

Group Meeting with Master Kumar

07 July 2013, Hergiswil, Switzerland

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Hearty fraternal greetings and good wishes to all the brothers and sisters who are gathered here this morning. (: presenting new persons)

This is a gathering to be together, we as individual consciousness to be as group consciousness, to commune with the mind. The mind is a faculty to know; it also has a higher faculty, to synthesise, to commune, to experience expanded consciousness.

When we live our individual life, unconsciously we build around us and we are the centre of our activity. Each one as he or she lives it becomes an activity around him or her and he / she becomes the centre. When two persons live together they find a common centre between them. Only then it is possible for two persons to live together. We can't live in our own centre and live together. That is how we find from the centre within ourselves to a common centre. When three meet we all try to meet in those areas where we agree and be common. When there is something in agreement and in common, communication can happen.

Communication is communication of light, because every communication is through thought, and thought is fire. So there would be an exchange of fire and a communion of fire. There would be an expansion of the field of activity when two persons meet, because each works for the other, and when there are more than two there is still further expansion of consciousness.

If in normal routine our sister Sabine lives here, she lives quietly in the house, she has her routine, taking care from morning to evening, taking care of activities. This is only related to herself, and all what is in relation to her. On a Sunday like this she relaxes and tries to go to the lake, but this Sunday is different for her.

Likewise this Sunday is different for all of us. We have travelled from our house in the morning to be here. It is not a routine activity as we do on a Sunday morning. Why? When we think of meeting, each one of us offers some of his activity to be together with the others. What we normally do, from that we have conceded in favour to meet here, to meet the human consciousness. Instead of living for oneself it is living together in consciousness. All have come out of our routine self-centred activity. We have come out of it to be in an activity where the centre is not anymore within oneself; it is in all of us together. We create a centre between the 15 of us through a common activity for a while. When we do that there is a group centre that forms. From being self-centred to group-centred there is a release of energy; from that which is self-circumscribed to the unwinding to the centre, from the self-circumscription. This unwinding of consciousness is already a release.

For days we live within ourselves. To go in such a living where we live for others, this kind of living in a group once in a week or in a month causes a movement which is contrary to the movement we conduct during the week. A work that we do for ourselves is self-winding, self-centring. Once in a while we unwind this movement of consciousness. This contrary movement of consciousness enables us to unfold our consciousness.

A plant - when it gives birth to a flower it is a different activity for the plant. It grows and grows for itself, but suddenly, after a point, there it gives birth to the blossom of a flower. Such an unfoldment is a relation to the surrounding. The natural fragrance hidden in the plant is given out to the surrounding.

Meeting in groups enables individual consciousness to grow and unfold, and eventually through such an unfoldment it causes fragrance to the surroundings. The fragrance is through the acts of cooperation that we express in such a group activity.

Each one of us has cooperated to be like this before. Those who are at home here have prepared something and those who have come have prepared early to come here.

In that process the centre is shifting from them to a common centre. There may be many social groups that may also do a common activity on Sunday – cultural, social, political

groups or clubs. But the difference is, when we try to group for wisdom, to live in wisdom, it makes a total difference. For the social, cultural and political groups, the thought plane is mental and intellectual. In a group that deliberates upon wisdom it is not only mental and intellectual, but also buddhic, meaning supra-mental, where there is a possibility for communion in consciousness.

When there is such a communion in consciousness every person sees a different release from oneself. And that enables them to re-join again at another group activity. A group activity should necessarily be an effort to rise beyond mind into that plane where we can experience a little unknown, something which is unknown that far. From known to unknown. That unknown is unlimited. From the limited thought activity to something that is unlimited, the consciousness opens to different possibilities.

Therefore there is a prayer or a meditation and also a talk and dialogue, not only a monologue by which we try to know something relating to us as humans. To know that part of us which is not yet totally known. It is not to dwell in the known part. To dwell in the known part is to dwell in one's own. We try to live in the unknown, so that the unknown opens the known consciousness into the unknown. This effort is important. What we know is one thing; the very effort to open to the unknown helps us to help to know something more about us than what we know already.

It is unknown to us how we pulsate. We pulsate, and on the basis of that pulsation there is respiration. But why does it pulsate? What is the intelligence that pulsates in us and how is it that it pulsates even in sleep? What is that intelligence that lives in us and works? We accept that we pulsate, but we don't know the How of it, what it is. But it is in us, without which there is nothing, there is no beingness.

To ponder over such a thing is a means to enter into the unknown part of our own being. We all know that we get thoughts. We keep on getting thoughts; some translate into speech and action. But why should thoughts come incessantly? And why are they coming? What is the basis for the thoughts to come? We are crowded by so many thoughts. There is a faculty of perception. From the surroundings we can perceive, conceptualise, but how is it happening? We are perceiving, but there is a mechanism in us that is continuously conceiving concepts. Living in concepts is again mental. Concept is the third stage. Before it becomes a concrete concept it exists as a conception. We make it a concept. A group becomes a concept when we are regularly doing it. But the process of conceiving does not happen; it won't be a living group. If we live in concepts it is like living with death. To be able to conceptualise and live with the thought and action, to conceive there is a subtle kind of perception. The conceiving is the crown of our activity. When we appropriately receive and see that conception when it develops into a thought, a concept for action and speech - during wakeful hours it is a regular process.

Pulsation is as long as we exist, not only in the wakeful state, but also in sleep. When we are wakeful there is the process of conceptualising. And there is a third activity which is known and yet unknown - that we wake up. From where are we waking, into what are we sleeping? We all know by inference that we do exist in sleep hours. Where did we go when we went into sleep? Wherefrom have we come here when we woke up? It is a daily activity.

This triple activity of awakening and sleep, and while awakening the activity of conceptualizing, and the third activity of pulsating. These three are the higher dimensions in relation to our being. Without them we cannot say we have known ourselves. Knowing ourselves is not knowing our name and gender or the activity we do in the world. By knowing that we haven't known completely ourselves. To know the unknown side of man is a great engagement. It is a substance movie, like a detective movie. The mind is always very inquisitive. Its purpose is always to know something which is not yet there. We apply that mind to know what is beyond that hill, where is the source of the lake? This inquisitiveness is there with the mind, and to know what is happening in the world we go to the TV, computer, Ipad. It is a natural quality of the mind. It wants. It is not content in what it knows already but what is unknown.

In the world there are so many unknown things. There are so many unknown things in one's own being. Be inquisitive to know. We know many things about ourselves. I only mentioned three, there are so many others. There are 7 planetary principles, and the 12 solar qualities

in us, the 5 elements in us, there are cosmic intelligences in us, like cosmic fire, cosmic air, everything that is in the cosmos is in man. That is why it is said that man is a micro-unit. Each one of us can find this within oneself and concurrently within others. Those who have known themselves gave certain guidelines. It is them whom we call the Masters of Wisdom or the teachers of wisdom. They experimented within themselves and found most of the things in common. What one found the others confirmed it. After thousands of experiments with themselves and having collaborated with their findings and gave out what it is in man, what is man constituted of. They found guidelines to know the inside story related to us. Engaging in such a field of unknown knowledge relating to man, our awareness, our consciousness is exposed to some new dimensions of wisdom. That enables, and it relates to each one of us without exception. The agenda is common to all. Therefore there would be a communion of consciousness to know together. To know together is an age-old concept. It is a most ancient concept to know together. Because in every adventure togetherness is essential. An adventure by a team is helpful; every member is helpful for each other. Knowing oneself is the biggest of the adventures. To be together to do it is given as a central agreement. In that context group formation and group study and group meditation has come to be. Group-sharing, sharing food, also forms part of the activity. That is what is contemplated even today in this group life. It so happened that I am here and I thought that we meet and relate and try to know. That is why we are here. So we have some good dialogue, we can now have a dialogue.

Q: Can you tell me about the female hierarchy?

A: It is generally believed through the way the scriptures are written that God is male. It is ignorant. What we call God is a cosmic male-female energy. It is existence and awareness together. We all exist, this we cannot deny. None of us can deny our existence. This existence is called absolute God. Then there is an awakening from existence. Just as we awaken from sleep the existence transforms into awareness. When there is awareness there is activity. When there is no awareness there is no activity. It is true with us and the universe. From a state of pure existence periodically there is an awakening. Just like our awakening is periodically. We are not in a wakened state all the time. The awakening withdraws into its source, where we are not conscious of our existence. In sleep we are not conscious but we know that we exist. From that existence there is an awakening for some hours and go back. This awakening has a periodical activity of existence. It can be seen in us, likewise in the universe. There is an emergence, an awakening, and on that awakening there is activity. Without existence there is no awakening. Awakening is only when there is existence, and the awakening is seen as the light of the existence. Existence transforms into awareness. When we are awakened it is existence and we awaken. Awakening is the second state, it has existence within oneself, that is called the double, male-female. Since awakening is based upon existence, existence is called male and awareness is called female. So all activity is female. As we awaken in the morning we cannot but get into activity. That is the beauty of awakening. Awakening is said to be ever-moving. It is like a flow, a water flow, there is a current. Awakening is an ever-moving activity. Existence is a stable state. That eternally stable existence, the music and the dance is of that awakening. Awareness is said to be female and existence is male. Without awakening it is the absolute god. When there is awakening, it is the God in creation, that is male-female. Therefore one should not refer to God as he. It is not he not she, it is both.

The very basis of creation is male-female. Male means, the support and female means the activity. One is like proton, the other like electron. The activity of electron we now know very well. Likewise the female energy is very active. Each one of us is male-female. Our activity can be different. Some are slow; some are fast, in some activity flows very even. The activity is seen as a triple activity. Very fast or very slow, and normal. Abnormal, subnormal and normal, triple activity. All that we speak in creation about activity we speak of female activity. In every state male is along with female. Male continues to be the basis of female activity. When we say I AM, that I AM is the basis for all activity. We are inseparable from our activity. Even if we are in our states of meditation there is the activity of pulsation. It can be subtle or

subtlest, but it is still active. First we have to understand male-female are inseparable on all stages of creation. It is this female energy that builds planes, different planes of awareness. There is a physical plane of awareness, emotional plane, buddhic, mental, fourth buddhic plane, the fifth a joyful plane and the 6th consciousness or self-experience. The 7th, the awareness, the awareness relating to the universe. Awareness is universal and individual, and individual awareness as bliss, its comprehension, mental conceptions, emotions experiences, then the physical experiences. Like this the hierarchy is built by nature, a female hierarchy. It is said to be a hierarchy of 8, 3 qualities and 5 elements. Awareness is differentiated in 3 qualities and 5 elements. It is there in itself, as will, as love-knowledge, and intelligent activity, and the 5th element we call the sky, then the 4th element air, the 3rd fire, the 2nd water and the 1st element matter.

There are 5 elements and 3 qualities. Into 8 grades, the awareness which is ninth grades itself. That is why the number of awareness is given as number 9. The number 9 is based on existence that is number 10. 10 is existence, 9 awareness, and 9 details into 8 grades. And the 8 grades are 3 qualities and 5 elements. The 3 qualities along with the 5 elements, it makes so many permutations and combinations. That is how the nature, the awareness weaves the nature. All the networking is made by awareness. The planetary, solar, cosmic systems, it is all the activity of the awareness it is called the World Mother. This awareness is also called the universal light in the scriptures. It is not light as we know, it is light of comprehension. Light of comprehension exists with us even when we are in the dark night. The light we see cannot be there in the night, but the light of comprehension is always there unless we sleep. Therefore it is this light of comprehension that is referred to as awareness, it is also said consciousness. Only when we awaken we know that we exist. In sleep we exist but we don't know that we exist. The very knowledge of our existence happens when we are awake. That is why it is on the basis of this consciousness that we know everything.

The female hierarchy consists of 8 gradations on the basis of the 9th. There are many names in the scripture. What is important you know by the numbers. The number 9 is universal light and consciousness. You can give that number also the colour also of deep blue. Then we have the will. We give number 8 to it, the colour can be red. Then we have the knowledge, as number 7. You can give the colour sky-blue, not deep-blue. Then we have number 6. It is intelligent activity. Intelligent activity is buddhic activity, it is golden yellow. Number 5 is the sky. It has no colour, it is completely transparent. According to the angle we see the colour in the sky. Therefore it is called translucent, that is how our mind is. Mind, if it is coloured is different. When mind is neutral it sees how it is. When it is coloured it sees what it wants to see. What we want to see is different from what it is. Looking at someone we say, ah, you are beautiful. Is the person beautiful or is the dress beautiful. People see the dress and say, it is very beautiful, they haven't see the person, they have seen the dress. The person cannot be seen unless one has a translucent mind. It is like a mirror. On mirror the other person is reflected. Only those who have such a clean mind can feel the person. Others feel other things but not the person. Therefore we say the sky is translucent. The colour of air, what colour we can give? The scriptures gave orange colour. Air is seen an aspect of will. Air is also seen in scriptures as the product of Rudras, a lighter version of red is orange. And water, what colour we can give? We cannot really give a colour, but the scriptures give, when the waters are very tender, they give the colour of rose. And the matter is given of brown or of green.

The female hierarchy is a gradation of nature. It is ruled over by awareness, and in the scriptures there are all the names, but they only will confuse you. For example the universal mother is called Gayatri. Number 9 is given many names, Lalitha, Aditi, but the best thing to say is the World Mother. The World mother is the best, in Sanskrit it is Jagad Mata, the World Mother, she has 8 gradations of herself, together it is 9, therefore the key for nature is number 9. Also in us all these layers exist. The matter, the water, the fire and air, then there is the 5th element, akasha, in the cave of our heart, it conducts sound. Then there is the 6th aspect of intelligent activity, the 7th of knowledge, the 8th of will and the very awareness, on the basis of which we conduct our activity, is number 9. And verily we are number 10. That is how the 10fold aspect of creation is given in all scriptures. In every theology you find the 10. The number 10 is said to be the number of God, it is also symbolically the number 1 with the

0, as the symbol of creation, and to know of each one of them is a life-long engagement by itself. The universal consciousness, how it is, how it forms the basis of all activity. Relating to that is relating to the World Mother. Then the Will of the Divine, it is a huge aspect that is functioning in relation to our own will. Then the knowledge aspect, the activity aspect. The aspect of the 5th ether, of air, fire water matter. The whole 9 gradations constitute the very scope of knowledge. We can know 8 of them you being the 9 and 10. As a conscious entity we are 9 and 10. We can know all the 8 gradations, will, love, how to act, the five gradations and their properties and the presiding intelligences that constitute the scope of the one female we call the Mother. That is what in brief is the hierarchy of the Female.

Q: Can you tell me about cosmic violet vibration?

A: The world as we see is preceded by the colour of violet. Things from higher circles first come into violet and then to the physical plane. Therefore as I said about the colour all that is from most high circles, the Plan of action descends through the cosmic violet colour, and from the violet the Plan happens on the physical plane. This violet is what today is said to be the plane which is proximate to the mundane plane. It is called the super-mundane plane. From that super-mundane to the mundane the activity goes. To bring the Plan up to violet is like bringing the Plan up to our doorstep; the next step is that this plan enters into our house. This cosmic violet vibration enables the Plan to come most proximate to our physical plane and make it available at the very doorstep of the mundane plane. If we, the humanity, open to the super-mundane, we will be able to experience this vibration and that would lead us to conduct activity in accordance with the plan. Cosmic violet vibration is a vibration that has enabled the descent of the Plan to the physical; it is around it, our orientation to it enables the related perception. That perception enables us to attune with the plan. That cosmic violet vibration is the vibration with which the hierarchy is deeply engaged with. Not only the 7th ray master, all the Hierarchy. Because the work of Hierarchy is to bring down the plan from the supermundane to the mundane. The humanity can come into contact it through alignment. To get used to violet is what we call is to be oriented to it. This violet can be easily experienced during the twilight hours of the day. There is the meeting of light and darkness. The transformation from light to darkness and from darkness to light around us, then there are moments where you can perceive the violet. The beauty of violet it exists within the interlude of night and day. Night is the unseen and unknown. The day is the seen and known. The seen and known meet the unseen and unknown. That meeting ground is violet. Therefore as we wake up and get into sleep there are moments where we can experience violet. It can be a day and night to our vision. Also in us we have a night and a day. Our awakening from sleep is the dawn for us and our slipping into sleep is the dusk for us. In those moments we also can experience violet. Likewise in meditation, we can experience violet when we are transcending from known to unknown. That means from our mental plane to buddhic plane, in the transition we can experience violet. That is why the interludes are considered very important. We can experience violet in the interludes of breathing also, where inhalation transforms into exhalation and exhalation into inhalation. In that state we can experience violet. Thus from one state of existence to the other violet exists. That violet is in 3 planes, cosmic, solar and planetary. Relating to that enables us to attune to the higher planes. It is the cosmic violet vibration; it is also abbreviated as CVV.

3. In the Mandra Scripture it says: Bhagavad Gita 8 Chap. 10-14 strophe constitute the key to that chapter, it is finding the beness in each one of us, which is infinite and eternal, the basis, the 10th one. It is called our existence. How to reach our existence which is eternal. Ideation is to feel that all the 9 gradations are built on it. The awareness is a sprout out of it and further brings out further awareness. We are a being; this being has awareness as 1st step, that awareness details into knowledge, will and activity and details into the 5 elements and 3 qualities. The 8fold nature is based on the 9th nature, which is our consciousness. When we say our consciousness it means we are there even before we are there. I AM, then my consciousness. My consciousness develops will, knowledge and consciousness and related to the 10th one, the 10th one has lost itself in the 9 planes. He forgets his original seed; he is the basis for all that comes. Without him there is no awareness, but we step

down from our awareness into will, knowledge, activity, our mind and we relate to the 5 elements and relate only as mind. Instead of being at 10 we are only at 5. Instead of being the 10th one we are the 5th one, but the 5th one is originally the 10th one. That is why it is said that 10 is the father, 5 is the son. In Astrology also we speak of the 5th house as the son and the 10th house as the father. Mostly humans are settled in the mind. When they are settled in buddhi they are already in the field of light. When they settle higher, they are called masters, if they settle as 10th it is called the fulfilled state. That is what we call the state of Brahman, the absolute God. Since we settle only at far lower states of our own being there are ways and means given to reinstall in the original being. For that in 8th Chapter Lord Krishna gives the sound OM as a means. That we utter OM and listen to it. As much as we utter so much we listen to it. When you listen you find the vibration of the sound moving upwards. Beyond the throat into the channel to the brow centre and then goes further up. Trace the sound of OM to its vocal conclusion. When the vocal concludes, if you trace it, you would also listen to the sound which is beyond vocal. The vibration continues and the sound of vibration continues. There is no more vocal sound. That is what is called in scriptures as Nada. It is unuttered sound. It is the Anahata sound. That is the sound you have to associate to to move forward. It is a practice. OOOOMMMMM. When you do like that the awareness with the help of the sound, the sound as a thread keeps on moving and even as it moves further you move further and even as it ends you go on and come to the Sahasrara. Each time you utter the sound and then you realise yourself as a pulsating being of light beyond the body. You are not just the body, and you are not just confined to the body. This body would be realised a dwelling house. You can stay in it and if you wish you can move out of it. When we know that we stay in it and that it is not our eternal abode, even when this falls, we know that we continue to live. If our house falls we don't fall to be. For that practice is given in this strophe. The name of this chapter is Akshara, meaning indestructible yoga, uniting with the indestructible part of your being, contrary to your associating and limiting yourself to the destructible part of you. There is an immutable, eternal part of us in us. That exists for eternity, the 10th one. Through OM you pass through all the layers of nature and stand out as I AM. That is being given as a practice here. Find Me in devotion – devotion to the sound in you. The sound OM is uttered in us even without our uttering. Within there is uttering of OM as an eternal happening. To children we say, close your eyes and ears, you find the sound within. That is how we say to the children. If you don't find a sound within you would depart soon. But to advanced students we say, listen to the sound in your heart. The heart sings a song of centripetal and centrifugal activity, it brings out the sound. Respiration also has the double sound. When you inhale you can listen to the sound SOOO and when you exhale you listen to the sound of HAMMM. Exhalation is a humming sound. You can listen when you inhale and exhale SO-SHAM. In that SOHAM sound the respiration sings that sound. For respiration pulsation is the basis. When you get to pulsation, it is also a double activity, it is centripetal and centrifugal, it makes the same sound, it is an eternal sound. That pulsation which takes to the sound of SOHAM is based on a sound within us. It is a sound happening in the sushumna in us. That sound is OM. OM transforms into SOHAM. Krishna speaks of relating to the sound of sushumna. To know, to relate to the sound of sushumna you have to go deep into your pulsating principle. That is why devotion is needed. You should be devoted to your respiration and move along with respiration, regularly, meet pulsation and then go through the pulsation. Then you find the very basis in your sushumna. So he says, find me in devotion. ME is, the I AM in each one of us. You can recollect ME in your mind even at the time of your departure. To stand in consciousness even when we depart from the body is the message he gives. The method to leave the body is as follows. Departing does not mean dying. You can come out of the house and come back to the house. That is why it becomes easy to depart at the hour of death. The message he gives, neutralise the pulsation of your vital principle. It is a huge practice. I will quickly explain.

When you make 3 deep inhalations and exhalations you don't need to breathe for a while again. We don't breathe in as much as we can. When we breathe adequately three times we don't feel like breathing for a while. In that interlude we can feel the resonance of pulsation. Feel to be with the pulsation for a while. When you feel again the need to breathe, then again breathe 3 times, then you give an interlude, in that pause you can perceive the pulsation.

Likewise after 3 times 3 breathings you can stabilise your associations with the breathing. As you do this practice the association with this practice increases. That is how the awareness which is in mind gets associated with the pulsating principle. When you are deeply associated with the pulsation then your respiration gets back into the background. You are more with the pulsation than with respiration. When you are engaged with pulsation which leads you to the deeper side of pulsation called subtle pulsation. So you are withdrawn into yourself. That is called neutralisation of pulsation. You go into the very basis of your pulsation. There is another pulsating principle which leads you upwards. Inhalation and exhalation are 2 pulsations. When they are neutralised you are in an equalised state called samana. From that point there is another pulsation that pulls you up, directly to the brow centre. That is described here in Bhagavad Gita. Neutralise the pulsation of your vital principle thereby drawing you up to the centre of your eyebrow, then you meet the divine Person in you. Not that the divine Person is you only. In higher planes we are divine. When we step out into mental we become man, when we step down further into emotional and physical planes we become beasts. There is a beastly, a human and a divine part in us. When the awareness goes up to the brow centre you find the divine man in you. That is higher than to be in the mental. Reaching there, with the help of OM you can go further.

I will give you more about the symbol of the indestructible. The symbol of the indestructible is OM. It is the letter beyond letters. By wisdom they mean the import of this letter. The essence of wisdom. The Vedas are the essence of this letter, it is the content of this letter. The seers utter it as the activity of their lives. They enter and live in it; that is the importance of this strophe 11. To utter it out as a letter of your self, from your body, you have to withdraw the activity of all the orifices of your body, bring the mind to the heart and think in the heart, fulfil the life impulse to the head, tranquilising the pulsations and think yourself as OM. Know the OM as I AM. The one who lives in the body like this can travel into the higher planes of consciousness. This is the meditation of OM. The one who reaches the I AM in that manner is a yogi forever. By reading that we don't understand anything. What is important, we have to work with it. The outer man we are has to necessarily associate with the inner side of man. The inner and the outer is bridged by the life principle. The inner pulsates and the outer pulsates. The inner and the outer man meet in the heart. The inner man is the divine man. The outer man is the vehicle to conduct in the world. The process suggested here is, you turn inward. It is easy to turn inward to respiration, with every inhalation you touch the heart, with every exhalation you go out (from the solar plexus?) and reach the heart. Make a deep, uniform, long breathing, after 3 breathings you don't need to breathe for a while, then you touch pulsation. Touching the pulsation should be a practice. When you regularly do it the period will be greater, when the consciousness is longer with the pulsation slowly the magnetic impact of the pulsation draws you inside your being. Then the same pulsation leads you vertically. To help vertical movement you utter forth OM and feel as you make the utterance that you are moving along with the sound and then move even while the vocal sound is concluded. With the sound of vibration, then move further. When this is regularly practiced you first land into a field of light and later find yourself coming out of the body as an awareness. That is how by associations with OM you would be able to move out from your body and later each one of us realises ourselves as OM itself, meaning a pulsating light. A pulsating light is engaged in OM. The practice related to it can be accomplished in a matter of 5 to 7 years. It is recommended that we do it 2 or 3 times daily, depending upon our ability to associate to our pulsating principle and staying with it for a longer duration. Firstly we move to the inner side of our being. Once you reach the inner side, then the sound helps you to go up. OM just uttering it doesn't help to go up. You have to go to the escalator and then with the help of OM you go up. The horizontal activity in us should reach the vertical activity in us. When you are with pulsation you are with the lift, when you are with the lift, it lifts you up. The key for the lift to move up is OM. That is the practice which can be accomplished in 5 to 7 years. Many times in seminars I great details I have been speaking about it. It has been asked again by a young lady called Elif, I have at least spoken on it about 50 times. Any questions related to it?

Q: The point of pulsation in the interlude we first listen to the heart beat?

A: Yes, it is not the physical heart, but the heart as a functional principle there is the physical organ and then principle. Because of the principle the physical organ is functioning. When you do listen to the resonance you feel it in the centre, not on the left side. It is different, bring it to the centre. It is vibrating there; you will see the vibration in the whole body. We perceive it in the entire body. Be in association with it. Even when you do that, already you are more with it than with anything outside. That is the entry door into the magnetic field of the heart. When you are regularly there you are drawn in. When you are inside you are more drawn inside and there is no outside.

As many of you know there are 5 pulsation, inhalation, exhalation, these are known to all, when they are neutralised in the heart and when you are engaged with pulsation it is called the neutral pulsation, it is between inhalation and exhalation. It is also neutral between outer and inner. At that point you are there with the neutral principle, the 3rd principle. The neutral has a connection with the 4th principle, it is the upward surge. It is called Udhana. Inhalation is prana, exhalation is apana, neutralisation is samana, upwards surge is udhana, it leads you up, if you associate with OM it helps to support. It leads you to the eyebrow, there is the 5th pulsation, it is called Vyana, meaning all-permeating pulsation. When Udhana links with Vyana, you can move out of the body. That is the practice given here. The first step is relating; that is the practice here.

The breathing can be also done with adult children?

Yes, it would be very useful for them; they connect with the divine part of them.

Q: When I meditate and am in my peace and breathing and see colours

A: It is good to see colours, which colours you see normally

Earlier it is dark blue, now it is more violet

Be with it for long duration, it leads you further. The key of meditation is to do it as long as possible. Longer they are better it is.

Q: I have made an experience to heal a traumatic experience. I have seen a violet light that comes and goes and I have concentrated on my heart, the sun, and the violet was permeating the whole system, and it was very pleasant, relaxing and calming. And I realised that I can very quickly access this state. Can I also use it with people who have psychic illnesses? I have the impression that it can be given to them. OK?

A: Yes, you keep them in meditation and transfer the violet to them and ensure that the violet enters into them through your brow centre and then gets into the heart and transfers itself into their entire system. Ask them to participate in your meditation session. What you experience you can transpose to them and invite them to transmit it into their whole system. Then the disorder will slowly come into order. You can tell them to sit with an open mind. They can sit with an open mind to set their minds into order. As much as the orient, so much healing can happen.

Q: When I'm in nature and I feel the violence in nature, the cows without their horns, which is very painful for me, do I also have a possibility to be in light, not only to be in pain, but do something in practice.

A: If you find cows like that you can invoke much milk-white around the cows, that would harmonise the cows and you would also be harmonised and you would not have pain.

Q: In landscapes, when they are in disharmonic orders, is there anything to do?

A: You would have to do with green, but green is not easy, so do it with violet. How do you feel the disharmony with nature, for example?

Q: When the earth is being opened for tunnels or streets. I now, in earlier times the nature was asked if it is allowed to do some construction, the elemental beings were asked, today they just do; they don't care. This gives wounds, it is just torn up; this is what I feel.

A: You have to meditate, for example when a tunnel is made through the mountain, it is an offence for the mountain, but the mountain can bear it for humanity. All that is on the planet is willed to the humans, only it is needed to be grateful, to be thankful. To be thankful is the first

quality that is missing in this doing, but that can be arranged. Those who are in these fields can be asked to do a prayer before doing it. Any time you tackle nature, express your gratefulness for the cooperation. Even the flow of the river we arrest. The rivers on the planet are like the arteries of our body. We make dams and give a different direction of the flow, for the benefit of the beings on the planet. The plants and mountains are very impersonal, but it is good for humanity to express their gratefulness. For those who do a tunnel you might write a letter to do a prayer before doing it. Such things will be listened to. Mostly they don't do because they are unawareness. No one would instinctively feel anti-nature. Man can be anti-religious, but not anti-nature, Nature they feel the benefit of it. Normally they respond well on it. In India wherever we do something we do a pooja, a worship. A specific worship is done in a larger scale when changing the ecological balance, even when we build a house we do.

KPK: Any questions, Christiane?

CH: I had a question this morning but it seems it is not yet ripe enough.

Q: Can you say more about the 7th ray activity?

A: The 7th ray activity is an activity to bring order into humanity. Humanity somehow is always in disorder, it is a great activity which brings self-rule. I rule myself, I don't give others occasion to tell me what I have to do. We don't give chance to others how we should be on the planet. This is called self-rule. A self-ruled one does not require a ruler. They don't require to be governed by anyone. Even Nature cooperates with self-governed persons. To rule others is not seen as a very divine activity. It is like ruling a group of animals that are together. A group of sheep or cows or other animals require a leader, man himself doesn't require a leader. It is the high quality that he governs all that is with him. He governs his mind, his senses and body and keeps the whole system in order. He governs his speech, his thoughts, his movements. He governs will, knowledge and intelligent action. Thus he is the king of his life. The 7th ray is called sva-raj in Sanskrit, meaning self-ruled. A master of wisdom is working for it specifically. He was here for many centuries and for the moment he is on the American continent; he is called Master Rakoczy or Count Saint Germain. The number is 7, the colour is violet. He enables all to govern themselves, and the method he follows is a ritual. There is a ritual on the planet, moon, planets, they move around sun in a rhythm. Anything rhythmic done over long years is a ritual. Such a ritual brings forth energies normally dormant in oneself. Rhythm enables an arrangement in oneself, so that he gains magnetism and radiation. Disorder disappears and order comes forth, thereby man is able to better function and benefit in a large number of beings. Such a one through appropriate governance builds life and also builds life in his surroundings. He works for the upliftment of fellow humans and the well-being of the animals, and also the surroundings improvement. His work is eternal building order with things. He works with himself and with the surroundings building up energy. That is why he is called a mason. Masonry is the name given to the activity of 7th ray. Masonry is an activity of constructive building. So those who are willing to build themselves in an orderly manner and contribute to building in the surrounding he gathers them and gives them certain ritual and rhythms. The basic quality needed is the inclination for self-governance, to be benevolent towards the surrounding life. Such ones he picks up and works with them and enables them to find liberation. Liberation from one's own personality is the first step. It is liberation from self-limitation. The next step is helping other people to liberate themselves, to give them the technique and also the social liberation.

In the South and North America continent the 7th ray master and energies brought liberty from colonisation. All liberty movements conducted in the South and North America were conducted under the guidance of the 7th ray Master. St. Martin in the southern part of South America, San (?) Pedro, Washington in North America are all freemasons of a very high degree, they all were guided by the 7th ray Master to find a fresh degree of self-governance. It is not by chance that the statue of freedom is in America, it is the spirit from the 7th ray: "I stand out from my own and hold the light for the others." It is emerging from the spirit of the 7th ray. The symbol of the 7th ray is the eagle. The eagle represents, it prefers to dwell in the high sky but at the same time it can see even the smallest happening on the surface. While

its awareness is all-permeating in the head and above, it does not stand disconnected from the events of earth, and its wings are very large, spreading from east to the west. That is how an eagle is described. That is the symbol of the 7th ray.

Before the French revolution the Master was living for many centuries in Europe, but from the French revolution's time the dukes and kings got fear, he prophesised that they will fall, for 100 years, if they don't listen. And they did not listen. At the time of revolution he went to South America and North America. The ashram of the Master is very etheric, but he has several places in north and South America but the activity is global. He would like to transform beings into masons and have large groups of good will throughout the planet. He enables the members to gain access to the supermundane world. That depends upon the rhythm the members adapt to and the service they render to the surroundings. A mason is expected to be a lighted pole, which gives light to the surroundings. Light is light of comprehensions to uplift the humans into better states of understanding and better forms of action. A true mason is relentlessly working for anything and everything in the surroundings. Wherever he is, when he is in Spain, he does it, when he is in a plane, he does it. He transfers light and acts in light. There are so many disciples of the master functioning on the whole earth. Friday night is very important to walk into the energy of the violet flame. Every Friday the Master meets and gives presence to the groups who gather and follow a code of conduct given by the Master.

Thank you. It is noon