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Interesting Questions during Reiki Seminars

Q. Can a bad aura suppress good aura?

Ans. There is truly nothing like a bad aura and a good aura. Some auras or rather their waves suit our waves and the some do not. We call them bad and good respectively. There is nothing like a suppression of the aura. It is more than mechanical phenomenon. The two auras if not compatible, may create a third set of wavelengths. These create a set of emotions and thoughts which may be disturbing. Like if everybody is happy in a group, suddenly a person who creates ruckus comes in the group and suddenly the whole environment changes. This is what happens many a times due to change of physical space or even a change of climate around.

Q. How action (kriya) is originated?

Ans: I think we have discussed this enough in the past many years. A wave of consciousness from, so many, gets connected to our frequency of Third Eye Chakra (where it is believed that we have an intellect located) which creates another wave which is called an Idea. This Idea wave descends to meet the wavelength called generally as a mind consciousness (supposedly located at our Throat Chakra) to create a Thought wave of much lower frequency. This leads to further descending in the next lower frequency band called as a Heart Consciousness to create Emotion or Bhava which when further goes to meet the almost gross level body frequency to create a Karma. When you are asking Kriya actually it means Activity and not action. I have explained above about the Action. I presume this is what you are actually looking for an answer. Kriya or Activity is an action without any emotions. It is purely a mechanical process without any feelings. ACTivity + IntentION is ACTION. Intention is nothing but Emotion or a feeling.

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We had a special seminar for children below 16 years in Nashik & Devrukh in the month of May. As an exercise we had given to children, we asked them to write a letter to the almighty. The letters they have written are something to be read to be believed. The same will be sent to you as a supplement to this issue which will be mailed separately to manage the size of the file. I am sure you will enjoy that. Appreciate the innocence, the essence of the pure thought and the influence of the environment on these children.



The Inattentive lay-disciples

***Natthi Raga samo aggi, natthi dosa samo gaho,
Natthi moha samam jalam natthi tanhasama nadi***
***(There is no fire like lust, no grip like hate, no net like delusion,
no river like craving)***
 Dhammapada 251)

On one occasion, five lay disciples were present while the Buddha was expounding the Dhamma at the Jetavana monastery. One of them was asleep while sitting, the second was scratching the earth with his fingers, the third was trying to shake a tree, the fourth was looking up at the sky. The fifth was the only one who was respectfully and attentively listening to the Buddha. Venerable Ananda, who saw the different kinds of behaviour of the five disciples commented, "Venerable Sir! While you were expounding the Dhamma only one out of those five people were listening attentively." Then Ananda described the different attitudes of the other four to the Buddha and asked why they were behaving thus.

The Buddha then explained that these people could not get rid of their old habits. In their past experiences, the first one was a snake. As a snake usually coils itself up and goes to sleep, so also this man had gone to sleep while listening to the Dhamma. The one who was scratching the earth with his hand had been a subterranean creature. The one who was shaking the tree had been a monkey. The one who was gazing up at the sky had been an astrologer and the one who was listening attentively to the Dhamma had been a learned Brahmin. The Buddha then said, "Ananda, you must remember that one must be attentive to be able to understand the Dhamma and that there are many people who cannot understand the Dhamma."

Ananda then asked, "Venerable Sir, what are the things that prevent people from being able to realize the Dhamma?" The Buddha replied, "Ananda, passion (raga), ill will (dosa) and ignorance (moha) are the three things that prevent people from realizing the Dhamma. There is no fire like the fire of lust. Passion burns always and without any break."

By effort,
by vigilance,
by restraint,
by control let the
wise man make for
himself an island
which the flood
cannot
overwhelm.

The Dhammapada

Vedic Mathematics Course at Devrukh Ashram..

May is the month of vacations to schools and other educational institutions in India. Guruji has been thinking of starting some activity for young children during this month for the past many years. Finally it worked during this year. Mrs Tejashree Somani, a senior Teacher in Mathematics at Bharatiya Vidya Bhavan's school in Baroda was interested in teaching Vedic Mathematics, a very powerful branch of Vedic Science to make the younger generation familiar with the ancient science which is possibly applicable even in today's world.

A course for 6 days was designed by Tejashree between 17th May and 22nd May this year and was conducted at Devrukh ashram. 23 children attended the course and took benefit of the ancient educational method. The enthusiasm of the participants was something to be seen to be believed. Tejashree has agreed to take such course at different levels in each of the summer vacations in the future too.

Besides this course for children, two Reiki Seminars specially designed for children between age group of 6 years to 12 years were organized, one each at Devrukh and Nashik respectively. Devrukh Reiki Children seminar was conducted by our senior Reiki Master **Mrs Sangeeta Kul-karni** on 4th and 5th May in which 24 young children participated. The second Reiki seminar at Nashik was conducted by our Reiki master **Mrs Seema Trivedi** on 29th and 30th May, which was attended by 14 children. Some more seminars are likely to be organized during the first fortnight of June 2010 at different centres.

As a part of our mission to spread the option of happy and healthy living amongst the youth segment, Guruji Ajit Telang took initiative and met the younger reiki sadhaks in the age group of 14 years to 24 years, in Baroda on 23rd and 24th May. Each of the students who wanted some counseling from Guruji defined their abilities and what they are good at. Guruji spent some time with the students and their parents to help them chart a career path for these children who are on the verge of making their choices of their careers soon. The ability / activity chart was drawn for each of the students. Guruji's message to these children was loud and clear : “ **Do not start from what you WANT to become, start from what you CAN become. Select your activities to suit your Abilities and not the other way to make your lives stress less. Allow your inner motivation to operate and not be driven by outer factors**”



Participants of the Course on Vedic Mathematics at Devrukh between 17th May and 22nd May 2010



" Everything that irritates us about others can lead us to an understanding of ourselves."

- Carl Jung

Know Thy Self...

Ashwini Telang

We usually hear that "The environment is nothing but the reflection of one's own self." This statement can be restated as "Every action has an equal & opposite reaction" since, both of these statements end with the different surface structure but share same deep structure. The whole meaning behind these 2 sentences is that whatever we do will any way reflect back to us.

So the understanding of the term "self" becomes all the more essentially important. In Sanskrit language the term "Jiva" has been used to refer "self."

The "self" includes a person's attitudes, feelings, perceptions and the values that s/he attaches to himself/ herself as an object. However, for a common person this would mean nothing but twist of words. In order to understand the above statement one needs to understand that self as both an object and subject - The self which experiences and the other self processes the experiences.

Many a times, while talking about the "self", we tend to use the terms like "I" & "Me". The term "I", represents the "Knower", the one who knows – an active observer. It is this "Knower" which processes our experiences. The term "Me" on the other hand, is the one who is being observed and is Known – the one who is in the process of experiencing & not outside it. But this knowledge is not sufficient enough & shall prove to be incomplete until we consider the self as multilayered.

In Taaittiriya Upanishad, it has been stated that the self (Jiva) is a multilayered entity. There are 5 layers of self which consists of 5 Sheaths (Koshas)



Know Thy Self...(Contd.)

Ashwini Telang

1. Material Sheath (Annamaya Kosh):

The physical body represents the Material Sheath. This sheath consists of the 5 organs of Perception as well as the 5 organs of action. Material Sheath is also known as the Food Sheath, since the physical structure arises out of food, exists in food & becomes the food for others after death.

2. Vital Air Sheath (Pranamaya Kosh):

Vital Air Sheath is also known as the Energy Sheath and is represented by Astral body. In order to maintain good health, there is a need for a proper flow of Energy. This sheath enables the energy centers (Chakras) and the energy channels (Nadis) to enhance the flow of energy. It is the bridge between the gross & subtle bodies as well as the other sheaths. This Sheath consists of 5 faculties:

- ◆ Prana,
- ◆ Udana,
- ◆ Apana,
- ◆ Vyana,
- ◆ Samana.

This sheath controls & regulates the food sheath.

3. Mental Sheath (Manomaya Kosh):

Mental Sheath is also known as Psycho emotional Sheath. It is the abode of all dominant emotions & thought patterns that comprise one's personality. It controls & regulates the food as well as energy sheaths. The strength or weakness of the psycho emotional sheath enables a person to be emotional/ unemotional; sensitive/ insensitive and so on. It is in this sheath that the thought gets converted to emotions.

4. Intellectual Sheath (Vigyanamaya Kosh):

The intellectual sheath controls mental sheath. Within this sheath, ideas are manifested into thoughts - wherein these thoughts if captured get converted into emotions through the medium of the mental sheath. It has the highest density & lowest frequency amongst all the sheaths.

5. Bliss Sheath (Anandamaya Kosh):

The Bliss Sheath is the innermost & subtlest of all the 5 sheaths which regulate the intellectual sheath. It consists of ideas before they manifest into thoughts and actions. This is nearest to the soul/ atman which mean that it is our basic character of true self.

We humans must come again to a moral comprehension of the earth and the air. We must live according to the principle of a land ethic. The alternative is that we shall not live at all.

N Scott Momaday (Kiowa)

Reiki Arogya Mandir in Business Expo at Midland Texas USA



Dear Guruji,

Here are some photos from Business Expo in my town, which I had spoken to you. I was pleasantly surprised at the change in paradigm in the process of healing. People are very open to try alternative methods very whole heartedly & eager to know what is available.

Nanda Ambore,
Reiki Arogya Mandir, Midland Texas, USA
May 17, 2010

Know Thy Self... (contd)

Ashwini Telang

This conceptualization of sheaths (koshas) maintains a hierarchy of factors beginning with the gross (Sthool) and progressing to subtle (Sukshma). Only if we can understand these sheaths & experience our true self one may be said to be self realized and those who have attended it and maintain this state of bliss can reach the ultimate goal of Self Actualization which the highest amongst the hierarchy of needs in Maslow's Theory.

Give Beggar a better life, not the alms.... The Reiki Way

This is a true story narrated by Mrs Pinaben from Rajkot:

In the second degree Reiki course Guruji always tells participants that never offer alms to the beggars, offer them Reiki instead. This is for the simple reason that in most of the metro cities there are gangs of criminals who use these poor beggars for begging and take away all their collections. So basically we are offering money to the criminals and not to the poor beggars. This in fact encourages begging even more. Secondly by offering 2 or 5 Rupees you are not going to improve the life of these beggars. But when you offer Reiki, may be his life situation may change and he/she may not have to beg again. That is the grace of Reiki and a true sadhak. I have been offering alms (money) to a particular old beggar outside a temple here in Rajkot for few years, every time I go to temple. Once I did my 2nd degree Reiki, I realized that possibly I can try the option Guruji suggested. I did not offer any money to that beggar, even to his surprise. I offered Reiki to him instead. It lasted for about 3 to 4 days. At one point of time, I started feeling little guilty about that. Thereafter suddenly the beggar was missing for few days, which made me feel even more guilty. But when he came and I saw him standing away from where the beggars sit, I enquired with him what is the matter. He smiled and said that he does not have to beg any longer now. His Son (grown up one) who had run away from home, had come back to house and over and above the old man had got a job of a priest in a nearby Temple. I felt like crying experiencing the compassionate power of Reiki, the divine Mother.

Beautiful Prayer

Dear God,

**I don't know all the challenges my friends have,
But You know everything.**

I hear their silence, You hear their prayers.

I see their laughter, You see their tears.

I see when they give; you see what's been taken from them.

I see their beautiful appearance, You see the scars in their soul.

I experience their faith, You know their doubts.

**My prayer for them God, is that You give them everything they may need and
bless them abundantly...**

**I don't know what tomorrow holds,
But I know who holds tomorrow.**



The World is a big school. We are here to learn. The problem is that neither we have understood that the world is school nor we learn. The repeated opportunities to learn look like sufferings.

Ajit Sir

Ashram Wisdom...

A sadhak once asked in a reiki seminar at Devrukh ashram, "why God created miseries and sadness, as well as all those sufferings when He knows that they are ugly?" Guruji said, " You will have to first understand what God is. God is Nirguna (without properties), Nirakara, (Formless), Nirvikara (beyond any reactions). He is just a flow of energy. He just flows like a breeze. Can you say breeze is fragrant or foul? Not really. The breeze does not have these properties. All these properties are acquired as it flows depending on what comes in its path. Same is true for God too. He is purely divine. If an incense stick comes in its path it will carry fragrance, if the dirt comes it will spread the foul smell. Your chitta is in the way of this flow. What your chitta carries, the same thing will spread throughout your existence. The question is what does your chitta carry?"

Reiki Seminar Schedule

Sr No	Dates	Location	Master	Degree
1	5th & 6th June	Rajkot	Ajit Sir	1st
2	5th & 6th June	Vadodara	Sangeeta	1st
3	12 & 13 June	Dombivli/Thane	Ajit Sir	1st
4	19 & 20 June	Devrukh	Ajit Sir	2nd
5	7 & 8 Aug	Devrukh	Ajit Sir	1st

New Reiki Learning Centre opened at Baroda..

Baroda, one of the premier centres for Reiki Vidya Niketan, with more than 4000 sadhaks trained in Reiki till now, has a new Learning Centre opened at Sama area. This place belongs to our sadhak Mr Vivek Pandey, who has developed excellent learning facilities within his home premises. All seminars in Baroda in future will be held at that centre from this month. This place was inaugurated by Guruji Ajit Sir by holding a 1st degree Reiki seminar there on 22nd and 23rd May 2010. The hall will be called as Swami Vivekanand Learning Centre. The centre will also house a library which will have books on spirituality and science related to the healing. This learning centre will also be used for SWAS meetings of Reiki sadhaks as well as for any discussions and workshops on Agnihotra etc.