

VOLUME 6 ISSUE 8

AUGUST 2014

C O N T E N T

Editorial: The Essence of Healing.....	01
Bhaja Govindam by Ajit Sir.....	02
A real tribute to Guru by Krupa Choksi.....	03
Shiva Heals you...by Vivek Pandey.....	04

Play of Guru....by Telangan.....	05
Monsoon- Varsharutucharya by Dr Vaishali Tole- Deshpande.....	06
The mythological Symbolism by Ashwini Telang... ..	07
Gratitude Guruji a Poem by Preeti Khanna.....	08

The Future... a Poem by Kaushiki Swaroopa... ..	09
Tribute to Ashram by Rajesh Khanna	10
Guru Purnima Celebrations.....	11
Ashram wisdom.....	12

Editorial

Guru Purnima Musings: The importance of Gurukul concept

Guru Purnima is an ultimate festival when it comes to a tradition of a Master and a Disciple (Guru-Shishya Parampara) in Indian culture. This is the day when disciples assemble to honour their Master with absolute reverence and express their deep gratitude towards the Master for the knowledge that he has imparted. We all know that knowledge is a very powerful tool for the human enrichment and elevation towards self realization. That is of course a traditional thought. However if we look around us today, we can see clearly that the knowledge though is leading us towards so called progress is also creating a lot of restlessness and violence. In fact the knowledge has exploded in the past 15 to 20 years as had never happened in the known history of a mankind. Knowledge is definitely a tool alright but is it a tool towards the peace & harmony or to create a power to rule the world. Does it mean to conquer one's own self or to conquer the world?

On researching on this aspect, I have realized that the whole education system has turned around totally which may ultimately bring the humanity on the brink of extinction. Looking back at the ancient educational models, you may see that there was a Gurukul System, a very strongly embedded system in Indian culture till the invaders came and ruled us. You may also see that the acquiring of knowledge for disciple or passing of knowledge for a Master was never a long process. Of course the disciple used to spend a good amount of his life time (almost 12 years) at Gurukuls with their masters. But if you study this system closely you may realize that most of the time the disciple used to go through a tough and difficult life in the Gurukul. He was put to a lot of hardships in a place which was far away from his own residence. One may have to appreciate here that it is your home which is your comfort zone. And comfort zones do nothing but keep on nurturing your ego. The whole idea of your home and your parents etc. is based on your ego. Throughout the learning age, the Masters used to crush the ego of his disciple. The disciple would be sent out to beg for his alms not because his Master could not provide him the required food, but when you beg, you are already in the zone of uncertainty and at the mercy of someone who may be much lower to you in status. This

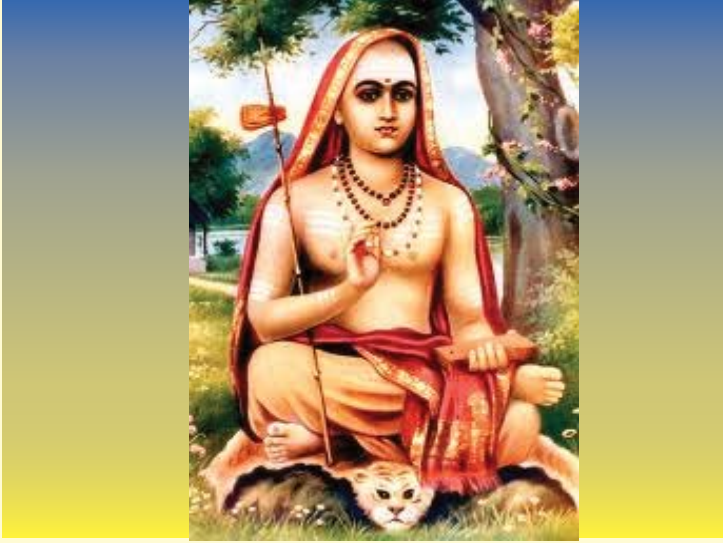
situation crushes your ego thoroughly. There is no way out can have an ego and still beg for your food with a clear idea that the power to say NO rests with the giver. The disciple would also be put to physical hardships like cutting wood, fetching water and everything that he would have never done at his own home. After crushing the ego this way, the Master would just pass on the knowledge in a fraction of a second. No big deal. It is precisely the way one passes on the data and graphics using blue tooth from one cell phone to the other. The passing of knowledge is a quick affair. Preparing a student to receive that was challenging and a long term affair. Knowledge if it falls in existence without egoism, can be boon to the humanity at large. That is how the earlier sages and scientists did. The hardships and efforts and the feeling of helplessness always would take care of your ego. On the other hand a combination of ego and knowledge is disastrous to the world. No wonder one has never heard of demons having gone to any Gurukuls. Till Lord Krishna's time, this practice was in vogue. However Pandavas and Kauravas of Mahabharat time were probably the first ones to have been educated in the comfort zones of their kingdom. That was possibly for the first time when the Gurukuls were very much run under tutelage of Kingdom. One can easily see that these princes never had to leave their comfort zone to get knowledge. The ego was never quashed. All that knowledge given by their Masters fell in the Ego existence leading to a great war of Mahabharat. Both sides were egoistic and knowledgeable. The demonic combination!

The sincere concern here is that this is all happening around us. Children of current age are studying under absolute comfort. Comfort of home, sitting under the air conditioned environment with a laptop in lap and a smart phone in hand. The school classrooms are getting converted to air conditioned environment. Luxurious schools are springing out all around. No wonder knowledge is leading to more crimes and violence. The question is "are we acting against the interest of our own humanity?"

Ajit Sir

Bhaja Govindam... (Verse 7)

बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणिसक्त।
वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥



When one is in childhood, one is attached to plays & games, when one is in the state of youth, one is engaged in chasing young ladies, when one is old in age, one is engaged in worrying all the time. Alas, at no time one is attached to the Brahman, the divine, the unlimited.

This verse of Bhaja Govindam, brings out the whole life span in front of eyes of the readers. As we grow along in age, our personality traits keep on changing, our desires and ideas of pains and pleasures keep on changing. We shift from one desire to the other. For a man, when he is a small boy, he may be playing with dolls but as the age advances to the youth he starts getting engaged in playing with live dolls like young ladies. When we are so small as children, our toys and games is everything for us. We feel so intently about them that any toy getting damaged or lost make us feel that our own life may not sustain without these. But over a time, the toys are lost and gone for ever. The life continues.

As we grow into our youth, one start getting engaged into fantasies of association with young women (possibly young men in the case of ladies). We lose our slip on that. The idea of a woman occupies our mind most of the time. One can't even concentrate on his work. Again the intensity of this desire is so high that one can't even think of living without

fulfillment of this desire too. One gets married, give birth to children, earns a lot of money (but never enough) without realizing that one has already stepped into the other zone of life called old age.

And his is where one starts getting into the depletion of bodily health and the mental worries. The insecurity and the fear of death keep on lurking in the mind all the time. One loses the sleep over these fears, anxieties and worries. One keeps on thinking about the diabetes and the blood pressures, arthritis and pains in the joints, worried all the time about losing the control of all that one had accumulated over the years. And then comes the time to depart..

Where does it leave a time for a divine, unlimited, Brahman generally called as God? Throughout a year, a mind is occupied with everything else besides the almighty. The last moments then bring one to the realization that one has failed to live as life. One fails to realize that this birth was chosen by your own soul to experience different dimensions of life to become complete. We all take birth so that we can close our account of sanskaras during the chosen birth. Unfortunately this wonderful design of the soul is invariably spoiled by our desires and unawareness about the basic objective of taking a birth. Due to this ignorance we all suffer. It is like a child as he/she is growing is sent by the parents to a distant place so that he/she can acquire the higher studies and become empowered. Parents many a times go out of their way to borrow funds etc. They suffer a lot of hardships so that a child's life is made. However as we see many a times, a child forgets why he/she was here on this planet at all and wastes his/her time in doing everything else except the studies. Same thing happens in human lives. We forget the whole purpose of life and then get lost in the activities and actions which create new set of karmas giving birth to another life thereafter.



“A real tribute to Guru”

Krupa Choksi, Rajkot, India

Gurupoornima is approaching on 12th July, 2014 and its preparations are on peak. The residential arrangements, Food arrangements, preparations for Dattayag, etc. are happening simultaneously. In the midst of all these, I started wondering about this auspicious day. Gurupoornima is a day when we pay tribute to our Guru, who is a guiding force in our life. The Guru, who is giving directions and meaning to our life. And with the grace of whom, we will achieve our ultimate purpose of life i.e. Moksha.

But the question is how can we pay tribute to such a Guru? By giving flowers? By giving speech? By giving gifts or by performing Sewa/ Puja? No. According to me the real tribute would be by imbibing his teachings in our life and by being in total surrender.

This reminds me of one story of Gurunanak. Gurunanak, the Sikh Guru used to teach his disciples and according to him, when his disciples would become proficient in preaching and have reached some spiritual heights, he would tell them, “Ujad Jao”. This means to leave him. He used to see to it that his disciples would leave him. Firstly, he would tell them to do but if they do not listen then he will create a situation wherein ultimately they would leave him. And the remaining ones used to stay with him as their purification is yet to be done.

His disciples used to get hurt as their Guru is asking them to leave. But the real intention of the Guru was that by leaving him, his disciples should spread peace and happiness in the society and hence used to ask them to go. But he was often misunderstood.

He had number of disciples but among them one was determined to be in the service of Guru till his last breath. Gurunanak used to create so many situations so that he would leave but he was very much devoted. He faced all the insults and situations for his Guru. Once Gurunanak decided to take his test to find out whether he is steady in his thoughts or not. So he took him to one deserted

place where there laid a dead body covered with white cloth. Gurunanak asked him to eat the body. And his disciple answered, “From where should I start, from head or from toe?” Gurunanak said, “As you wish?” And without any hesitation, his disciple uncovered the body and to his surprise there was no body but it was “sheera” (sweet dish) kept in the shape of body.

What a surrender this disciple had! If in his place there would have been anybody else, he would have applied his logic how one can eat a dead body? It is just impossible. Such a surrender is required in our life also if we want to realize God. And this kind of surrender occurs only when we leave our ego aside and have full trust in our Guru.

Often it is seen that we are in trust when things happen according to our wishes. But a real trust would be that we remain in trust even when things go against our wishes. Because when things go against our wishes, our ego flares up and immediately we start doubting our Guru. So it is very important to do self introspection all the time and see whether we are in surrender or not. This is essential.

But till the time real surrender happens, where our identity is lost and ego vanishes, we need to check ourselves. We should not allow doubts to enter into our mind when things go against our wishes. As our Guru knows what is good for us and what is required in our life.

According to me, the total trust that our Guru will guide us throughout our life and make us realize God. The total acceptance that whatever is happening in our life has a reason to take us further in life and Guru has full knowledge about it, would be a real tribute to Guru.

“Guru Govind do no khade ka ko lagu pai, Balihari Guru aapne Govind diyo batai.”



SHIVA HEALS YOU.....

By Vivek Pande, Baroda, India

The Ultimate Destroyer...

Once, three asuras, in their attempt at invincibility, built three flying cities called the Tripura. The cities were engineered in a remarkable way: they all flew in different directions, making them totally impregnable. The only way to destroy the cities was by a single arrow in the brief moment when they were aligned in a single line. Delighted with their invention, the asuras went berserk. They rushed around causing terror and wreaking havoc. They rested secure in the knowledge that it was almost impossible for anyone to defeat them.

The gods turned to Shiva, asking for help against the terror inflicted by the asuras. Shiva mounted a chariot made of the earth following the three cities for eons, until finally the moment arrived when they were aligned in a single line. In a flash, Shiva drew his bow and let loose his powerful arrow. It found its mark and Tripura, the three flying cities, were destroyed in seconds.

The above story is symbolic of our sadhana. The three cities destroyed are nothing but the chitta (mind, emotions and intellect). In the first place the three cities are being described as flying in all directions, which again symbolizes the state of a seeker who does not have control over his emotions, intellect or the mind. Born out of our own Karmas the three planes of mind, emotions and intellect remain untamed, unless Shiva (Which is nothing but Reiki or energy) decides to take over. Shiva in order to destroy the three cities mounts on a chariot made of the earth, just like we use the body to wipe off the past karmas by doing good deeds with it. After following the process of sadhana a moment comes when the chitta (ie., mind, emotions and intellect) are aligned and the energy (Sahasrar or pure consciousness or atman) hits the intellect, mind and

emotions and cleanses the entire being. The three worlds within us get destroyed and what is attained is pure consciousness or satt-chitta – ananda.

Shiva ordinarily is regarded as the ultimate destroyer in the common parlance. But what does it actually mean? It surely isn't any physical destruction or mass killing. What it means is destroying of the accumulated karma, which has risen out of a repeated behavioral pattern resulting from our memories of past happiness. Energy or Shiva is ever fresh and does not create things on the basis of past knowledge, emotions or memories. And until you have destroyed your three worlds, you cannot experience bliss. Yes, you will get happiness from the cycle of repeated behavioral sources and patterns every now and then. But it is not going to set you free and will keep you busy all the time with the three cities flying in all directions.

If you intend to follow the path of Sadhana, one should always look forward to get rid of actions resulting from a conditioned mind. Also just like the gods approached lord Shiva to destroy the three cities, we should also move towards the soul in order to establish peace and order rather than spreading chaos and disorder around by moving our consciousness towards the body which is a temporary and lowest form of the self. Actions based on the false identity of the body as self can never result in peace and order. On the contrary a person always finds himself stupefied at the end of such an action. Just fiddling around without understanding your own self is not going to help much. Ride on the chariot of this body, follow the mind-emotions-intellect for years and wait for them to be aligned, the rest will be taken care by the ultimate destroyer SHIVA...

Play of Guru in our lives is very unique, most of the time we do not understand how and what he did to us to save us from a most complicated situation. It is unbelievable.

Every time we are in out of controlled situation in life, we either run to God or Guru first. We expect them to resolve all our difficulties and bring us in a comfort zone instantly. When magic doesn't happen that we've expected, we lose interest in the entire spirituality or faith in guru and go back to our earlier blind life. We do not take extra pain to understand the real cause of our issues but we expect a miracle.

I'm very lucky. When I had similar uncontrolled issue in my life I had Guruji by my side and I obviously ran to him. Where will a child run, if not to father. He listened to me calmly and said 'I will pray to Swami and I'm sure he is very kind; he will relieve you from your pain. Instead of some fake assurance he taught me Reiki, meditation, and made me do certain Sadhana. He made me read some books, implanted required knowledge through his discourses and sharing of his own experiences. I started picking up his directions and started learning from him, started realizing that he is trying to explain me the 'Law of Karma' in his own simple, way.

He said ***we must take responsibility of our every deed.*** This means we must not run away from problems, instead fight them back bravely. When we start identifying our issues (karma) personally, we start scanning our lives truthfully, in a focused manner. Once we take ownership of our own deeds, (karma) we start looking at them with the due respect and take definite steps to resolve or complete them. By understanding and resolving our karma, we can finally break free of negative cycles and usher in positive, enriching life experiences.

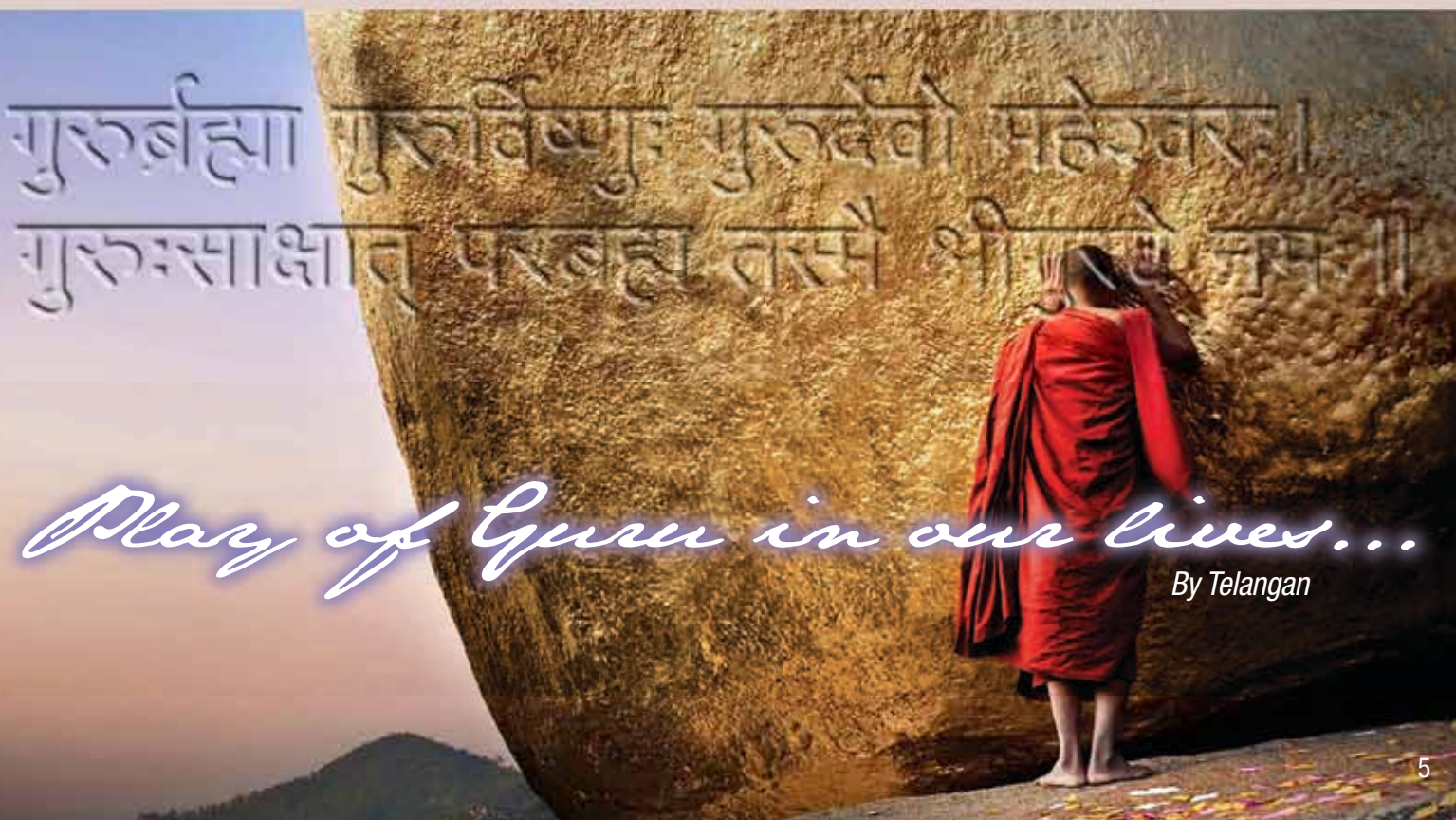
He said ***'we must complete what we start'.*** If we look at this sentence over the surface we may think that he is talking about the actions from present life. But it is larger than that even from our

previous births if we have some incomplete karma, they need to get completed in this birth as well or they can move into next birth. The single greatest way to resolve past karma is to forgive those who have hurt us and seek a final note of closure. To forgive is to detach. ***We must settle outstanding karma by closing the doors to our past once and for all.*** He said you have to attach with something to get detached. This means attach yourself to the super conscious and become one, then it is simple to detach from your own karma.

He said ***everyone gets an equal opportunity to change the Prarabdha,*** everyone gets two choices, first is a very difficult and painful but definite right choice of the completion of past karma, the second is running away from it. This is obviously a wrong choice. It keeps our karma unresolved. He said ***the Free will gives us a chance to choose right or wrong at the same time*** but most people end up choosing wrong because they choose what is convenient for them. Creating positive karma is a daily choice. *Guruji's principles such as honesty, integrity, compassion, and patience could give us good karma but it is very difficult to be a simple spiritual person like him.*

To use the Free will correctly and make a right choice requires tremendous Sadhana. Actually when we have Guru by our side, there is no question of us making a wrong choice. The disciple's own personality is been effaced by the guru and the false eye consciousness has been thoroughly crushed, that the disciple must take the right choice. There is no question of doubt. Guru uses different means and ways to provide required knowledge. Distance or our body presence with him does not required; the knowledge will come to us. Guruji says Spirituality is internal process not the external. He looks at disciples as his spiritual children that is much more closer bond than biological relationship. This is a play of Guru.

I pray everyday to god and say 'make me a reflection of my Guru'.



Monsoon - Varsharutucharya

By Dr Vrushali Tole- Deshpande,
Bengaluru, India

The primary aim of Ayurveda is to maintain the health of an individual. A healthy individual contributes not only to his life but also to the life of others. In order to achieve a healthy outlook to life one needs instill it in one's schedule and diet.

Seasons or *Rutu*, affects the health in more ways than you can think. The different *Rutu* experienced in India are *Shishir* (winter season), *Vasant* (spring), *Greeshma* (summers), *Varsha* (rainy), *Sharad* (autumn) and *Hemant* (early winters).

Rutucharya means the dos and don'ts one should follow during a particular *Rutu* in order to maintain a healthy body and mind. Before defining *Rutucharya* of *Varsharutu*, it is necessary to understand how *Rutus* are defined in Ayurveda.

Kaal	Rutu	English Season	Indian Calender
Aadaan (Earth moves closer to the Sun)	<i>Shishir</i>	Late Winter	22 Dec to 19 Feb
	<i>Vasant</i>	Spring	20 Feb to 20 April
	<i>Greeshma</i>	Summer	21 April to 21 June
Visaraga (Earth move away from the Sun)	<i>Varsha</i>	Rainy	22 June to 22 Aug
	<i>Sharad</i>	Autumn	23 Aug to 22 Oct
	<i>Hemant</i>	Early Winter	23 Oct to 21 Dec

Varsharutu which happens to be in *Visaraga Kaal*, *Pitta* is accumulated and also aggravation of *Vata* due to the acidic conditions of the atmosphere. This results in a weakened *Agni* which leads to digestive problems.

Varsharutucharya aims at guiding a person to follow a regimen of diet and lifestyle which will help balance *Vata* and *Pitta*.

Diet as a part of Varsharutucharya:

Do's

- Water should be boiled and cooled. Add a little honey before drinking it.
- Consumption of a piece of ginger rubbed with rock salt (saindhav) before every meal helps digestion.
- Fresh food and light food should be consumed, especially prepared from rice, barley and wheat.
- Cow's ghee, lentils, green gram, onions, vegetables, lean meat should be a part of the diet in forms of soups.
- During rainy season the diet should include a balance of sour, salty, and unctuous and the food should be warm.

Don'ts

- Leafy vegetables should be avoided. As they increase *Pitta*.
- Avoid drinking excess fluids. It slows down the metabolism and there by digestion.
- Avoid eating stale food.
- Red meats, curd or heavy foods should be avoided as they take longer to digest. Buttermilk can however be taken with Panchakola (Ginger, black pepper, long pepper, chitrak, chavya)
- Avoid alcohol.

Lifestyle as a part of Varsharutucharya:

Do's

- Keep surroundings clean and dry.
- Keep the body warm. Body is more susceptible to virus attacks if body temperature falls.
- Ayurvedic texts recommend Drying clothes with fumes of dry neem leaves, loban(guggul), and vacha (vekhanda).
- Under going Panchkarma during this season helps the body tremendously especially Vaman and virechan. Udvartanam, Snanam and Dhumapanam should be regularly done.
- Oil application & Basti (Enema) are best rejuvenating treatment in rainy season
- Use of perfumes is encouraged.
- Application of warm oil before bath also helps.
- Keep your feet dry and do not tread dirty water.

Don'ts

- Avoid sleeping during the day. It slows down metabolism and digestion.
- Avoid air-conditioned rooms, especially with damp clothes and wet hair.
- Try not to get wet in the rains. If it does happen change in to dry clothes at the earliest.
- Avoid long exposure to sun

Please remember the changes should take place gradually preferably over a period of 15 days. In case the changes are brought about drastically the body may not be able to cope with them resulting in problems. Slowly give up the initial lifestyle and embrace the new one.

Reference :-

Charak samhita - Vd. Yadavji Trikamji Acharya.

Ashtang Hridayam - Pt. Harishastri paradkar vaidya.

Panchangachi Olakh- Jyo.V.H.Rajandekar.

The Mythological Symbolism

By Ashwini Telang, Mumbai, India

A few days back, while I was just surfing through an e-book named Mahabharat (महाभारत). I came across a story wherein the King Janamejaya was performing a huge यज्ञ (holy sacrifice) within which he offered snakes to the Fire. Astika, the son of Sage Jaratkaru, who was witnessing this, stopped & questioned him, why exactly, was he performing this sinful act in the name of यज्ञ. Upon which the King answered that his father (King Parikshit) died due to snake bite & that he wanted to do justice to his father. Astika smiled, and explained to him that what is justice for one may not be justice for the other. In fact, it may be unjust from the part of the victim. Janamejaya thought for a moment & asked question whether the battle between Pandavas & Kauravas was for justice. Astika replied, stating that the war was about Dharma & that Dharma is not Justice. It is all about empathy & wisdom. In Dharma, everybody wins. He then asked Janamejaya, whether he knew that when the battle at (Kurukshetra) कुरुक्षेत्र concluded, (Kauravas) कौरव's went to स्वर्ग (Heaven / Paradise).

On reading these lines, I started wondering the hidden meaning behind these words. All I could relate was that the word स्वर्ग (Swarag / Heaven) is made up of two Sanskrit words स्वः & ग where in, "स्वः" means "Self" & "ग" means "to go". In short, the true meaning of the word Swarag is to go to your own self. Thus going back from where one has originated is स्वर्ग. The second thing I could recall was that in our 1st level Reiki Seminar we were made to understand that Kauravas are our own inappropriate negative thoughts and feelings. While Pandavas represent our own positive (good) qualities. And that the battle is going on in Kurukshetra – here the Sanskrit word कुरु (kuru) has been derived from its root क्रा (Kra) which connotes Action & क्षेत्र (Kshetra) means the place – to be

precise the Place where actions are performed. This directly suggests the body within which we dwell is the place where we perform actions. While I was rearranging this information to get the essence behind the above mentioned line suddenly I struck upon a thought which you may by the way call Insight; was that Kauravas are our own inappropriate unwanted thoughts which are created by us, so obviously when destroyed will go back from where they originated. Going back from where one is originated has been termed as Swarag. Now that's it! I thought that the picture now is clear. But I guess, that the divine wished to reveal a little more. To my surprise when I further started reading the book, Astika also mentioned that Pandavas went to Naraka (नरक). Now again I was amazed as to how can this be?

All that I could hear in my mind were the words of Lord Krishna stating, "हतोवा प्राप्यसि स्वर्गम् जीत्वावा भोक्षसे महिमम्" (Hatova prapyasi swargam jitwava bhokshase mahimam) [Chapter 2 of Bhagwad Geeta]. Probably, the meaning why Pandavas went to नरक (Naraka) lies here, I thought. The word नरक is a Sanskrit word which comprises of two words नर (Human) + क (to come) which denotes to come in the form of human. The meaning of the sentence as per my knowledge & understanding might be that if we kill both good & bad qualities within our own self, we will go to Swarga (Since we become Nirguna by dropping the good & bad; we don't need to have physical body) [but] if we win over bad qualities (i.e. drop only the bad qualities within) then [we'll need physical body] so we'll stay on the earth & cherish the life experiences. The onus is now upon us to decide as to where should we be. In fact, that's exactly what Lord Krishna told to Arjuna at the end of Geeta. [Chapter 18, Verse 63] "यथेच्छसि तथा कुरु" (Yatha icchasi tatha kuru).



Gratitude -Guruji

By Preeti Khanna, New Delhi, India

*The night was dark,
There was no spark
Life was tumultuous
Nowhere it had left us.*

*You descended quietly beside,
Thank you Guruji for being a guide.
We ached with sorrows, grief and pain,
Irksome like ruthless war to sustain.*

*Gifted you to us, with a weapon – “Reiki”
To battle the life's bad weather conditions.
Thank you Guruji for such a life long rejuvenation.*

*We wished to be of help,
It to the grieved we could offer our self.
You showered us with divine powers,
To be a little cover
Thank you Guruji for being a spiritual bestower.*

*With this life like a brook,
It's path so thorny and full of crooks.
You hold our hands and lighten our way,
Lift us from stumbling with a new ray,
Thank you Guruji for making each day.*

*These words are as tiny as a drop,
In this spiritual ocean, from where
Divinity and bliss, can never be bought.*

*Who dreamt of serenity of ocean on earth?
You showered us priceless gifts which are a dirth*

*We plunge into these waters
To give you back all we would gather,
But in the seas so vast,
Helplessly we swim only to be aghast.*

*There lies nothing but heaps,
Of compassion, gratitude and unshakable belief
Thank you Guruji for unconditional love that you give.*



The Future shall be mine...

By Kaushiki Swarupa, Mumbai, India

I live in the present & remember the past,
The future shall be mine, because I know to cast...

The feeling that I am exactly where I am supposed to be,
Enables me in bridging the gaps between you & me...

When people like me try to do so,
The world labels them as Indigo...

Labeling make us feel discouraged & sad,
Cause it hinders the purpose that we (in our minds) had,
We know that labeling makes your part easy;
Refraining you from the responsibility & driving us crazy.
But just Respect & Love is what we seek
Understanding this is not Latin & Greek.

Uhh! Realizing the purpose of life is simple,
But carrying out the action towards the same
By itself is a matter of concern.

Still, some feel I am here to learn,
While others say I am here to teach,
Yet I know somewhere within me,
That I am here just to reach,
Connect & fill every heart with the Divinity.

A very touching tribute to our ashram...



Respected Guruji,

Jai Gurudev!

My gratitude to you for making it possible to seek your blessings in person on the auspicious occasion of Guru Purnima. And I look forward and wish that Preeti would be around with me from next year onwards!

My sincere thanks to Krupa, Kalpita, Daksha behen, Modak kaka, Bharti behen, Rohini Behen, Sanjay Gite, Prashant Parkar, and all unsung contributors who made our stay, fooding, travel a very pleasant experience despite of all limitations. More than any thing else, it shows how an inspiration from a Guru can turn into a motivation from within.

Guruji, every time I meet you, I discover some new aspects of life. It comes when you are answering any query, asking questions, gesturing, invoking someone to act and so on... Your deft handling of all kinds of issues including your views on celebrating Guru Purnima in a different way to address all sections of people objectively, I firmly endorse and something more to learn from you.

As I take back lots of learning to keep patience, wait for better times, Learn to be happy for even a small positive, Remain grateful to Swami for whatever we have, I hope to be a better person for the society in future.

As we battle against odds like anxiety, health, social and work pressure, we seek Swami's blessings to give us the strength to be up against all the challenges of life with a smile on our face.

We will remain grateful Guruji for you being with us in our life.... mujhi main rehkar mujhi se apni yeh khoj kaisi kara rahe ho...

With lots of love, prayers and Regards

Rajesh, Preeti, Pankhuri, Mahima, Mummy, Papa

GURU PURNIMA CELEBRATIONS

With the month of June came the excitement of Guru Purnima. There was a special reason this time in Devrukh for sadhaks in our Devrukh ashram to be excited about the big event. For the past 4 years Guruji had been away from Devrukh ashram to celebrate Guru Purnima event at different locations.



2010 Guru Purnima was celebrated by some of our sadhaks who went with Guruji to Mount Kailas yatra, at the foothills of that divine

mountain. After coming back from Kailas Guruji had decided to celebrate Guru Purnima at locations other than Devrukh ashram for a simple reason that many of our sadhaks would like to spend some time during Guru Purnima festival with Guruji but not everyone can come due to various reasons like financial problems, health problems, getting leave from the working place, the difficulties in traveling during monsoon times due to chaotic train timings and many other. Guruji could feel their hearts and thought that if we could celebrate the festival at different centres that may benefit many who were deprived of this opportunity. Accordingly Nashik centre organized the festival in 2011, Rajkot centre at Girnar mountains, in 2012 and Baroda centre did the same in 2013 in a grand way. This year however Guruji agreed to have these celebrations in Devrukh with 3 days long Datta Yaga being the major event.



Guru Purnima at Devrukh ashram was a great opportunity for many sadhaks in Devrukh as well as nearby cities like Mumbai, Thane, Nashik and Pune. We had a record crowd this year. More than 150 sadhaks came from outside Devrukh-from Bangalore, Delhi, Kolhapur etc. The accommodation facilities were really put to tests due to such a large gathering of sadhaks. Lady sadhaks were accommodated in the ashram premises while the male sadhaks were accommodated by our kind and compassionate sadhaks from Devrukh, in their own houses. That indeed was a fine gesture on part of our sadhaks in Devrukh.

Ashram started vibrating with human life force of a different kind right since 11th July, a day prior to the big event. Dattayaga began in the early hours of 12th July with a sankalp of 1 million ahutis (oblations) of "Hari Om Tat Sat Jai Guru Dutta" mantra by a first batch of 20 sadhaks.

Every hour the batch changed. It was like waves of chantings coming one after other. With so many sadhaks (almost more than 250 at one point) available, the sankalpa target was not impossible.



Guru Puja function was set in a new Dnyanasabha (a House of Knowledge)- a learning centre newly constructed a few months ago. Many of our sadhaks displayed their artistic talents in performing arts in the evening. While all this was happening Datta Yaga was on in full swing in the main precincts of the ashram. 13th July saw 9 groups of sadhaks reading a divine book -Guru Charitra in one full day at the same time. The poornhuti (the completion of Yagna) was done on the stroke of noon on 14th July. The chants of Harim Om Tat Sat Jai Guru Dutt however are still being echoed in every wall of the ashram and every tree in the garden.

Guru Purnima in Chicago:

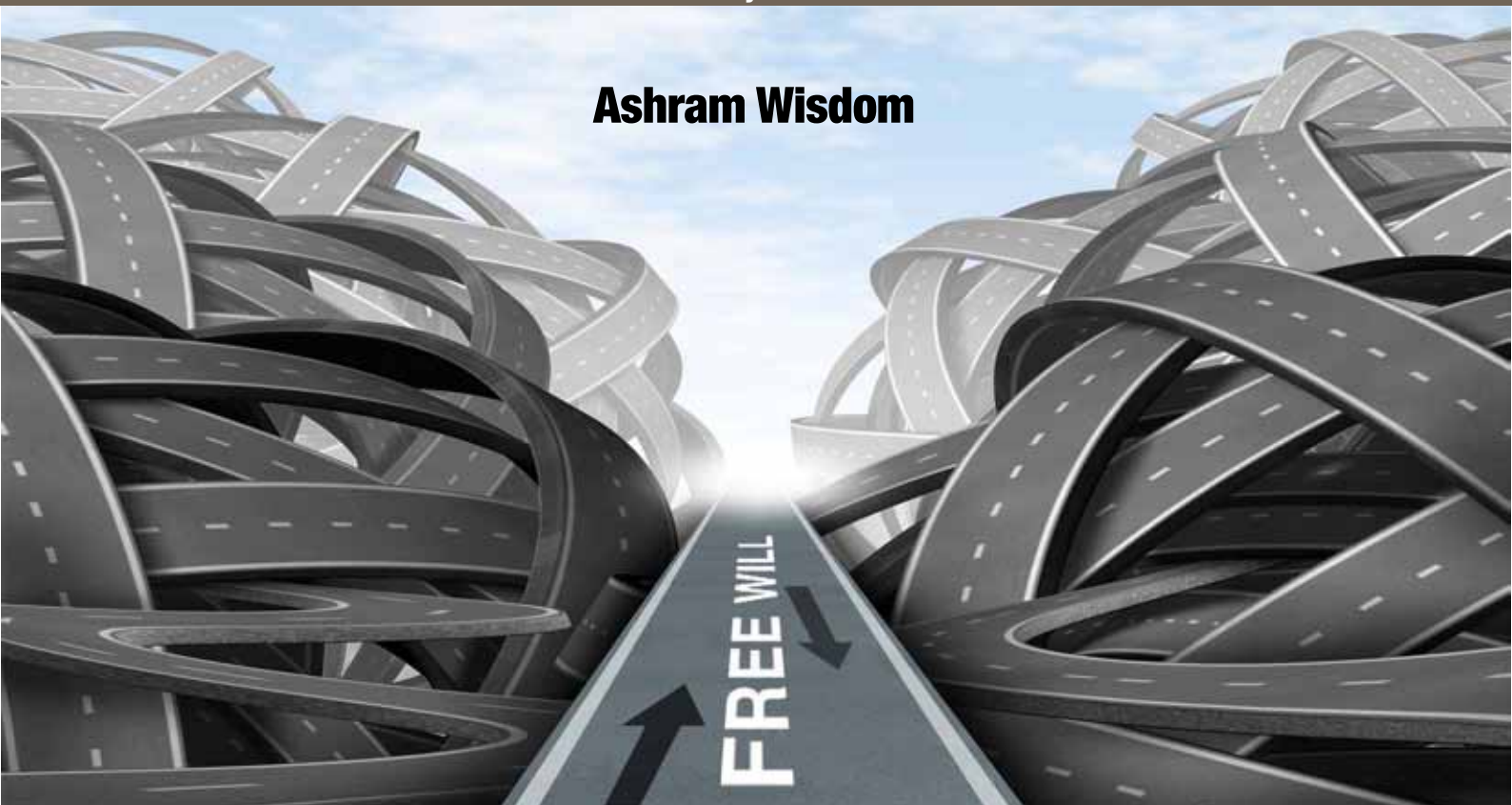
Guru Purnima was also celebrated in our Chicago centre in a big way in the back yards of our sadhak Mr Janardan Engreji. This is the place where Guruji stays whenever he comes to Chicago. Rudrabhishek was done on the idol of Shree Swami Samarth by all sadhaks who assembled.



Empowerment for Parenting Initiative and Challenges (EPIC)

Shri Swami Samarth Sewak Pratisthan took another initiative in the field of social education by launching a program on responsible parenting at Devrukh ashram. First of these programs was held in Jnanasabha at the ashram on 1st and 2nd June 2014. 27 Sadhaks from various locations like Mumbai, Thane, Nashik, Pune, Kolhapur, Bengaluru and Delhi attended the session and went away with enrichment and empowerment to face up the newer challenges in Parenting. EPIC Program will soon be made available even for the general public in other centres of Reiki Vidya Niketan.

Ashram Wisdom



As usual, the discussions were about the prarabdha (destiny) and free will. Guruji was explaining to sadhaks, "Look, do not consider the life to be full of problems. We are not here with a purpose to suffer. Remember that God created this universe and of course our lives by creating duality. In union-ness, there is no life possible. Dualities like Day & Night, happiness & sadness, Joy & Sorrow, Credit & debit etc. Why do you think he created this duality? Remember his grace. He has actually created a choice. WE always have the choice for every situation because we always have the duality as our life. Duality is nothing but two options created by God for you to choose. And mind you, these choices are extreme situations. If you look at the lower

end of such extremities, you may develop numerous possibilities further. And still we crib about having no choice. This choice is your free will. If you say something to me I have two choices, either to get angry or to be kind to you. The best part of these choices is that only one of the choices could be wrong. Which means that at least one of these choices is ought to be right. Because they are on two different directions. If your getting angry is a bad choice, being kind has to be a right reaction, because they are in two different extremes. It is so simple. You choose an option, use your free will. Once you understand this you will realize that there are infinite possibilities of being happy and loving." So simple and still we do not follow that.

Dates	Reiki Teacher	Location/Centre	Degree
2nd & 3rd August	Krupa	Rajkot	1st
9th & 10th August	Bhartiben	Ahmedabad	1st
9th & 10th August	Kalpita	Mumbai	1st
16th & 17th August	Seemaben	Devrukh	1st
16th & 17th August	Vishal	Thane	1st
23rd & 24th August	Vishal	Nashik	1st
23rd & 24th August	Krupa	Bengaluru	1st
23rd & 24th August	Ajit Sir	Bengaluru	2nd
23rd & 24th August	Seemaben	Dharmaj	1st
30th & 31st August	Vishal/Rakesh	Baroda	2nd
30th & 31st August	Krupa	Kota	1st

Other Forthcoming Events:

16th & 17th August 2014: Mumbai (Borivali)

Empowerment for Parenting Initiative & Challenges (EPIC)

For details & Registration :Contact:

Mr Rahul Virkar & Mrs Pallavi Virkar

*Send your feedback about this issue of RVN
on ashtel86@gmail.com*