

# REIKI VIDYA NIKETAN



## EDITORIAL

### Editorial

1  
2

### Bhaja Govindam (Verse 17) by Ajit Sir

3  
4

### Forgiving...breaking a chain! by Telangan

5

### Shiva Heals You by Vivek Pande

6

### Life's Own Battle by Shivani Karnataki.

7

### Just Pray... by Prof Bharat Thakkar, USA

8

### Gurukul Q&A

9  
10

### A story of Mrs Takata

11

### Ashram Events

12  
13

### Ashram Wisdom & Reiki Seminar Schedule

14

## PROVE OR Improve

That is  
the choice.

When you look to life in a larger way, you realize that truly there is nothing like a spiritual life and a material life. These are actually the way you look at life. Just like a health and disease. There is nothing like a healthy human and a sick human on a permanent basis. Sometimes we experience health and then we call ourselves a healthy person and at some other times, we feel unwell and then call ourselves a sick person. Both these terms are dynamic and depend upon how you feel at a given time and how the world looks at you at a given time and in a given condition. It is the reactions and behaviour which decides whether you are spiritual or material depending upon how you react to a particular set of situations. No wonder the people who looked spiritual at one point of time look so materialistic at some other point of time. Reactions do change with situations. That explains why many revered people fall in our eyes many a times and we think that we were disillusioned or cheated in believing them. We were right when we believed them to be spiritual and we are right even now when we believe that they are material. Both our beliefs were right under given conditions.



*Prove or Improve. That is the choice...*  
*continued*



How does one maintain that consistency in life and be spiritual all the time? The simplest way is to understand that it is not the people who are spiritual or otherwise, these are only their reactions and actions or behaviours which were spiritual or otherwise. Today if you look around, everyone is trying to prove something or the other to someone or the other. Competitions are nothing but that. Proving something! The proven-ness is nothing but a manifestation of one's ego. It is always an ego-driven activity. That is the way the whole world has decided to behave. When you try to prove something, you have already started with a foundation of ego. If you are successful in proving yourself, then the ego will bloat even further. If you do not, then you feel miserable for a better part of life, feel depressed, feel like kicking yourself etc. So either way you are losing. The most interesting aspect of the whole game is that the world does not have a time for itself, where will it bring the time to seek proofs about your abilities? You will be wasting your time for no reasons. Why not spend our time in improving ourselves all the time? That is what the whole spiritual outlook is supposed to be. You will think of improving only when you introspect and only when you believe that you are not perfect. Then as it is you are disconnected from your ego and you become open to possibilities of learning. Learning in any case is a very important ingredient of spiritual practices prescribed by none other than Sage Patanjali. He calls it Abhyas (Self study of learning through introspection). This is possible once you are willing to learn. Then the ego will not hinder your progress on the divine path. Believe me, there is nothing that you need to prove to anyone at any time. You have come on this planet to improve yourself, not to prove. The consistent following up of this approach may lead you to liberation. The Navnath sect has a very powerful message for their disciples and I like that. It says, "Socho, Samazo aur Sudhar jaav" This means in English "Think, understand and improve"

**Ajit Sir**



कुरुते गंगासागरगमनं व्रतपरिपालनमथवा दानम् ।  
ज्ञानविहीनः सर्वमतेन भजति न मुक्तिं जन्मसतेन ॥ १७॥

*Meanings: One may visit Ganges or even go and have dip in Gangasagar (where Ganges meet the ocean) or even one may observe vows or give away all the wealth in charity, However all the wise people say that without realizing the self one can never go to liberation even in hundreds of lives.*

The poet says here that no matter what one does through the ritualistic practices like taking a dip in holy Ganges or to that matter at a point where Ganges merges into the Bay of Bengal part of Indian Ocean or even to that matter follows many vows and offer a lot of wealth to others in charity, it may not lead one to the ultimate liberation. What is the most vital ingredient of any spiritual practice if it has to take you to the liberation is the wisdom and knowledge about one's self. The poet here is no different than sage Patanjali who says in his sacred Yogasutras that there are only three ways to reach the ultimate goal and that is Moksha or liberation and they are (1) Vairagya (Dispassion) 2) Abhyasa (The hard core spiritual practice) and 3) Ishwari Pranidhan (the grace of God).

As we all know by now, Patanjali Yogasutras prescribe the eightfold path towards liberation and these eight steps are (i) Yama (ii) Niyamas (iii) Asanas (Postures) (iv) Pranayamas (Breathing Exercises) (v) Pratyahara (Single Pointedness) (vi) Dharana (Concentration) (vii) Dhyana (Meditation) and (viii) Samadhi. No one who knows something about spiritual practices have ever doubted Patanjali's eight steps ladder and it is well established. However many sages and

wise people have worked around all these with different approaches and methods to achieve the higher steps on the same ladder.

In my Reiki seminars I always make it a point to say that the epics like Ramayana and Mahabharata can't just be read and left away as entertainment literature. These epics have tremendous sets of messages for those who would like to have a guidance to lead on this path of divinity. Though I revere Lord Rama and all the saints following this reincarnation of Lord Vishnu, I still feel that these wise people are missing the vital link of truth in the whole game. It is easy to tell stories about Lord Rama and Lord Krishna and make people emotionally excited so that one can make them cry or laugh with you, and many people do that, it is all the more essential if you really want the humanity to follow the hidden messages of God. The reincarnation of God is not necessarily to make you cry or laugh, as the whole lot of life experiences even without reincarnation, can be given to you by your life all around. The reincarnations leave a message behind for those following a divine path, to follow and proceed towards liberation. Having tremendous love and regards for Lord Rama, I can't buy an idea that he had

to depend on the powers of Jatayu and Sampati and even to that matter of Lord Hanuman to find out and liberate Goddess Seeta from the clutches of Ravana. Ram as a God could have done that without efforts. That is my idea of God- know-all, omnipresent, omnipotent. He can't definitely be like a common human. If one has that love and faith towards one's God, one can say that there is definitely more than meets the eye. One may have to read Ramayana between the lines, as that, in any case is the method of God to teach his lovely kids.

Jatayu can't be a vulture as it is made out to be. It is purely a Sanskrit word comprising of two words JAT and AYU. Jat(a) is a word that stands for gross or hard or mundane. Ayu means life. So Jatayu is not a bird but is a manifestation of all physical actions performed by humans like Karmas, if one may like to believe it that way. It is basically something to do with our rituals. Something while performing, we make use of physical body more than anything else. If you look at Patanjali's divine path ladder, you can see the first 5 steps viz Yama, Niyama, Aasanas, Pranayama and Pratyahara have something in common and that is physical body. They are all different manifestations of human body actions. Without body you can't perform these yogic rituals. So Jatayu is the first and primary step on the path to divine. But it has its limitations like Jatayu, the bird was supposed to have. The bird Jatayu reportedly told Lord Rama that it is Ravana, the king of demons who has taken away Goddess Seeta. But that is all, what he could say. He could not say beyond that. They were his limits. The first 5 steps on the ladder of divine path also has limitations. They can only break through the outermost layer of sanskaras (the karmic impressions). That layer is called Mala or the dirt. But removing dirt is only to go through the first gate to heaven. You need to break open two more gates- those of Vikshepa (The ignorance) and the Avarana (The tendencies or pravrutis or Nature if you may like to call that).

It is the prowess of Sampati (another vulture supposed to be a brother of earlier Jatayu) who at Rameshwaram (the realms of mind) which tells Lord Rama that King Ravana

has taken Seeta to Lanka beyond the shores of mind where she is held under the Ashok Tree in the garden of Ashoka (here it could mean Vairagya- beyond the shoka or sorrow) surrounded by the group of demons. Sampati says that these are his limits as his eyes are closed (he being blind) and he is still (as his wings are burnt). Can you imagine what the state of closed eyes and stilled body means?

Obviously these are the states of Meditation and Concentration (Dhyan and Dharana) the next two steps on Patanjali's ladder. These states may help one go beyond the realms of mind by breaking the layers of ignorance. The true knowledge now starts emerging only to bring the Hanuman- the symbol of surrender and Samadhi on the scene to take Lord Rama and Lakshmana to the lost Seetamai (truly the Maya or Buddhi, the realms of intellect). That then makes the salvation and liberation complete.

One can see here the analogy. Taking dip in Ganges and Gangasagar

and taking vows and fulfilling them are all related to body consciousness. They have limitations of Jatayu. Even the second state of meditations and concentrations cannot reach you to the ultimate without having that realization or Samadhi. That is where the reincarnated Rama (the Atman) meets his formless self the Paramatman, the Atmarama. That is liberation.

As per sage Patanjali, the first two stages like Abhyasa (the self study) and Vairagya (the detachment or dispassion about this world) are important to qualify one for the Ishwari Pranidhana (The supreme grace) to complete the process. Rituals on their own may not take one there where one wants to be, but can provide you a foundation to build up the tower of glory to reach the ultimate. To put your foot on the next step, you need to take it off the earlier step, Otherwise one may keep on gyrating in the vicious circles of life and death. Some kind of spiritual retardation!







breaking a chain!

by Telangan

When someone is constantly criticizing and judging others, sooner or later they are going to start criticizing and judging themselves for sure. Mind is actually like a mirror and the energy we send out comes back to us as an echo. Nobody is perfect and we make mistakes. Sometimes we declare ourselves responsible and hold on to it for years, *especially when we are a survivor of a disaster and lose any loved ones. Either others hold you responsible or you can't forgive yourself.* Forgiving others is easier than self because we could punish self really badly at times. Forgiveness is a very big weapon given to us by nature to fight against new Karmic accounts. **Just by forgiving we could resolve many old karmic accounts.**

One of my friend said 'I've not seen my parents in last twelve years and even my sisters have not spoken to me because of my inter-caste marriage'. He was in lot of pain. He was very happy in life otherwise. All of them were holding onto one negative thought for so many years. If

one of them had taken initiative and forgiven other the entire issue would have been disappeared. We miss many happy moments by holding these negativities.

Actually, mistakes are opportunities towards learning and steps to success. When Edison invented the bulb after failing 2000 times, he said that 'these were 2000 steps of my learning'. If we do not make same mistake again, then even that is a big learning. Forgiving self is not the license to make same mistake again. **By doing something wrong, we have added karma which we would have to repay anyway - so why punish self even more?** If we live only in the past we cannot forgive self or others.



To forgive others or self, we need to be stable and calm first. We must understand that the birth we have taken is to repay maximum karmic debt faster by using our learning and spiritual path. In order to be forgiving others we have to start with learning to forgive ourselves first. We have to work from inside out, and not from outside in...

# Khudi ko kar Buland Itna...

I am sure even those who are least interested in poetry (Shayari) would surely remember this one.

***“Khudi ko kar buland itna  
ke har taqdeer se pehle  
Khuda bande se khud puche  
bata teri raza kya hai.”***

This is a lovely poem written by Allama Mohammed Iqbal who was a great philosopher –poet. Literally translated, the above verse means...Raise yourself to such a height that even God is forced to come down to inquire with the devotee about his wish. But this is just a literal verbal translation. What it means is much higher in terms of metaphysical sciences. More so, within these four beautiful lines, lies embedded, the code to well-being and healing. I am sure as Reiki channels, we will all be able to correlate with this quite easily.

The very purpose of any spiritual sadhana is to know thy-self (Khudi). Be it in the name of Reiki, yoga, Tai-chi, Tao, etc., emanating from India or a foreign land, the end purpose of all remains the same, to know thy self. But this whole process of knowing your own self and mastering it, does not come that easily. We all need to understand and learn the way the whole game of consciousness (khuda) happens. In the space of spiritual sadhana, if you persist on this path with a single- minded devotion, you eventually land up in a zone where your life is directly guided by the consciousness (khuda). This whole game of consciousness may involve four stages or levels of spiritual evolution, if I may say.

In the first stage a person (a common outwardly-drawn person) merely recognizes with his gross body. He does not even get connected to the higher planes of his own existence (or may be occasionally and rarely). With such a gross view about his own existence, a prayer becomes just a formality or an attempt to seek help from upstairs. Most of the times, the prayer is a call out of desperation rather than getting aligned with the higher frequencies. The person may not get what he wants (or feels dejected), as he stands unqualified for even a basic level of qualification in terms of energy, for his wishes to get fulfilled.

In the second stage, a person does start recognizing his emotions and mind and slowly the process of praying becomes meaningful to him. He slightly starts getting answers to his queries about life and somehow starts understanding a higher game happening in his life. Most of the times the seeker is looking for experiences in this stage (Anubhava) and his mind is clouded by all sorts of questions pertaining to life, to which he gets answers from his own mind. Some sort of connection gets established whereby he discovers a source of inner-unknown strength. The wishes at this stage may or may not come out as per the desired will, as the person may or may not be firmly grounded in faith. He may get a

few things from upstairs or may just grumble and complain about prayers being unheard.

In the third stage the person is grounded and firm-footed in the direction of faith. His mind is mostly quiet and silent. He allows most of the things to happen. The feeling of duality, getting hurt etc., just drop-off effortlessly. A sort of an inner-romance begins where the individual is waiting for more and more taste of his inner elixir (nectar). Things happen most of the times as per his will and the individual does not get surprised at the favourable out-come of events as he enters a phase of knowing. Most of the things happening with or around him come within the purview of his understanding. Prayers and seeking answers or getting solutions becomes more or less a spontaneous or effortless process. At this stage it appears as if the problems would get solve on their own and the individual knows that everything is a happening. The individuality remains though and the person still feels that it is he who is obsessed by the path.

In the last or fourth stage, the seeker experiences a state of surrender. Most of the times, the consciousness resides in the upper-higher chakras. He is always on the look out to stay merged with the universal consciousness. The only routine at this stage is to complete the daily chores pertaining to his austerities. The mind rarely dwells upon the lower chakras. The individual is just waiting for life to unfold and the fact that whatever happens, it happens for the good only, is firmly established in his existence. At this stage, any kind of suffering cannot take him away from the path of service to God. He realizes that the path possesses him now and he happily and helplessly moves on. The ego seems to have completely dissolved at this stage and the differentiation of mind, soul and body cease to exist. It is at this stage, the needs of a person are fulfilled at first and then he/she realizes that it was the same thing which they wanted. The needs at this stage are fulfilled first and the realization happens later. This is what exactly it means...“Khudi ko kar buland itna...raise yourself to such a level that.. ke har taqdeer se pehle khuda bande se khud puche.....”the consciousness coming first and the realization of the need later (as often quoted by Guruji).

This is the gist of all ‘sadhana’, to constantly keep raising yourself; to keep moving from the lower-self to the higher-self; to drop the old patterns and bathe in the ever-fresh pure consciousness; to keep lifting yourself at every fall and understanding and learning from every situation; to keep searching for the answers until the mind is quiet and tranquil; to keep the ego aside and not falling into the trap of comparing your path with those following some mundane materialistic success and to finally allow the pure consciousness (khuda) to dawn upon you by keeping the ego aside.

Jai Gurudev.





Didn't want a battle,  
Yet you declared war,  
Each knock you gave me,  
Made me stronger than before...

I will not give up,  
I will not give in,  
You won't make me fall,  
I won't let you win...

# LIFE'S OWN BATTLE

*Shivani Karnataki, Mumbai*

# Just Pray...

By Prof Bharat Thakkar, Chicago, USA



*You are an unknown and unknowable  
Outside, inside, within us, between us  
Whom I cannot accept, cannot love  
Even though we met few decades ago  
And living together since then.*

*We go through unlimited number of chores together  
Go places and programs hand in hand  
I live in this house since couple of decades ago,  
I spent almost my lifetime  
Fixing it, decorating it,  
I could not transform it into a home.*

*I live in my skeleton for over seven decades,  
Yet I cannot find its true owner  
I make futile efforts to search him  
But he is nowhere to be found.*

*Who do I ask to solve this puzzle,  
Of unknown and unknowable,  
My house, and of owner of my skeleton?*

*When nothing works,  
All I can do is just pray.*

*The poet here has gone into the mode of introspection, looking at the roots of everything and disparaged as he could not reach the roots at all. He does not know who the owner of the body that he is wearing is. Once we establish that we are not the owners of the body and just the tenants occupying the same for some limited time, the life becomes divine. The ego rolls off. Then the prayer happens. Prayer is like a rent one pays to the owner for using his place. Once you pray, you can talk to the owner about all your problems of body and he repairs the same. If you do not pray, you have no right to ask the owner to do any repairs to his house which you are occupying. Reiki, Agnihotra, Meditations and Prayers, they are different currencies to pay the rent of your existence.*



# GURUKUL

## Q & A with Guruji



Q

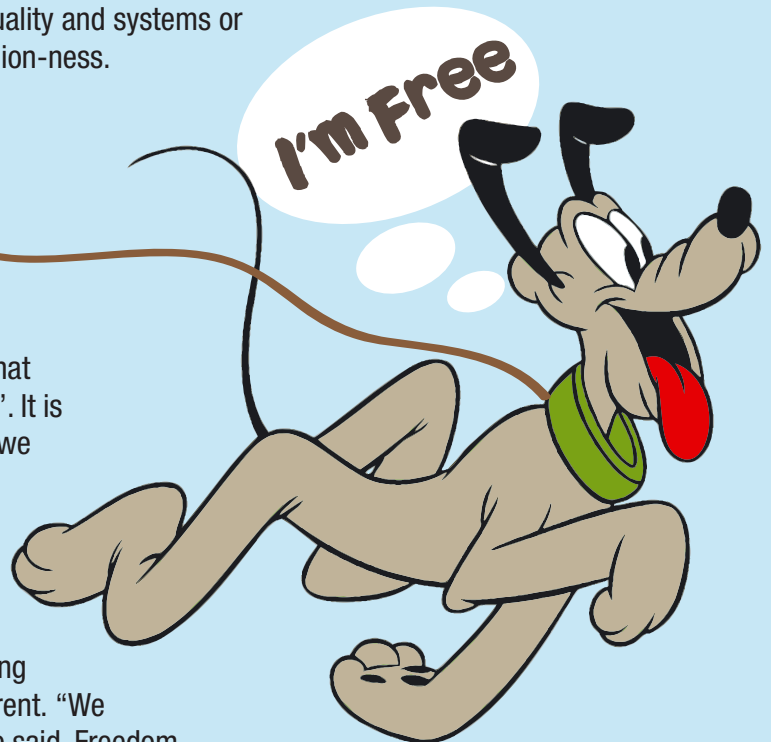
***It seems our Karma dictates everything but based on Hindu philosophy or theory of "Vidhata" who seems to write everything for one's entire life, do we ever have any completely free Will/Choice, over-writing "Vidhata's Lekh" to do a desirable Karma to get positive results/benefits to break the bad downward cycle of Karma ==> Results!!! By Rakshak***

A

Look Rakshak, it is like a Computer system. Every computer system may have different configuration. It may allow certain things and would not allow certain things. E.g. generally if you are using a particular operating system, that may and may not allow certain functions. However that will not stop you do certain things –good or bad- within its set limitations and constraints. Using MS word, you may write a nice poem to praise and elevate somebody's happiness or abuse someone through a nasty letter and let that person's energies down. Computer system will not encourage one and suppress other. It is neutral. Same is the case with our prarabdha or destiny. Basically our karmas (destiny or accumulated karmas yet to break out) are all written by us within the laws of life set by some system we do not know about. The question is not who has designed the system. The question is about who and how one is using the system. At the level of super consciousness there is nothing good and nothing bad. Good and bad starts with duality and systems or orders. The universal nature is disorder and union-ness.

Obviously all these dual labels are created  
by us to maintain a

system or order which we understand through our mind. Mind can't understand the disorder and calls it a chaos. The major issue here is "what is we?" when you say "do we ever have." That we truly is not different than "he" as we know "him". It is only we, not we and him. That is the duality that we have chosen so we can play and understand the game of life in "our" ignorant way. Every single karma happens through an entity (whatever you may call yourself) which is universal in true nature but as one operates only through mind we choose duality for understanding and start believing that, forgetting the basic idea that nothing is different. "We are all dead in the long run" as Emerson would have said. Freedom and bondage are also ideas created by us. In a given situation, one may experience freedom while other may call it bondage. Both are states of our mind. It is like a dog tied by a long rope of 50 feet to a big pole. The question now is, "Is the dog free or bonded?" Really speaking he is free within 50 ft and enjoy the freedom if he wants to or brood over the perceived bondage all the time with an idea of not being free.



**Q** *If "Parmatma" is in every "Atma", what is the level of ownership of Parmatma in Atma's (i.e. Human's) Karma? Why or Why Not? By Rakshak*

**A** Again, Rakshak we are starting our question on a premise that we are two and one dwells within the other. Paramatma and Atma are not different. So the question of Paramatma within atma cannot be thought about. It is like a Tatva or principle. All the five elements are there in many things but you still can't say that they are in those things. E.g. Water element is basic sub-stratum of ice, snow, water, dew, mist, vapour and everything. But still one can't say that water is in dew or steam. It is inherent and can't be separated. For the supreme principle generally known as Paramatma, he acts like sub-stratum. Say like a screen on which the movie is projected. Does the screen have any ownership on anything that is displayed in a movie? Movie can be wonderful and well created or could be obnoxious and badly made. The screen has no reactions to that as it does not relate with what is being displayed. And still without it, the movie cannot be screened.

**Q** *Q 3: There are innumerable man-made religions and faiths followed in this world. Our Hindu religion itself has various customs and traditions based on different castes and sub-castes. At the micro-level, each household has a certain set of beliefs in terms of worshipping God and celebrating festivals.*

*a) Do these all rituals (karma-kanda) actually help us to know the divine universal energy? Or just doing our sadhana (agnihotra and meditation) along with reiki and seva is suffice? By Mrs Pallavi Virkar, Mumbai, India*

**A** Ans: It does. In fact everything that we do in life helps us to know your own self. That is the very reason that we have come to this earth for. Karmakanda have their values in the initial stages of a sadhana. In fact it exactly works the way going to school works in our education in life. You know very well that one cannot enter the college unless one does a school level correctly and successfully. That is exactly what Karmakandas are for. They are the first step towards self realization. They introduce you to something that you are going to seek for in the next levels of life. The way we all learnt A for Apple and B for Ball etc. in primary. Even a great writer like Shakespeare may have had to go through the basics of alphabets and then words etc. But the main thing here is, it is just a step and not the destination. To go to college we need to leave the school. To write sentences and express ourselves, we need to drop the alphabets at one point of time. You can't think of A for apple every time you write or say the word with A. That will retard your progress in life. Same is true here. One has to do the rituals and at one point of time, come out of them after learning to go to next step of Dhyan (Meditation) and Dharana (Concentration). Even they need to be dropped to move to the next station i.e. Samadhi. Does it mean you do not have to do rituals now? Not necessarily. That depends on your role. If you have chosen to teach people around and guide them on this path in whatever way you can, you may have to do the same for them. Like a teacher in Maths who knowing fully that there are faster ways to calculate numbers still may have to do basic algebra sums for the sake of students in class, day after day, year after year, knowing fully well that the knowledge is beyond that. He/she should not forget that.

**Q** *b) This question is most relevant when it comes to creating a spiritual environment at home especially for our children. Children born to parents belonging to different castes or religion may get confused about contrasting views received from two different set of families. By Mrs Pallavi Virkar, Mumbai, India*

**A** Precisely for the same reasons, earlier the husband and wife were supposed to be belonging to the similar or same culture. The culture is nothing but the belief systems and rituals you are brought up with. That is a major issue today. In USA, I have been observing that those children born to Indian parents, who believe in a strong Indian culture as they have spent their formative years in India, try to imbibe the same in their children born in USA. These children seem to have lost their way as after a particular age and school grade, they come across a strong current of culture totally different than what their upbringing has imbibed in them. That many a times leads to identity crisis and major mental issues in their lives. Same thing is happening in India (mostly urban places) now. Love marriages may have this kind of issues crop up at some time or other in their lives.



# Hawayo Takata - a life Story

After her husband's death, Mrs Takata worked very hard as promised to her husband, to provide the financial support to her family. After working incessantly for 5 years between 1930 and 1935, she suffered a massive nervous breakdown and fell ill seriously. She developed some serious problems in her abdomen and also had some severe respiratory problems. The doctors when consulted opined that she needed to undergo the surgery but were not too sure about the positive outcome as her respiratory conditions would not allow the usage of anesthesia. The doctors also made it clear to Mrs Takata that if the operation was avoided she may not survive, nor were they confident that she could go through the operation.

She was desperate now and did not know what she had to do. She used to sit at the end of the day, all alone under the Camphor tree in her backyard and in deep meditation. One day she heard a clear voice from nowhere saying that her difficulties will increase even more and she may have to take care of her health first so that she can meet the forthcoming challenges in her life. She accepted the message with all gratitude and decided to act accordingly.

After few days she had a big shock as she lost her own sister. She had to convey this sad news to her parents who had gone to Japan for about a year. She realized that breaking this sad news to them on phone would be disastrous as they loved their deceased daughter so much and she had no choice but to personally go to Yamaguchi in Japan where the parents stayed. She started on a trip to Japan by a boat with her sister in law. For five years after the death of her husband Satchi, she was waiting to carry his remains in an urn to be taken to Ohtani temple in Kyoto. Incidentally she met one monk- a minister from Kona, Hawaii on the ship who was going to stay in the same Ohtani temple. When he knew she was to going to the Ohtani temple for the last rites of her husband's ashes there, he took the responsibility of carrying them to the temple so that she could go to Yamaguchi to look after her parents for some months and give them the necessary support. She decided that she could also show herself to a doctor in Japan and get a treatment before she could go to Ohtani temple for the rites of her husband's ashes. The plan was perfectly laid in her mind.

After finishing the prayers and other rituals for her sister, Mrs Takata went to Tokyo to a small private clinic to show her health. The doctor there also agreed that she was undergoing some serious issues about her health. However he suggested that she rests in some resort instead of going to a hospital straightway. He wanted her to be more at ease before she is put through the surgery. It was only after 3 weeks of her rest, the doctor decided to perform some tests and concluded that she was suffering from Appendicitis, Tumour and Gall Stones. The surgery, according to him was unavoidable. He decided to perform the surgery at 7 am the next day and admitted her to the hospital on the previous evening.



The next day proved to be dramatic and historical for a mankind. She was taken to the operation theatre in the early morning and was laid on the table readied for the operation. Doctors were preparing themselves, washing their hands at the sink while the other staff was getting prepared by washing the instruments etc, Here Mrs Takata was lying still with her eyes closed listening to all sounds in the theatre. Suddenly she heard a voice very clearly, saying "This operation is not necessary" "This operation is not necessary". Hearing it she opened her eyes to find out who said that but no one was around. She was very clear that she was fully conscious and was not dreaming. She decided in her mind that if she hears the same message in the same voice one more time she would pull out of operation. And she heard that again, "This operation is not necessary". She wondered what

to do and suddenly the same voice said, "Tell the head doctor, tell the head doctor, tell the head doctor". Now she knew what to do. She slipped off the bed and was reprimanded by the nursing staff for spoiling their preparations. The doctor also came rushing with an idea that possibly she was in fear of surgery. She assured the doctor that this was not the case and she was neither nervous about this surgery. All she said to the doctor was that she wanted to know whether there was anything that could be done besides this operation. The doctor thought about it for some time and said that there was an alternative but that may take much longer, may be 2 weeks, may be 2 months or maybe even a year for her to get cured. Mrs Takata agreed and said, "I am prepared to stay even for 2 years if I can be cured of this ailment". The doctor sent for his sister who used to work as a dietician and was also associated with Dr Hayashi's clinic round the road that used to heal patients without drugs or even surgery. She was warmly welcomed by Mrs Hayashi, wife of Dr Chujiro Hayashi who was the director of this clinic. When her turn came to go in after a little waiting, she went in to see 16 men around six tables healing patients in an open room. That was a historical event as it proved to be in the world of healing.

As she laid down straight on a couch surrounded by 6 men lightly touching her body at different places and making comments like "You have gall stones in here and a lot of pain at this part and possibly a lump which must be a tumour etc". She wondered how they came to know about her conditions just by touching with their hands. Of course all that she could feel, wherever they touched, was a soothing warmth. She knew something was there and could not figure it out that time. She decided to do investigations the next day. As she landed into the place the next day, she started searching some kind of gadgets and wires which she suspected were hidden. Dr Hayashi had a hearty laugh when he came to know about that and explained to her the principles and practices of Reiki healing. That was indeed the beginning.



## Ashram Events

***Children's Summer Retreat : 6th May to 15th May 2015***

***The Refresher Summer Retreat for Children : 16th May to 20th May 2015***



### **Review on Children's Summer Retreat 2015**

This year during 6th May to 15th May, 2015, we had Children's Retreat in which 41 children participated. These children had come from various places like Ahmedabad, Mumbai, Kolhapur, Goa, etc. This time the theme of the Program was "the Saints of India". We had selected 4 great saints of India viz. Guru Nanak, Kabir, Meerabai and Dnyaneshwar. The basic idea behind selecting this theme was to make them familiar about the greatness of these saints and give them some idea about their great literary works which has great importance in Spiritual parlance. The Camp started with inauguration at 9.00 am which was done by lighting a lamp by the teachers. Followed by prayer song by Krupa Choksi and dance by Vaishali Taunk, dance teacher of the camp. Thereafter all the children were allotted their groups



During the entire camp different activities were undertaken which enriched the knowledge of the students in various fields. Children were also taught Reiki but in a different manner. Reiki teachers viz. Sangita Kulkarni, Kalpita Keer, Seema Trivedi and Krupa Choksi taught Reiki by narrating various stories from the life of these saints and by relating Reiki with nature which children enjoyed and appreciated. Children also gave Reiki to trees and plants. In Art class, children were taught Candle making, Stone Painting, Paper craft wall hanging, Symmetric impression in craft paper, Thread impression, Drawing on graph paper and Wall painting. Children were given theme as "Global warming and natural calamities" for wall painting.



# Ashram Events



Children were also taught Tai chi, Western dance and Bharat-natyam. Those children who were interested in martial arts were taught Karate. In the evenings, children used to enjoy movies based on the life stories of Meerabai, Kabir and Dnyaneshwar which was followed by a quiz to make it lively and know the level of their attentiveness. This activity was undertaken by Ashwini Telang and Alhad Purohit. Kalpita Vazhayil taught dramatic skills to the children.



Deccan College of Pune did a great contribution to our retreat by teaching various subjects of Archeology like Ancient Indian Art and Architecture, information on excavation, Brahmi script, Modi script, Extinct wild life, Ancient paintings and geological knowledge on rocks. Vivek Pande took classes on Life skills called Life Learner's Programme wherein he gave lectures in how to lead a better and value based life by getting clear picture of fundamental principles of life. The lectures were based on topics like Education and learning, Honesty and Truthfulness, Face your Fears, Freedom, Advice for Life and Being, Belonging and Becoming which was well received by the children. Children were also taught Abacus and Vedic Maths by Deena Savagar. Mr. Ram Joshi gave information on various types of Sun dials and taught them how to make them. He gave presentation on moon and gave details about Solar Eclipse and Lunar Eclipse.



One day children were taken for trekking and "Van Bhojan" which they enjoyed by climbing on trees, playing games like Kho kho, Kabaddi, Antakshari, Dahi handi, etc. The whole idea of the picnic was to make them relate with nature and let them know the fun which people in small towns and villages have as they are very near to nature. Children enjoyed throughout the day with the faculties. During the entire Retreat programme, Alhad Purohit, Jushya Naik and Sangeeta Rajbhar gave their services as Assistants.

On 15th May, 2015 children celebrated the last day of the Retreat by giving performance of drama, dance, singing, Karate, etc in front of their parents. Their Art works were also displayed in one of the Kutirs (huts) for parents to see. Their performance was well received by the audience. The parents appreciated the efforts of the teachers and students. The event ended with certification and prize distribution. Parents noticed transformation among their children after 10 days which they appreciated from their heart. The blessings of Swami, Guruji and Mai manifested in children.





## Teach children the small miracles of life...

Now a days, Parenting Training is a hot topic in the ashram premises. Guruji along with his team has been moving from one place to the other, creating awareness about the forthcoming challenges posed by the arrival of Gen Y. Parents have been asking Guruji about how to manage the situation. In one such discussion, Guruji told the parents, "Do not teach them what the teachers teach in schools. You be a different teacher. Teach him/her the little miracles of life, when the teachers teach them science at school. Let the teacher talk about the gravitational force and how it holds everything including the vast oceans and the tall, massive mountains. You teach them about the divine force that makes a small blade of grass or a beautiful delicate flower grow towards the sky against that mighty gravitational force. Let him ponder over the inner force that can not only match, but overpower the mightiest of the forces. Let teachers teach them the moon, as the earth's satellite and explain the pulls and pushes of moon acting on water bodies as actions and reactions. You teach them not the reactions, but the relations between you and the nature. Let the child know that the moon is his/her dear "Chandamama" (maternal uncle). Let your child know that both the inner aspects of the human mind and the outer aspects of the environment are called Nature. They are not two. They are "One". If you teach him/her this way, you have made the life your child. You do not have to do anything else"

## Program Schedule for June 2015

Reiki Seminars	Dates	Reiki Teacher	Centre	Degree
	6th & 7th June 2015	Kalpita	Thane	1st
	6th & 7th June 2015	Seemaben	Jamnagar	1st
	13th & 14th June 2015	Ajit Sir/Vishal	Mumbai	2nd
	13th & 14th June 2015	Seemaben/Sangitaben	Baroda	1st
	13th & 14th June 2015	Krupa	Nashik	1st
	27th & 28th June 2015	Sangitaben/ Rakesh Kumar	Airoli (New Mumbai)	2nd
	27th & 28th June 2015	Seemaben/Renu	Bengaluru	2nd
	27th & 28th June 2015	Vishal	Devrukh	1st
	27th & 28th June 2015	Kalpita Keer	Pune	1st