find out what we’ve been talking about all this time?...”) ”

Through the community of the court and mediated through the teacher/teaching/ word we can bridge the personal and meet the impersonal. Touched by the kiss of grace (6), looking through the eyes of mercy and forgiveness (7), tasting the salty tears of compassion and finding in our own powerlessness the roots of empowered self (8) we might arrive at peace (9) & so possibly bring some personal aspects of ourselves to completion.

Number 9 on the periphery is the numbers, the mysterious given magic in which the court is held, while also the same penetrates every aspect of the court from the inside, radiating from the one. 1 is also your soul coming alone with its personal decorations and issues, experiencing possibilities of community and the common solitude in everybody. Then there is the process of time (2) and moving through space (3) held with, in and through the community (4), meeting the teachings (5) and through that the impersonal/collective (6789).

Here is an example of identifying the sequences once you go through a door.

1-2-3-4: This door starts with a kind magical touch of the master (the numbers). It can feel like an initiation, or you just act on an impulse. Then from this mysterious beginning there follows the process through time and space. The need to belong arises followed by the search for one’s place in the community. But the second step can be disappointment and rejection, followed by reaction such as anger. Once you play out and exhaust the victim story you can awaken to the true sense of community. And now feeling deeply touched and conscious you will be inspired to live by the attitude of gratitude and service.

2-4-1-3: Though this door you enter in a state of need and will go on a journey that ends with a new form and structure of your life. There is the challenge to let your complaining go and to die into consciousness. This brings a more neutral awareness of "I exist" and the simple affirmation of soul. Ending in the 3/7 also implies certificate and career. But only after passing the second stage of devotion, or commitment, and the third step of humility: *Dustify and there's no need to justify anymore.*

3-1-4-2: The student enters in to the space with some (illusion of) knowledge (including the illusion of being right or wrong). This leads to comparing and judging the teachings before really experiencing them. The belief of knowing will be tested on the groundless ground. This can result in a sense of feeling humiliated or one accepts to lay down what is known to be ready to discover the new. It is a matter of being too clever for oneself. Yet a return to simplicity can create an awakening touch which matures to a rediscovery of innocence, and inspires loyalty.

The student on this sequence will often be the one that starts with the greatest resistance. However this journey can conclude with the student sharing and protecting the delivery the teaching in the purest manner.

4-3-2-1: Uncertain. Starts out of romance and/or inspired; touched by a heart-song. Possibly already had some kind of awakening, but might be lost; without reference. Hence on this journey the student searches for a form of expression of their intuitive knowing that is already present. This is followed by the challenge of loyalty and right use of passion. Finally the student finds their own unique expression and mastery in the humility that crystallizes their spirit.

Some interesting questions to consider for oneself might be:

- Through which door did I enter when I first came to the court
- Which door do I avoid entering and or how do I enter through different doors while engaging in my process
- Is there is a predominant door, and subsequent sequence, through which I tend to enter again and again
- What possibility does the entering through a specific door provide for my future
- Who will I be when I'm ready to arrive in the middle of the court and all the people entering direct towards me (i.e. I by myself become a door.)
- Am I aware of 'jumping' from one sequence to another and never staying on one path long enough to complete a sequence?

APPENDIX IV

Someone asked – ‘what is needed to be a Karam Kriya trainer?’

- A relationship with Numbers. Precision in association of qualities and terms with the numbers.
- Demonstrate empathy and not fall into sympathy or antipathy.
- An explicit code of ethics.
- Demonstrate a set of skills.
- a presence that makes a difference; usually accompanied by clarity.
- Establishing your own relation to the teachings without modifying out of its true alignment.
- Express this also through written statement – to become your word.

A Karam Kriya Trainer is:

* always ready to learn on their feet and adapt, a real listener. (it is surprising how little people really listen, how much they censor and ignore, and how much they modify what they hear and what they then construct with the little they hear)

To address this one must learn 'conversational capability'; the ability to tune into new language and meet it; the readiness to have conversations that many others would avoid, that might turn ones stomach, touch ones own fears, etc.

* without illusions,

* fluid with the 'know-how of the no' - in action.

* maintaining an authentic and congruent presence.

* Constantly in reference to the virtues of the numbers as an unquestionable guideline for life, exemplified in the lives of the guru's and defined in the Mul Mantra. This means really bow to this for the rest of one's life.

* Constantly committed to stop assuming, stop all self importance, self obsession, self indulgence. forgive all once and for all.

* Balanced, and actively re-balancing in many ways.

The challenge for the trainer is to stay in the middle, not getting into mind games that perpetuate parent/child dynamics nor engage in or even risk the games that could come from assuming the role of master. Staying in the middle as perpetual teacher and student, present for human community and asking others to do the same.