



# REIKI VIDYA NIKETAN

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## Editorial

The beginning of December saw another initiative that our ashram took, experiencing a light of the day. Our efforts to create more earning opportunities for our sadhaks in Devrukh village culminated into a formation of Datta Swami Paryatan, a Pilgrimage travel agency operated by three of our sadhaks. The inaugural Datta Yatra started on 3rd December and ended on 10th December after visiting seven Datta locations. Sixteen of us participated and had a great time together experiencing a divine space created by collective worshipping, Gurucharitra read at every place that we visited, mediating together etc. It was a fun no doubt. One felt totally energized by the time the Yatra came to an end. It was like a dream sequence with Audumbar, Narsoba Wadi, Ganagapur, Akkalkot, Kadganchi and Manik Nagar being individual dreams. One never wanted to come out of that dream.

While visiting all these places, one had to rise above the mundane thought process and experience the essence of spirituality. The moment one fell back to body consciousness and look around, there were not much encouraging things happening around. Everywhere you could feel how the entity called God is being manipulated, exploited and made into a means of money making at every possible opportunity. The language of devotion has been taken over by the language of currency. Once upon a time these temples were the epitome of purity and piety. Today one has to search for these virtues. Those who are physically closest to the divine have gone far away from the very idea of essence of divinity. They have forgotten that the deity is watching them and every act of theirs. They have forgotten that they are the ones who have to create a confidence in the minds of the people that the divine is around and alive. The one who are supposed to give

hopes to the common man has become hopeless. The size of Hundis (the donation boxes) is much larger than the size of the deity. Reaching the supreme entity in the sanctum sanctorum may be difficult but you may keep on banging on these hundis and hurt your toes and of course your heart. The trustees are more interested in spreading their weight and wealth around than spreading the divine messages left behind by the Spiritual Masters. I wonder how far this deterioration will go to.

But for a sadhak, a spiritual seeker this is challenging. As challenging as possibly to the Gold miner, who is trying to extract the traces of Gold from the vast mounds of soil and earth crust. One knows the God and the divinity is very much there. One needs to focus on those energies negating everything messy around, with absolute single mindedness and reach that core essence. And once you reach that you have found the God. You have reached the Gold. That is the challenge for every pilgrim today. One needs to break through the outer layers of dirt and dust to reach the essence. Do not get bothered by these outer manifestations. Do not get involved in these corrupt practices. Do not pay for the darshan of God to cut short through the long queues. Just be there. Rise above your physical limitations and then you will realize that the God of your heart is there, waiting for you.

2013 was one of the exhilarating years for all of us at Devrukh ashram. The dreams that we all saw have started manifesting to reality. Devrukh creative Community has seen the light of the day. Datt Swami Paryatan has started swinging. Our Learning Centre (Dnyansabha) is in place. New Goshala has been created. I am sure 2014 will bring even more cheer to all our sadhaks. May you all have a wonderful 2014

# Triumphs of the heart

## In full glory - *Nadia L.*



My first-born child flew off the home to college 2 months ago and I miss her much.

The truth is, my heart's been heavy since she moved out after 18 years occupying our home and a great deal of my existence along with it. I tried to resist the empty feeling, yet, it's there. I miss her fashion parade every morning when she used to rush out the door on the way to school, my eyes indulging her wits and looks. Miss her humor on the verge of sarcasm at dinner time, that kept me on my toes by seeing myself and all I do through her nonconformist lances. Her after midnight returns with a bunch of friends, happily innocent and ignorant. Her instant decisions, that turned out to be the right choices 99% of the time and taught me that decision-making is a gift granted upon naturally, rather than a nurtured skill. I nostalgically miss the mess in her room, so empty now - the mess I fought against before. I even miss her verbal eruptions - occurrences that go hand-in-hand with teenage quite a bit. Most of all, I miss the everyday contact – hugs, talks, connectedness - with the person at the dawn of adulthood. Our sweetheart with a sharp mind, fearlessly lively, and pretty, and disobediently independent... and just my child with all her pluses and minuses, all tiny characteristics that weave into the image of hers I carry inside. A huge part of our hearts as mothers consists of all these tiny, accumulated over the years details about our children, that organically fuse together with the person, herself, becoming inseparable from each other, and nestle onto our love for them. Inevitably, that passionate blend swells up in our hearts, out of control like a river after monsoons, when our kids exit the nest. That river sweeps out of our minds every rationale in existence and gives way for emotions to parade their way on the stage. We are women after all; emotions are our terrain, are they not? We get stuck where men would just gesture "Com'on!" and move on.

And yet I managed to a certain degree to disentangle, I was able to step outside the empty feelings for some split seconds here and there. How did I do it? This is where Reiki and also meditation helped me immensely. I found myself instinctively giving more Reiki on Heart, Solar Split and Hara chakras, despite the deficit of time. In a meditative state I'd felt an incredible expansion at heart area, a flood of powerful waves. I didn't cry, or not as much as everyone (including myself) anticipated me to, when we parted from, leaving her behind at the college campus for the first time. To a very surprising degree I actually got to enjoy the process of packing up my daughter's stuff, moving her in her new dwellings, the ceremony of convocation of her incoming class, the novelty of her up-coming life. I was very happy for her, happy with no streaks of bitterness due to her leaving the nest. Above all, I felt profound appreciation. She was up to great new chapter of her life - attending a top school, healthy and daring, and we all were blessed to have it all.

I even found myself quite a few times spontaneously detached from the concrete action that was taking place at the moment. Not that I didn't participate, no, I did everything needed - all the shopping, and moving in and out, and comforting, and planning, and all - and I've done it with genuine passion and devotion. Yet there was no trace of that tearful, paralyzing feeling of a farewell with a loved one, I'd known all too well from before. Not those emotions were shut off, but they were elevated in a new way, or rather shifted in a different direction. Where there before was sadness of not having the person near-by, now there was uplifting enthusiasm for the great opportunities ahead of this person. Where there was the desire to hold on to the way life was going on up until that point, now there was the tingling excitement of the new course our life



was going to take from then on. The disentanglement was from the identification with emotions which I'd fallen a prey to so often in the past. Now, emotions were there – I didn't just stay stone cold, waving "com'on": I felt that I was gonna miss her big time and I cried (well, not too much). But I had acquired a capacity to experience something more, simultaneously with experiencing all these feelings. I detached in a sense that I went beyond them, while still in the midst of a good sob. I could dis-identify to a degree from that sob as if it were not happening to me, but outside of me, able to look through it and get a sense of a larger territory. As a result, I didn't let that cry and all emotions to stampede over me, incapacitating and imprisoning me. No, I went beyond despite (or may be because) having gone through them. I didn't begin with no feelings at all, neither I've ignored experiencing them, nor I let them overpower me for the most part. I went through and beyond (at times). And I have the spiritual practice and power that have been taking me beyond, to thank for. I thank you Sir, as the conductor of this current into our lives.

As I said, I miss having my child around me now, 2 months into having been apart. I'd most likely feel this way from now on (my mom never stopped longing for me going back near-by all these years, after all). Is this wrong? Are we - all people, who are inclined to feel strong emotions, defaulting somewhere? Do we this way

derail from essential rules and existential truths? I think that we are not in default. I'd say that feelings are our humans' way to react to situations, to relate to each other, to respond from our heart to what goes on in life. Otherwise life would be stale, tasteless. How else would we have had the capacity to evolve? Struggles lift us up to our fullest; happiness is superficial without the counterpart of sorrow. Strong feelings are after all the triumphs of the heart. Love and pain, and all in between. Being subjected to them, whether uplifting or depressing, is OK, troubles begin when we become a mere subject of them, nothing more. When we loose ourselves in them. Missing her daughter is natural for a mother, being incapacitated because of it, that's what's bothersome. What I have not been good at before, was that I couldn't fight off the blues. The light of awareness, that gets switched on by disciplined Reiki and meditation (or any authentic spiritual practice for that matter), it seems to me, is the only weapon to fight the blues with. We are only humans, I tell myself. We remain true to our human dimension by experiencing strong feelings. Having stepped on such platform, having experienced solid emotions, we can ascent and reach up for the superhuman dimension in us - our higher self, by not getting quite lost in the experience. By being aware of all feelings, appreciate them, and then transcend. Then, I feel, the triumphs of the heart are in full bloom, in their glory.

## MIRACLES OF AGNIHOTRA ASH Vinaya Sawant

**Friends as we all know, what miracles Agnihotra does in our Nature, Environment & in one's Life.**

**It is "The Sanjeevani" which gives awesome results. I too have lots of experiences & miracles happened in my life. Today I would like to share beautiful experiences with you all.**

- My office maid Mrs. Radha Chauhan, 45 yrs got her right hand fractured in train & was unable to move, had unbearable pain & was plastered. She was under medication & Dr. too suggested operation. Knowing this I immediately gave her Reiki which stopped pain till night & other day I gave her Agnihotra Ash & asked her to apply & intake too. Ash had done its magic, her pain was completely stopped & doctor too said its healing now so need of operating. Her joy knew no bound.
- Same lady Mrs. Radha Chauhan has a train friend named Ms. Smita, who is 20yrs old. Smita's history is such, that she did not get her Menstrual cycle until the age of 20 & always was quite disappointed & tensed about her future as her elder sister who is 25 yrs is still suffering from same problem, she too has not got her menstrual cycle till now. And as Smita's elder sister is married, her inlaws too have left her back to her mom's place for same reason. Smita too was getting treated since 4yrs now, but in vain. Luckily Smita happened to discuss her problem with Mrs. Radha Chauhan & she gave Smita the Agnihotra Ash. Smita religiously consumed the ash with faith keeping in front of her praying to it & singing bhajans. And on the 5th day of continuously consuming the ash, she got her Menstrual cycle for the 1st time. Smita had tears of joy when she told this to Mrs. Chauhan. Smita is so happy & speechless, she says I have no words to express my feeling & happiness & giving much of thanks.

*Me too speechless friends, as this one more event has itself spoken a lot & has showed us the divine magic of "The Sanjeevani"*



# *Strings of My Heart*

- Shivani Karnataki

So much to talk, there's loads to share,  
Yet why do I feel like you're not there?  
How well I know you! Yet in every promise I believe,  
Though it tears me apart, my heart I try to weave.

Every word you utter, it keeps me alive,  
Your melodious voice is what helps me survive!  
But a new set of promises, to them I fear,  
For eventually a promise would make me shed a tear!

Does my smile, to you, mean a lot?  
How perfectly you know what works, what does not!

A frown on my face, a tear in my eye,  
You would never see it, for my smile's just a lie.

Those gestures we played with, unknown to all,  
The might of our words could even break a wall.  
I look back at our times, I wish there was a rope,  
I'd rise above all, and suppress the catastrophe!

I still have you near, yet the distance is vast,  
Though it seems to widen, would my love really last?  
Yes, it would! Though my dreams go unfulfilled,  
Every inch of me would love you, till the day I'm buried.

Nightmares that lead to sudden lonely cries,  
I suffer from them, for I can predict 'The Goodbye',  
They shatter and crush me, make my soul devoid,  
But the strings of my heart, to yours they are tied!







# Does Really God Exist?

- by Telangan

A depressed friend of mine after Uttarakhand tragedy reacted very impulsively ***'Does really God exist? How can he allow such thing to happen with his own Bhaktas and on the other hand all bad people live merrily and flourish more?***

I suddenly remember a story told us by a teacher.

A scholar went to a barbershop for hair cut. They began a conversation. The subject was of God, the barber said: "I don't believe that God exists"

"Why do you say that?" asked the scholar.

Tell me, if God exists, would there be disasters? Would there be abandoned children? Would there be suffering or pain? I can't imagine a loving God who would allow all of these things and that to his own Bhaktas."

The scholar thought for a moment, but didn't respond because he didn't want to start an argument. The barber finished his job and the scholar left the shop. Just after he left the barbershop, he saw a man in the street with

long, stringy, dirty hair and an untrimmed beard. He looked dirty and unkempt. The scholar turned back and entered the barber shop again and he said to the barber: ***"You know what? Barbers do not exist."***

"How can you say that?" asked the surprised barber. "I am here, and I am a barber. And I've just cut your hair!"

"No!" the scholar exclaimed. "Barbers don't exist because if they did, there would be no people with dirty long hair and untrimmed beards, like that man outside."

"Ah, But what will I do when people do not come to me."

***"Exactly!" replied the scholar. "That's the point! God, too, DOES exist! And that's what happens when people do not go to Him and don't ask Him for his help. And you know why God created wicked people? "That is His will, His play. Darkness is needed too. It reveals all the more the glory of light. "Wicked people are needed to know the difference between divine and sinful."***



## Getting Connected

A group of friends invited me one day for trekking. It was a big hill. There was a small temple on top. When we started walking and reached at a mid-point; we found few people selling fruits like berries. We all were little tired and thirsty. So we all sat and relaxed a bit. We could see people walking up in groups. When we reached on top we found only three of us could reach together and rest were reaching one after other, exhausted and few decided to stay at mid-point. There were other groups like us waiting for their team members to arrive.

Suddenly a thought popped in my mind... isn't it exactly like our lives?

***There are many people in different groups, religions, and channels start walking on the spiritual path together, the goal is also one to reach on top to get connected but everyone reaches at different time to the destination. Except the few who give it up in mid-way.***





# “BLISS IS OUR BASIC NATURE”

-BY KRUPA CHOKSI

Recently I was listening to Osho's lecture in which he narrated that bliss is our basic nature and why we are not experiencing it, is because of the stresses which we have accumulated throughout our life. According to him, we don't cry when we feel like crying. We suppress our emotions and this creates stress in our existence. The whole pattern of culture is making us unnatural. If a child is crying we try to make it smile or calm down by giving a toy and the stress remains within. And the stress starts building up right from the childhood. And with this the process of being unnatural starts and thereafter our whole theory of karma works.

Now we know that our nature is blissful and it is there hidden within us. By doing Sadhana / spiritual practice we can regain our bliss. We just have to undo the process of stress. Since Guruji has already initiated us, the diksha (attunement) will definitely work. But then why do we need to be in space and meet Guruji often?

It is because Guru is an enlightened soul who is all the time experiencing his/her true nature. Who is Avadhut – constantly bathing with energy. Now it is like when a person is bathing and splash of water falls on the person who is standing beside a person who is bathing. Similar thing happens when a person meets Guru and stays with him / her. That splash on energy falls on person who meets Guru. That is the reason why we are very happy and in very good mood when we are with Guruji. And this splash of energy inspires us to work on us by doing sadhana. We dig out all the stresses. And you know when we dig a well so much

mud comes out. It is tedious processes wherein at times we get tired, at times we get bored and at times we lose hope to get water. At that time, looking at a well nearby we get inspiration that we will get water. But we should not lose patience.

Similarly in sadhana, when we keep on practicing Reiki/ TM and Agnihotra and then also do not experience bliss we get bit disappointed. At times the mud which comes out in form of thoughts and emotions while digging well of happiness, depresses us. We start feeling that nothing is working. That is the time one should meet Guru to get rejuvenated with energy. Many people do the mistake of leaving sadhana thinking that nothing works. But leaving sadhana will not help in any case. Instead that will worsen the situation. It will add to our unhappiness and anxiety. So meeting Guru often brings us out of this situation. But I understand that for many of us meeting Guruji often would not be possible due to our busy schedule and responsibilities. But here we should understand that because of this reason Guruji has formed study circles. The study circle has dual purpose. One is to impart knowledge and second is to keep people in space. Those people who cannot travel and meet Guruji should attend study circles as study circles are ATMs of energy from where you will get it just like bank's ATM. And so are the seminars. When we attend them, we get rejuvenated and we will again get inspired to dig our well of happiness to realize our true nature. And one day we will definitely succeed as bliss is our basic nature.



# THE FOURTH STATE OF CONSCIOUSNESS - MANDUKYA UPANISHAD

by Ashwini Telang

A month ago, I had the privilege to visit Deccan College's Archaeology section and while viewing all the preserved remains, my curiosity towards ancient Indian literature arose.

After coming back home, I started searching for some literary called "Upanishads" (Sanskrit: उपनिषद्), also known as Vedanta (the essence of the Veda.) – is the simplified form of the 4 Vedas, viz: (1) Sam-Veda, (2) Rig-Veda, (3) Yajur-Veda & (4) Atharva-Veda.

While searching I came to know that there are more than 200 Upanishads known today. "Mandukya Upanishad" is considered to be the shortest of the Upanishads, so I thought to start with this one. It is said in Mukhtika Upanishad (which discusses other Upanishads) that Mandukya Upanishad alone is enough for Salvation. While I was going through the introduction of Mandukya Upanishad on internet,

what enchanted me was that it not only consists of just twelve verses expounding the mystic syllable Aum and the three psychological states but also the transcendent fourth state of illumination. We all must have been aware of the three psychological states viz; (1) Wakefulness, (2) Dream & (3) Sleep; but the fourth state is normally not talked about in the western psychological parlance, though the Indian psychology under the generic name of spirituality was fully aware about such state of consciousness. This state can be experienced either during meditation or while we are either coming out of sleep or going into it – which generally known as Hypnagogic state.

The third verse from Mandukya Upanishad describes the state of wakefulness; the fourth depicts the Dream State; the fifth verse indicates the state of Deep sleep while the sixth & seventh verses help us to understand the Transcendent state of consciousness.

जागरितस्थानो बहिष्प्रज्ञः  
सप्ताङ्ग एकोनविंशतिमुखः  
स्थूलभुग्वैश्वानरः  
प्रथमः पादः ॥३॥

The first quarter is known as Vaishvanara which denotes the waking state of consciousness. He who is able to cognize external objects, the one who has seven limbs and nineteen mouths and who experiences gross objects is called as Vaishvanara and is considered to be in the wakeful state. In simple words, Wakefulness is the state in which our mind is Active & Alert. Here, we respond to the situation as & when required. For instance, currently the state that you are in while reading this article can be considered to be wakeful state/Vaishvanara.

The dream state is depicted in this verse / sloka. This is the second quarter which is called Taijasa. The one who cognizes internal objects, he who has seven limbs and nineteen mouths and the one who experiences the subtle objects is considered to be in the dream state of consciousness. In short, in Dream State, our mind is active but not alert, as it doesn't respond to the environment around at all. In dream one reacts to whatever is happening in one's dream & is totally unaware of whatsoever is going on around him/her existence outside (even if someone is calling out his/her name). The person experiencing this state of consciousness may be known as Taijasa/ Dream State.

स्वप्नस्थानोऽन्तः प्रज्ञः  
सप्ताङ्ग एकोनविंशतिमुखः  
प्रविविक्तभुक् तैजसो  
द्वितीय पादः ॥४॥



यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन  
स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः  
प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्रज्ञस्तृतीय पादः ॥५॥

Where the one being fast asleep doesn't desire any desire whatsoever and doesn't see any dream whatsoever that is deep sleep. Prajna is considered to be the third quarter, which describes the state of deep sleep. The individual who has become one, he who is verily a mass of cognition, is full of bliss and also experiences

bliss. The one whose face is thought is known to be in Deep Sleep State / Prajna State of consciousness. To be precise, while an individual is in Deep Sleep State of consciousness, his/her mind is neither active nor alert. S/he is totally unaware of what is happening around & within.

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥  
नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

This (state) is the pioneer, the knower, the inner controller & the source of all. This (state) is (considered to be) the beginning & the end of the (human) beings and is known as Turiya. However, Turiya or Transcendent State of consciousness is not the one within which we cognize internally, externally nor do we cognize both. (Turiya is) not the mass of cognition neither cognitive nor non cognitive (state of consciousness). It is unseen, incapable of being spoken of, unnamable; the essence of the knowledge of the one self that into which the world is resolved, the peaceful, the benign, the non-dual, such is the fourth quarter of consciousness. It is the self to be known. In the fourth state of Consciousness - Transcendence, our mind is Alert but not Active. In other words, we are aware of whatever is happening around us but may not react/ respond to it. It is during this state that impressions planted at that time grow & enrich life. This state enables us to access the universal

consciousness to gain knowledge, cure diseases, increase creativity & realize our own self. During the transcendence state, our Subconscious mind does not remain to be sub (subordinate) but becomes the prime entity pushing the conscious mind on the backdrop. The process of learning almost everything and anything becomes very quick when one is in this state of consciousness. In other words, one learns much more than when one is in transcendent state of consciousness than when one is awake. Yog Nidra is one of the methods where one can experience this state of consciousness and can even be helpful in reshaping one's personality & also in giving a new direction to life along the positive lines. Thus, in the twelfth verse of Mandukya Upanishad the fourth state is considered to be without syllables, non-dual, benign and the very true self as “ॐ” – the supreme bliss.

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवाऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मनं  
य एवं वेद य एवं वेद ॥१२॥



# Each Day Is a New Year !

by Preeti Khanna

Wheel of life is turning round,  
Years, months, weeks, days, hours and minutes are ticking down.  
Today it dawns for the night to adorn,  
With twinkling milky way, stars and moon brightly shone,  
For tomorrow would be a new day!

2013 gallantly leaps into 2014,  
New year we wish is merrier, brighter and serene  
Call it we a New Year day only for today?  
No not, my friend;  
For each day is a New Year day!,

Smile we today, when bliss abounds,  
Weep we next, when gloom is around,  
Rise we today, with a triumphant crown,  
Falleth we tomorrow, with defeat around ,  
Call we not each day a New Year day?  
Ye my friends, each day is a New Year day!

Learn we today more and more new things,  
Goes it into oblivion tomorrow when the new begins,  
Meet we an angel today,  
To bid adieu to the same tomorrow.  
Call we not each day a New Year day?  
Ye, my friend each day is a New Year day.

Wasn't it a divine year my friends?  
When journey with our guru began  
It was a New Year to befriend  
The spiritual journey never to end.  
Says He to his disciples  
"Everyday is a New Year day  
And it's special in its own way,  
My son ,neither today nor tomorrow ,  
Celebrate each day as a New Year to follow,  
Celebrate each day as a New Year to follow."



## Ashram Wisdom

Guruji was on Datta Yatra for 8 days in December along with 15 more sadhaks. While on this yatra, he got a call once from someone informing him that one more marriage is broken off. That made Guruji very sad. He was telling other sadhaks that nowadays, most of the marriages seem to be not working at all. Many of the marriages that we had seen in the past few years have been called off on some reasons or the other. People seem to have become intolerant towards each other. The irony is that most of these marriages which have broken off seem to be love marriages to begin with. One can understand intolerance among those who were not knowing each other well before coming together under the umbrage of marriage. But those who were in love for many years cannot say that they did not know each other. The problems as Guruji defined here were two. **(1) Most of the time the love is peripheral and not Core oriented.** The peripheries keep on changing. They are dynamic. So what one's periphery liked of the other's periphery may just evaporate with time and with that even the love. The core to core love will never dry up. It lasts for very long time. **Secondly, love is a phenomenon of a soft heart.** The strong, hard heart can never fall in love. Converting that love to marriage however needs a strong mind. A soft mind with a soft heart can never culminate into the formal relationship like marriage. It is a combination of soft heart- soft heart and strong mind-soft mind that works the magic of lasting relationship. Today one can see the strong mind-strong mind combination that really plays havoc. Guruji has a feeling that our ancestors deliberately kept ladies away from education and earnings as these two things really make minds strong. By keeping minds soft, the elders ensured the long lasting relationships. The idea may not necessarily be to do injustice to ladies. Minds are already getting stronger thanks as the ego has already permeated through them. Once the hearts also start getting more rigid, that will be the end of relationships. The end of humanity may not be far enough.



## Seminar Schedule for January 2014

Sr No	Dates	Master / Teachers	Location	Degree
1	4th & 5th January	Seemaben / Kalpita	Devrukh	1st
2	4th & 5th January	Vishal	Mumbai	1st
3	11th & 12th January	Bhartiben	Ahmedabad	1st
4	4th & 5th January	Krupa	Surat	1st
5	11th & 12th January	Kalpita	Nashik	1st
6	11th & 12th January	Krupa	Kota	1st
7	18th & 19th January	Rakesh Kumar	Thane	1st
8	18th & 19th January	Vishal	Pune	1st
9	19th & 20th January	Ajit Sir / Krupa	Ahmedabad	2nd
10	22nd & 23rd January	Ajit Sir / Seemaben	Rajkot	2nd
11	25th & 26th January	Ajit Sir / Seemaben	Baroda	2nd
12	25th & 26th January	Krupa / Vishal	Baroda	1st
13	1st & 2nd February	Vishal	New Delhi	1st
14	8th & 9th February	Ajit Sir / Seemaben	Bengaluru	2nd
15	23rd & 24th February	Ajit Sir / Vishal	New Delhi	2nd

1 Day Reiki Intensive in Madgaon Goa on 11th January 2014