



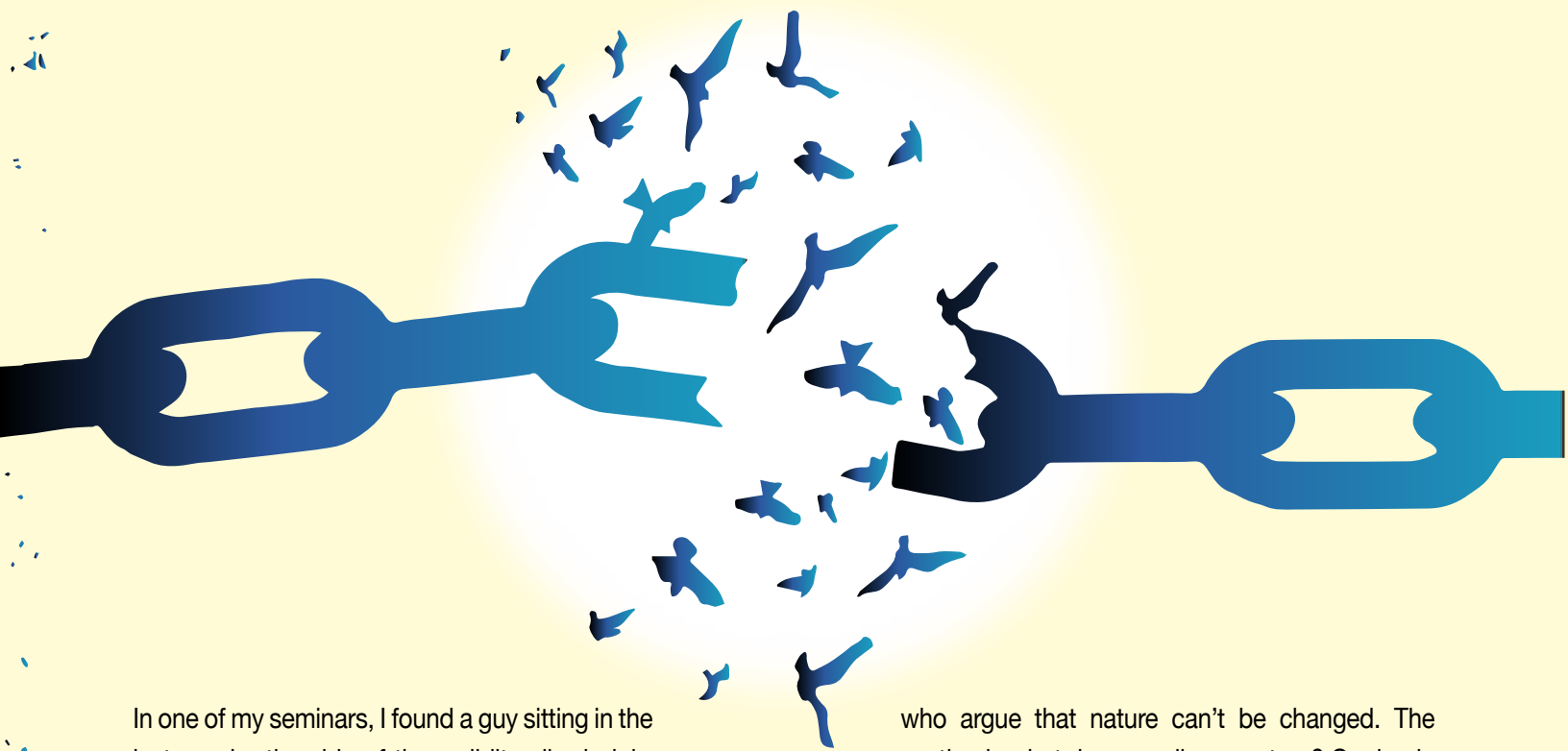
REIKI

VIDYA NIKETAN

TRANSFORMATION THROUGH REIKI

During the 27 years of my teaching, I had the privilege of seeing the transformation of different types in the participants who learnt. As most of the participants who learnt, I had the exposure to them for two days during the seminar time. I have hardly met most of them thereafter unless they decided to progress on the path by attending the second level. I kept on bumping on them in functions or the other like Gurupurnima, Datta Jayanti, Mahashivratri or the local Gurucharitras or at the most in the reiki intensives. Even that number is not very high. So, many of these transformations are of that nature which could be peripheral or even temporary. However, I hope that such transformations remain for ever though I may not have a data to substantiate the same.





In one of my seminars, I found a guy sitting in the last row by the side of the wall literally dodging my eye. Maybe he was shy, I thought. When his turn came to introduce he started talking which was e of a blabbering or stammering. I could hardly hear what he said and I did not ask him to repeat to avoid any embarrassment for him. Next morning when I came to my seat, I found him sitting right in front of me in the first row with a lot of joy in his eyes. As usual I wanted participants to ask their queries to begin with. This guy thrust himself ahead of others and said something that stunned the classroom. He said that he was stammering and stuttering for the past 12 years of his 20 years of life. Till last evening he was like that. He said when he woke up this morning; he found that he can speak normally. Some transformation that was! Similarly a boy with a feminine voice for over 2 decades suddenly gained his male voice in a second degree Reiki seminar. A lady in Kolkata starting walking after 21 years being affected by Cerebral Palcy during the first level Reiki seminar another special even for me as a teacher.

Some transformations are very deep in nature. Changing someone's nature is difficult, neigh impossible, the traditional will say. In fact there is a phrase in Marathi that there is no medicine to the nature. This is quite deeply rooted thought and belief that has been accepted universally and people who do not want to change take resort behind this. Traditionals are always sceptical about transformation on spiritual path. How do you say the nature can change? They would challenge. I am totally in agreement with those

who argue that nature can't be changed. The question is what do you call as a nature? Our basic nature is the nature of the Soul or Self. This is always compassionate, kind, loving, accepting. That is what we are. Unfortunately the ignorance in life is so rampant that most of the people believe that they born as Ahams (Ego) and believe that the nature of the ego is what their nature is. That is inconsistent. That nature is a nature of duality, jealousy, anger, hatred and all that goes along with. What Reiki does is to place you back in your domain of the soul and you start experiencing and expressing the nature of the Self. In one way your nature has not changed at all but what has changed is that the nature what you thought was yours changes. So let us redefine our existence, start operating in the domains of the Self and go back to that divine nature. The transformation for the world has occurred. Maybe you are the same infinite, omnipresent and omniscient soul.

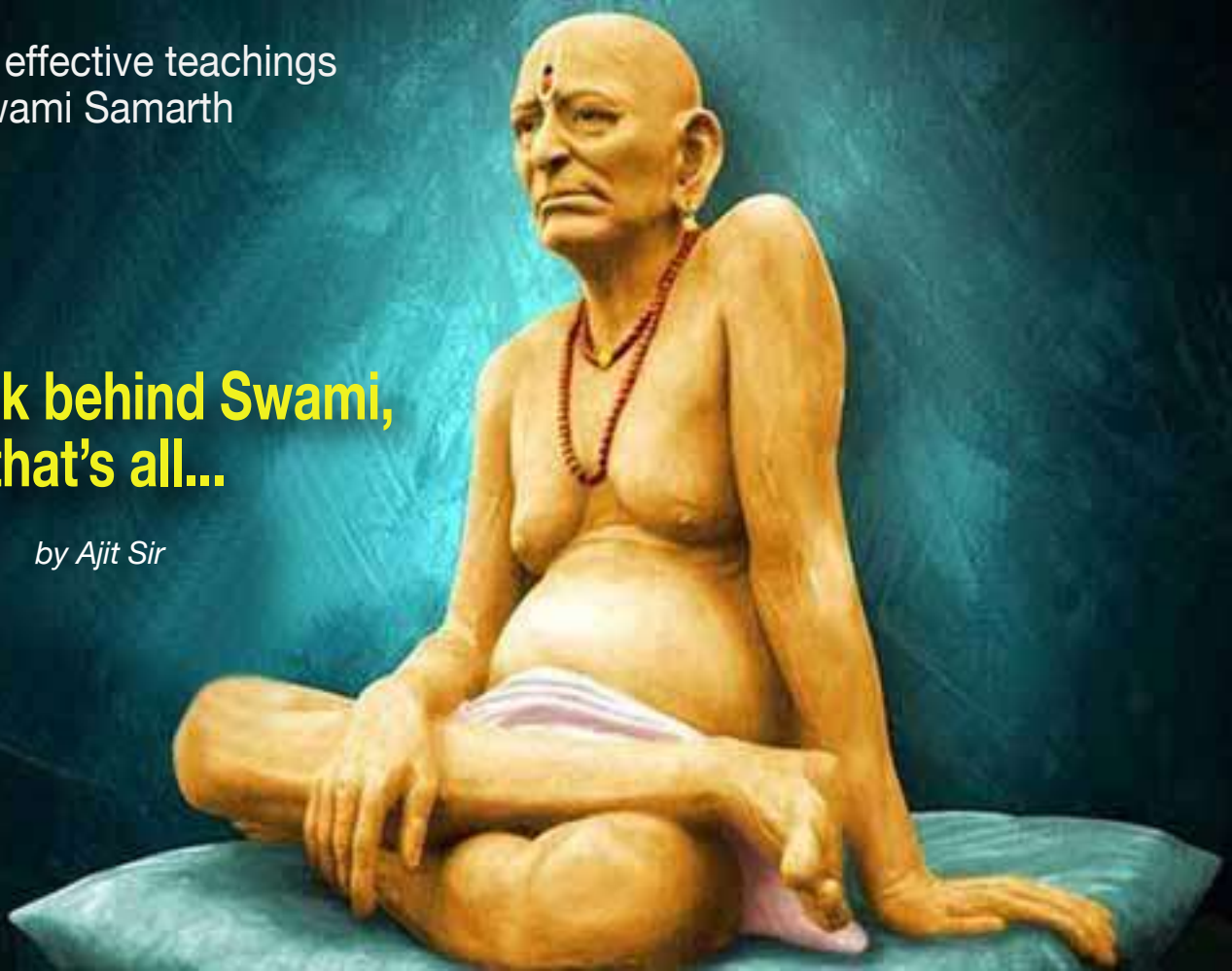
I trust the confusion all gone now.

With deep love, light & Reiki

Ajit Sir
June 1st, 2023

Just walk behind Swami, that's all...

by Ajit Sir



One of the recent episodes of the serial under review, show that Swamisut- a son of Swami was asked by Swami to walk behind him no matter what happens. This son of Swami walks behind him upto a point and then find it difficult to counter the thorns on the way. His feet are bleeding by now and he had started limping. His friend who was accompanying him started asking him to stop or wear the shoes in his feet. The son refuses on the ground that Swami himself is walking in the forest bare feet so how can he wear any feet coverings? When the friend asks him where he is going, the son had no answer except saying that he does not know. He does not have to. He says, "I am in total surrender. I do not know what is the

destination. But all I know that one has to follow the trail of Swami. When Swami is with me, it does not matter what I have to go through. It does not matter that my feet are shearing and bleeding. It does not matter what pains I go through. All that matters is that I am with Swami and he is with me. Being with Swami itself is the destination." His friend is overawed with this kind of surrender.

Don't you think when Swami is with you, you have already reached? There is nowhere to reach now. When Swami is with you and you hit a rough patch, all that it means is that Swami wants you to learn something. Learn fast. When He is watching you no situation is insurmountable. Just follow the path of Swami.

Cultural Freedom...

By Vivek Pandey

Uncultured and ungroomed people appear to be free but they are not. They are some wild energies uncontrollable, unable to curtail their suppressed-aggressive emotions and mistake their inability to command their existence as freedom. Wild energies belong to the animal kingdom where the basic instinct is to survive. However, even wild animals hunt and prey in an extremely organized way putting all their faculties to the best of use. Humans need to do a lot more than animals. Our purpose is not just survival but also cohabitation. Freedom as a concept has been highly misconceived by many of our race. Voluntary freedom with a quiet mind makes sense. Nonetheless, involuntary actions with a lack of purpose and spraying energy wildly cannot be necessarily called freedom.

People need to and most of them always do follow some or the other culture. Depending on the place you are born on this planet Earth: the geographical situation, the atmosphere, and the ease with which food and water are available, all decide the culture that people follow. The diversity this planet has witnessed has been beautiful in so many ways. On one hand, we need to teach the upcoming generation the culture they need to imbibe and practice. On the other hand, we need to teach them to appreciate the diversity that the world possesses and the reason behind the same.

For us to understand freedom, we need to look at hooliganism. Hooliganism or unlawful behavior or behavior that is not in line with societal norms. It is certainly a negative word. Hooligans or people behaving wildly at first appear to be fearless and exercise their right to be free. But, if you look at things closely enough, they are the ones most fearful and are forcefully searching for liberation for themselves. These are the kinds of people who never looked within. The outside reality became the ultimate truth for them. They seldom understood the order of nature or simply the way the human mind works. The underlying natural principles that govern nature, which are so very polite and rhythmic was never really looked at by such beings. They only knew their bodies and other bodies and out

of fear of competition or to keep their identity as higher from others they entertain wrong notions about freedom. The protests around the world are a clear example of humans suffering from within and not being able to find a way to release their suppressed emotions. Also, the identification with their thoughts and emotions is so strong that they cannot be even directed towards the truth.

People who developed cultures around the world over a period of time slowly became aware of a few things. They understood that nature operates in a certain way and also that humans are connected with nature. They realized that the universe has a certain rhythm about it and if humans can tap into that rhythm they can stay healthy and avoid troubles. They understood the importance of elements within the body and outside and most of them were revered in many parts of the world. Fire, water, and earth are commonly worshipped all around the world. The use of animal skins and feathers is indeed an attempt to respect and appreciate animals around us who help us maintain the ecology. We become free when we look at things in totality and not in exclusivity. We become free when we know what it is to be a human. We become free when we stop hunting animals to impose our physical strength and start ruling them with love when we lift our energies to calmness and compassion. We become free when we stop reacting and become still and know.

In India, people consciously moved out of the material world to become more and more aware of the principles with which human life can be bettered. There were Sadhus and Rishis who voluntarily renounced their homes and developed the ability to fetch knowledge directly from the universe. Now that is freedom in its true sense. Just to dance senselessly after being drunk is surely not freedom. Neither is running a business successfully and cultivating a whole lot of ego about it. Again, fasting for a few days or relying only on fruits cannot be called freedom. The only way to attain true freedom is to keep on removing the false identities and move towards your ultimate nature. The truth shall be revealed.



The Invisible Force

by Anand

She doesn't require great stories, or poems to describe her meaning in lives. She doesn't do it for flowers, gifts or any benefits. When it comes to her family she is as firm as rock. At the time of celebration, she is hidden but in crisis she is in front despite the size of the danger. She is a feeling; she is a way of life; she is the invisible force.

She was the heroine of this short film I saw other day. She and her five adorable babies gets cornered by a giant King cobra. The Cobra had a clear intention of having tender chicken for the dinner. He was too excited by the thought and had brilliantly cornered the hen and her babies. He was fine if she decides to run away. He had strategically blocked the only way. As per the rule of the war the hen had no choice but to surrender and die or leave the place without babies. But the cobra was taken off guard with the surprise attack in return by the hen. She was the weakest rival in this fight but she has the better willpower than the cobra. She was beyond the fear of death; she was mother first. She spread her small wings and got ready to fight with her tiny sharp beak. She stabbed cobra many times such a way that he got confused and finally gave up; decided to leave the battle ground. The mother won. Her babies followed her with ultimate conviction and pride to enjoy life.

I was in ashram for reading Guru Charitra. There were very few people around. As usual I went to Goshala to visit all the cows and their babies. I saw one of them on the ground very weak and sick. Her name was Sushila. Her eyes full of love and empathy were now in pain. Modak kaka told me that she was very sick for couple of weeks. She was here with us over 15 years giving us milk. Her babies had grown big here. She reminded me of every mother. Never complained about anything. One day her weak legs could not bare her own weight and she fell down and fractured her leg.

She was on the ground for over 10 days and needed to be up for the treatment. We had four pulleys to lift her up. The nylon rope must be hurting and cutting through her skin but she didn't complain. Her big eyes were only expressing gratitude to us for helping her. Six of us managed to lift her but she didn't have any strength to stand. Doctor bandaged her wound with antibiotic and that must be throbbing pain yet she was not complaining. Her eyes were thankful. All of us had a same thought, we all prayed to swami to help her and end her pain sooner. After aarti we came back to see her. Her eyes moved a bit and neck fell hanging at the side and breathing became very low. All of us gathered around her and tried to make her last moments peaceful by giving her Reiki. Soon she was quiet. Her body became cold and lifeless when we put her down again on the ground... I could never forget her eyes full of compassion and calmness. They just had attitude of gratitude. No complain, no blame to anybody. She came to this planet silently... suffered calmly... repaid quietly and now left noiselessly. My eyes were filled with tears... I suddenly thought of my mother and felt immense gratitude in my heart. Sushila was a perfect symbol of very mother...

A thought of mother reminds me of a poem of Khalil Gibran... *The river that looks back the path she had traveled from the peaks of the mountains, the long road that crossing the villages and forests. And in front of her when she sees the ocean so vast that to enter. That means nothing more than to disappear forever. But there is no way; river cannot go back. The river will have to take the risk to enter the ocean because only then the fear disappears. Because that's where the river will know its not about disappearing into the ocean but it's becoming the ocean.*



Thought Power

a tool towards health,
happiness and harmony

by Aruna M

I happened to read a book written by Swami Sivananda today. I found lot of parallels to our Guruji's teachings and reiki seminar knowledge. An effort to make a small summary while keeping the essence intact.

We repeatedly hear about Science of Consciousness in the seminar that Thoughts happen to us . One should also know how not to get entangled with unwanted thoughts as Thoughts have a great power. It can even move the world. If food is pure then the thoughts are also pure. Thoughts travels at tremendous velocity even faster than light. Thoughts which are pious and pure can influence those who are near or far.

This world is nothing but materialization of thoughts from the Hiranyagarbha or God. Like we have games, play , exercise we need to work on our thoughts to have cheerfulness. If Your thoughts are noble , holy it sets a vibration in the world.

Every thought has an influence on our cells in the body. Thoughts are the most powerful in the earth. A Yogi has a fragrance which reaches far and wide. Thoughts creates or destroys, bitterness and sweetness lies in the thought and not in the object. Similarly Friend, Enemy. Virtue, vice also in the thoughts. World's extraordinary book " Yoga Vashishta" is also saying that " Expansion of the mind is Sankalpa. Sankalpa or thought , through its power of differentiation generates this universe. This universe is the play of the mind. This world doesn't exist in the three periods of time..."

Man is the master of his destiny. Prarabdha is Purushartha of last birth. You sow an action and reap a habit; a habit sown results in character. You sow a character and reap a destiny. Face is the index of mind. A divine thought brightens the face and increases the aura too. Mind is the subtle form.of the physical body. If mind is happy, cheerful, pure. Sattvic then physical body gets influenced and reflects good health. While negative thoughts like fear, anger. Jealousy poisons the physical body.

In the realm of thought, people of similar thoughts are attracted to one another. This universal law is continually operating whether we are conscious of it or not. May be remembered, thought is very contagious; nay, more contagious than the Spanish Flu."As a man thinketh so he becometh."Your present is the result of your past thoughts and your

future will be according to your present thoughts.

Subtle form of food is mind. Food is not only what we eat, it's the input through all our senses. Have love for all, be free from prejudice, see God in everyone. Thoughts a Boomerang, so check your thoughts. A sublime thought elevates the mind and expands the heart. With right thinking, right action we can raise ourselves to become a sage also . Mental purity helps you to reach self realisation.

Will is the king of mental powers. When rendered pure and irresistible, thought and will can work wonders. Will is the dynamic soul-force. When it operates all the mental powers such as the power of judgment, power of memory, power of grasping, power of conversation, reasoning power, power of discrimination, power of reflection and inference—all these come into instant play.

Thought is a vital living force—the most vital, subtle and irresistible force that exists in the universe. Conquer impure thoughts, be vigilant, be alert. Fill the mind with divine thoughts like Japa, Dhyana, reading spiritual books. Initially there must be a battle between the good and bad thoughts. Slowly we can win over.

Last thought decides our next birth. The one thinks of Lord reaches him. Krishna has mentioned about this in Gita . Raja Bharata loved a deer and in his last moments remembered the deer. He was born as a deer in his next birth. If one can discipline their thought during their younger days, then they can think of the lord in their last moments.

Thinking is Samsara. Thinking causes identification with the body. Thinking causes 'I-ness' and 'mine-ness'.

Thinking causes time, space, etc. Stop this thinking through Vairagya and Abhyasa, and merge yourself in the Pure Consciousness. Where there is no thinking or Sankalpa, there is Absolution or Jivanmukti.

As sadhaka we can do our sadhana and have a disciple which will take us to our ultimate goal of life. Let us all make our life more meaningful by just being alert about our thoughts and create a world filled with health happiness and harmony a vision and a mission of our Guruji.

Live Another day...

by anand

The people you love today

May not live forever...

The people you love today

May leave you suddenly...

The people you love today

May not love you tomorrow...

Wake up, and learn how to love

Those you hated the most...





Ashtavakra Geeta

(Chapter 18th contd.)

Verse 18.41

व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।
स्वारामस्यैव धीरस्य सर्वदासावकृत्रिमः ॥

Meaning: The one who is ignorant controls the Chitta forcefully. How will he get a peace? How will he control his own chitta with a force? On the other hand the one who stays with his own self finds it easy to get a peace and control his chitta with absolute ease.

One needs to understand here that to manage a mind or chitta, one needs to be located outside the mind. One commando soldier of the great Indian Army once told the basic principle of controlling or protecting one's home or base. He said that it is extremely difficult to protect or defend one's home from inside the home. One needs to be located outside to save the home. The same principle possibly applies here. The mind can't control itself. The elevated soul however is beyond the mind and can't easily control it. The one who is still located within the mind needs to use a force and the application of the force itself will act against the ultimate goal.

Verse 18.42

भावस्य भावकः कश्चिन् न कश्चिन् किञ्चिद् भावकोपरः ।
उभयाभावकः कश्चिद् एवमेव निराकुलः ॥

Meaning: Someone believes in "Bhava"- the feelings and emotions, while someone believes that there is nothing like Bhava. And there are many who believe in both. There are some who

do not believe in both and hence they have the stable mind.

There are many who believe strongly that the God exists and they have strong feelings about that. There are of course atheists too who believe that there is no God. Ashtavakra says that both are ignorant. These are their opinions that make them fight like this. Both of them have not realised. God is such a vast entity that it can't be held in one's beliefs. These are all the announcements of the mind. On the other hand the one who is already realized does not say that there is a God or there is no god. You can't announce that the truth exists as the moment the truth is announced it ceases to be a truth as you are a part of the truth. Same with a truth called the God.

Verse 18.43

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥

Meaning: The ones with a contaminated intellect imagine that there is a pure, infinite and eternal soul. The one entangled into the temptations of life obviously can't even know that the soul is there. In short both of them live without any happiness and bliss.

Ashtavakra says here that by mere feeling and imagining that the pure, infinite and eternal soul is there, one can't reach the ultimate stage. Those who are engrossed in the worldly nature also can't even think about there is something like a soul. Both these categories of people stay away from the divine experiences. One has to go beyond the imagination and ignorance to have the "real" experience.

Verse 18.44

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥

Meaning: The intellect of a seeker can't exist without dependence. The liberated soul however, is always self-less, and free in every sense.

As long as we are dependent or attached to something we can't reach the realization or even liberation. The mind always needs a support. It can't exist without support. This is mainly due to our ignorance about our own self. We forget that we are complete and fulfilled by nature. The liberated soul achieves that state mainly because of his understanding the nature of the Self.

Verse 18.45

विषयद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।
विशन्ति झटिति क्रोडं निरोधैकाग्रसिद्धये ॥

Meaning: When a man starts seeing the fierce tiger in his own desires he is afraid and runs away from it to save himself into the deep woods and ravines of the meditative nature.

A materialistic man is not fearful about his desires. In fact he tries to fulfil them whenever he gets opportunities and does not even realize that he is getting trapped into the mundane world. Those who are thinking about the liberation and their true nature however are fearful about such desires as

they know that these are the barriers on their ultimate goal. On seeing these desires around they become fearful and try to run away from them as well as the material world believing that it is the material world that generates these desires and situations. They resort to loneliness and meditative nature. But even then they can't get to the goal as they forget that as long the inner desires are alive, running away and taking resort to spiritual practices does not mean anything. These efforts will be a waste of time.

Verse 18.46

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥

Meaning: Seeing the lion like realized man who is free from all desires, the elephants of desires either run away or seeing the power of this man, they start serving the man in all earnestness.

Ashtavakra establishes here that running away from the field of desires is not the way to liberation. Conquering one's desires is. The moment a person conquers the desires all attractions around him collapse. The desires no doubt are strong and big like elephants. They can't be wished away so easily. However, the moment these elephants see the brilliance of a liberated man they imagine him to be a huge and powerful lion and they back away or become his servant. The ignorant get carried by the desires and become their servants and get used by them while the realized makes these desires his servants and use them.

Verse 18.47

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।
पश्यन् शृण्वन् पश्यन् स्पृशन् शृण्वन् जिघ्रन्नश्नन्नास्ते
स्पृशन् जिघ्रन्नश्नन्नास्तेयथासुखम् ॥

Meaning: Liberated and doubtless person does not force the different levels of spiritual practices like Yama, Niyama etc. on himself. All these become his nature. He is always happy while performing actions like seeing, talking, listening etc. He is not separate from these activities.

Verse 18.48

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।
नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥

Meaning: The one who has got a supreme wisdom and who is fully settled in pure intellect and stable chitta does not look into the behaviour good or bad nor the neutrality of action.

The behaviour good or bad, the neutrality and the rigidity of extremes are only for the ignorant. These things are created in the presence of mind. However, the realised person who has balanced his purified intellect with the stable chitta does not take cognizance of such things. Whatever karma he performs are with absolute consciousness and the discretion because all his karmas which may be called good or bad are mainly through the karmas performed as a complete person. It is an effortless life for him.

Verse 18.49

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥

Meaning: The realised person whenever he does pure or impure karmas, he does it with simplicity and naturalness because all his actions are like an innocent small child.

The child and the realised show lot of similarities as both of them have settled in their basic nature. However, the child is still in the domain of Ahambhava, the ego and wants to complete all his desires. He does not however, have any pure and impure feelings about such things as he is not totally involved in the dualities of life. It is the intellect which creates the duality. However, a realised person lives in the domain of Atmabhava, the Self. He has already passed the boundaries of mind and intellect. That is how he does not differentiate between the pure and the impure karma but performs with the naturalness.

Verse 18.50

स्वातन्त्र्यात्सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।
परम् स्वातन्त्र्यान्निर्वृतिं गच्छेत्स्वातन्त्र्यात् परमं
गच्छेत्स्वातन्त्र्यात् परमंपदम् ॥

Meaning: The realised one enjoys in the freedom, uses the freedom to achieve the ultimate, enjoys his eternal bliss through the freedom and also attains the ultimate position through the freedom.

The Self realised is free from all the bondages like lust, desires, ego, etc. These are the bondages which are the causes of all sorrow and disillusionments of life. The realised one frees himself from all these bondages to achieve the eternal bliss.

Verse 18.51

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥

Meaning: When a person knows about his soul's non-doingness and non-desirousness, in short when he realizes the complete nature of his soul, all his ripples on the mind are destroyed.

Human being is Nirguna as long as he is not connected to anyone or anything around. Being good or being bad is only with respect to and reference with something, and do not exist on their own. If no one interacts with a person who stays in a cave, one can pass no judgement about his nature. The person who knows that his soul has no doingness and is so complete that the soul does not need anything for its satisfaction, all the ripples on the surface of the mind cease.

Verse 18.52

उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।
न तु सस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥

Meaning: Even a turbulence of self-realized soul is naturally accepted rather than the artificial peace of an ignorant person.

All humans have desires and wishes to start with. And that is the very reason that his body is given to him. The body is basically given to him to fulfil his desires. A pot is always created with an idea to fill it with something. But for the realized soul those desires are not the means of satisfaction. He has already recreated his body as a manifestation of complete nature. The body does not need anything but still can play in activities those apparently look to be for his fulfilment. But it is not that way. The realized does not expect any fulfilment from such activities.

Verse 18.53

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।
गिरिगह्वरान् निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥

Meaning: The ones who are free from all bondages including ideas and intellect may also be playing with a lot of luxuries in their lives. But they are also prepared to walk into the serene caves away from the hustle bustle of the world.

It is not that the realized ones stay away from the fun of the game of life. They may overtly look excited but the inner nature of calmness and desirelessness will always prevail.

Verse 18.54

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।
प्रियम् दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥

Meaning: The realized one does not carry any desire for getting something by worshipping scholars, Gods or even Teertha or by looking at a female, a King and even the loved ones.

The realized one does not get enchanted by the ideas of worshipping any entity or getting any feelings by seeing a King, or a female or even the loved ones. In short he is beyond any emotions at the same time oozing the kindness and compassion within his heart,

Verse 18. 56

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥

Meaning: The self realized does not become happy by attaining happiness neither he becomes sad by becoming sad. The enlightened ones understand this state that is so different.

Ignorant people are full of turbulence within their core, while the realized soul does not have that in him. He is always so cool from within no matter what his activities could be outside. On the other hand the ignorant is full of restlessness within though outwardly he may put a mask of peace and happiness. That is a root cause of his stress.

Verse 18.55

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥

Meaning: Even if the servants, sons, wives, relatives and brothers laugh at him and make his fun, the Yogi remains undisturbed.

It is the ego within us that gets hurt, nothing else. A true Yogi does not have any kind of ego within him, how can he get hurt and angry?

Verse 18.57

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।
शून्याकारा निराकारा निर्विकारा निरामयाः ॥

Meaning: The idea of duty itself is a Sansara which can not be seen by a realized soul who has attained Nothingness, formlessness, desirelessness and sorrowlessness.

Everyone who lives in this material world has to play a role and perform duties anyway. Those duties can't be avoided by anyone including the realized one. However, the realized ones do not get entangled in such activities. Doing something with entanglement and doing the same thing without

getting entangled has a world of difference. The path of liberation is far different from the path of duties. Hence Lord Krishna also tells Arjuna that if you win, you will become a king and if you lose you will gain the heaven. He never said that you will be liberated by winning or losing.

Verse 18.58

अकुर्वन्नपि सङ्क्षोभाद् व्ययः सर्वत्र मूढधीः ।
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥

Meaning: The ignorant without doing anything gets disturbed and excited while the realized soul in spite of doing everything remains peaceful.

The peace of a self realized is not because he does not do any activities or actions. It is inspite of these because his peace is not decided by what he does outside. In the inner core, he is always calm and peaceful. On the other hand a person who is restless inside gets excited and turbulent even if he does no activity outside. The point is well taken here is that it is not the outer activities that are the cause of your lack of peace but your inner state.

Verse 18.59

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥

Meaning: The realized one plays the game of life

in a calm manner and sits with happiness, he comes to the world with happiness and even quits this life happily. He speaks happily and even eats happily.

What we do outside is only a reflection of what is happening inside. A peaceful person manifests the peace in whatever he does. On the other hand the one who is restless inside manifests the restlessness in whatever he does outside.

Verse 18.60

स्वभावादयस्य नैवार्तिलोकवद् व्यवहारिणः ।
महाहृद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥

Meaning: The self realized person who does not behave with others like a common man and that comes naturally to him, he is the one who is decorated.

As far as the material life is concerned both the realized and a common man have to perform certain activities. There is hardly any difference in their activities. The difference is in the driving force behind both of them. The realized plays the game life happily while a common man plays the same game for happiness. And that is a huge difference. When one does activities to become happy he is bound to get depressed and frustrated for the simple reason that one is already complete and happy by nature in Atmabhava- the domain of the Self. You can't become what you are. On the other hand, the realized soul does not depend on activities to be happy. He knows he is happy and does not expect any happiness out of mundane activities. Obviously he is never frustrated and depressed.

The Ashram goes Solar from May 2023



Our sadhaks would be happy to know that the main math at Devrukh Ashram has already started operating on the Solar energy from May 12, 2023. The initiative was taken by our sadhak Shri Hemant Gore from Vadodara Center, who took the entire responsibility of installing the Solar panel system of Ashram. The Southern side of the Ashram viz. Bhaktnivas and the area around will soon go on Solar Renewable Energy. That will make the dream of Guruji and many other sadhaks concerned with the Ashram, reality. The entire project of South and North parts of the Ashram was handled and supervised by Mr. Mayurbhai Patel with the help of the trustees Mr. Sachin Gadre and Mr. Madan Modak.

The initiative of Non-residential training programs by DSPPL

DSPPL and associate organization of RVN which has been conducting the residential programs for Young Children and youth since its inception took initiative for the first time and experimented with the Non-residential programs for the levels SOFT 1, SOFT 2 and SOFT 3 in different cities like Devrukh, Mumbai, Pune, Vadodara, Ahmedabad and Rajkot. Totally about 130 students went through these programs which lasted for 9 days. Various schools and educational institutions evinced interest in such activities of DSPPL in the coming years.



Residential program for SOFT 4 to SOFT 6 in Devrukh Ashram



Residential program for SOFT 4, SOFT 5 and SOFT 6 (between the age group of 12-14 years) was conducted by DSPPL in Devrukh Ashram between 21st and 27th May, 2023. The children from the different parts of the country came to attend this interesting and informative training program. The teachers from 500 years old Ganesh Ved Pathshala in Devrukh also joined the list of faculties in teaching the traditional mantras to DSPPL students. A special lecture sessions held by Dr. Balamuralikrishnan – A DRDO Veteran, to teach about various War equipments and the communication codes in the Warfare environment was the highlight of these program.

तुम्ही व्हावे हो निर्भय,
सर्व सोडुनिया भय ।
गुप्तरूपे राहवे, सोय,
सर्व तुमची करीन मी ॥

(तुम बनो निर्भय, छोडके सारा भय,
गुप्तासे रहना तुम, सब संभालेंगे हम ॥)

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**You become fearless, leaving all the fears.
Remain silent and dormant. I will look after everything.**

This is one of the most profound statements Shri Swami Samarth made which truly puts his disciples and devotees in absolute comfort. Here Swamiji assures not only looking after you and your life, but also suggests that you just relax and everything will be done. He wants his devotees to be totally fearless and depend on Swamiji for all challenges and situations. This is another way of saying that

I am always with you no matter what conditions you face in your life. This is a huge promise coming from the creator of billions of universes and the very idea of assurance coming from him is the biggest boon one can ever achieve in one's life. Swamiji also implies here that it is the fear which is the biggest issue in life today causing almost all the miseries in human community.

Seminar Schedule **June 2023**

3rd & 4th June, 2023	Aruna Margam	Chennai	1st
10th & 11th June 2023	Ajit Sir/Krupa	Ahmedabad	2nd
17th & 18th June, 2023	Sangita	Vadodara	1st
17th & 18th June, 2023	Ajitsir	Nashik	1st
17th & 18th June, 2023	Rakesh	Pune	1st
24th & 25th June, 2023	Vishal	Mumbai	1st
24th & 25th June, 2023	Kalpita	Devrukh	1st
24th & 25th June, 2023	Bharatiben	Ahmedabad	1st
24th & 25th June, 2023	Seemaben	Rajkot	1st
24th & 25th June, 2023	Aruna Margam	Bengaluru	1st
24th & 25th June, 2023	Ajit sir	Thane	1st
24th & 25th June, 2023	Krupa	Delhi	1st

Ayushman Seminars

1st & 2nd June 2023	Krupa	Vadodara	1st
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