



REIKI

VIDYA NIKETAN

Are we losing the Spirit behind Spirituality?

EDITORIAL



Negativity is the biggest challenge on the path of Spirituality. A small negative thought can create havoc in sadhak's life. That is the reason the alertness is so vital on this path. Lately however, I am observing that many of our Sadhaks have started getting affected by this treacherous aspect of life.

This year as many of you may know we have done sankalpas for Collective Guru Charitra recitation and Atirudram.

They are just launched in the previous month. The whole process of selecting Sadhaks for these two projects indicated to me to what extent the negativities in the minds of our own Sadhaks have taken roots. Invariably most of the Sadhaks had self doubts about their abilities to be a part of these sankalpas. Self doubt is a huge trap on the path again. I can understand Sadhaks being humble but self doubts can't be passed as humility. That could be disastrous. Self doubt is your negation of your Self and the enormous power that you carry within. May be we need to go back to the drafting board.

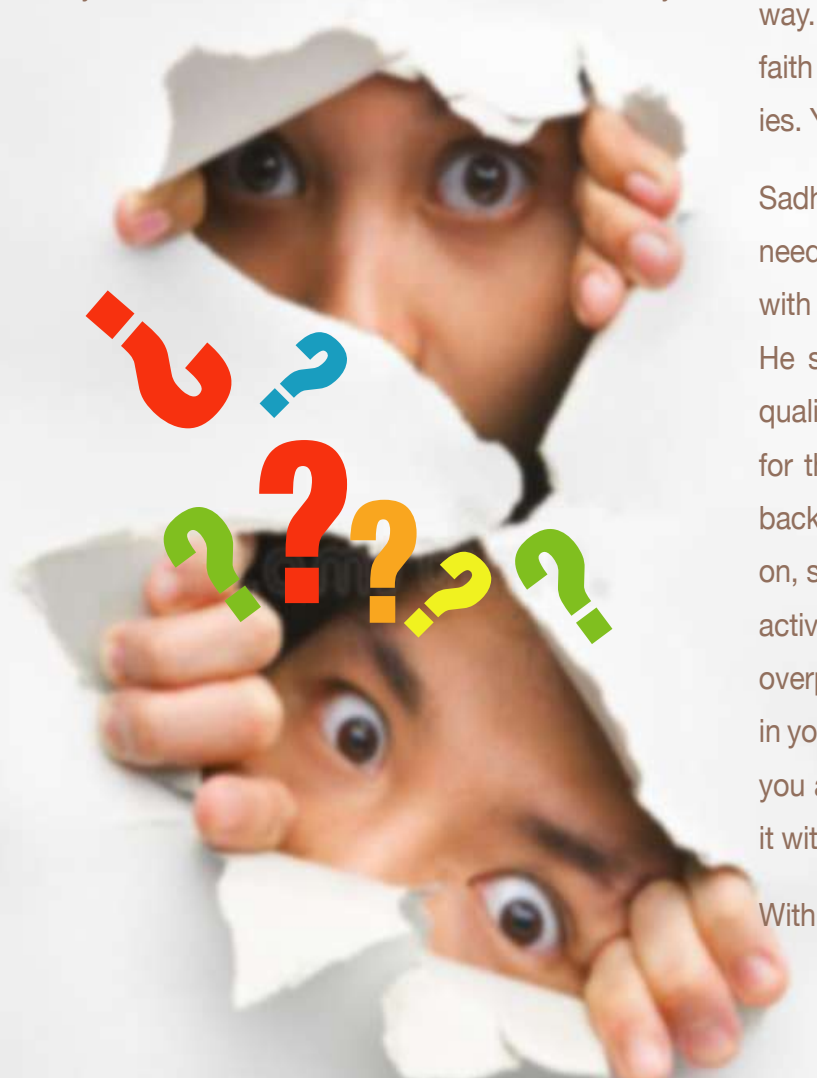
Many had issues of uncertainties of the future. They

were little hesitant to say that they can come to Devrukh ashram for Atirudram at the end of a cycle of 11 maharudras at the centre. Many of them unfortunately were found saying, "we do not know whether we would be in a position to come as March 2024 is quite far. Anything can happen to us. May be a sickness, an accident and what not?." That is stunning. Have Sadhaks forgotten that on the spiritual path ven your small thought may manifest in exactly the same way that you wished or talked about. Are they inviting the crisis in their lives? In any case who would predict what is going to happen? The uncertainty is the nature of life. But that does not mean we should lose our hope. No way. A sadhak can't quit so easily. He has to grow in faith and overcome the fear, the uncertainty and anxieties. You can't lose your faith in your own Self.

Sadhak needs to be in the present all the time. He needs to understand that he is complete, infinite soul with nothing to lose and nothing to gain from the life. He should be fearless and faithful. Where are these qualities in Sadhaks vanishing? You were the last hope for the goodness in the world. With you turning your back to positivities who else can one look to? Come on, shed your negativities, stand up with a confidence, activate your faith within, allow the light within you to overpower the darkness of hopelessness, let the spirit in you be awakened. Rejuvenate yourself. Go has given you another chance on the path of enrichment. Grasp it with both your hands.

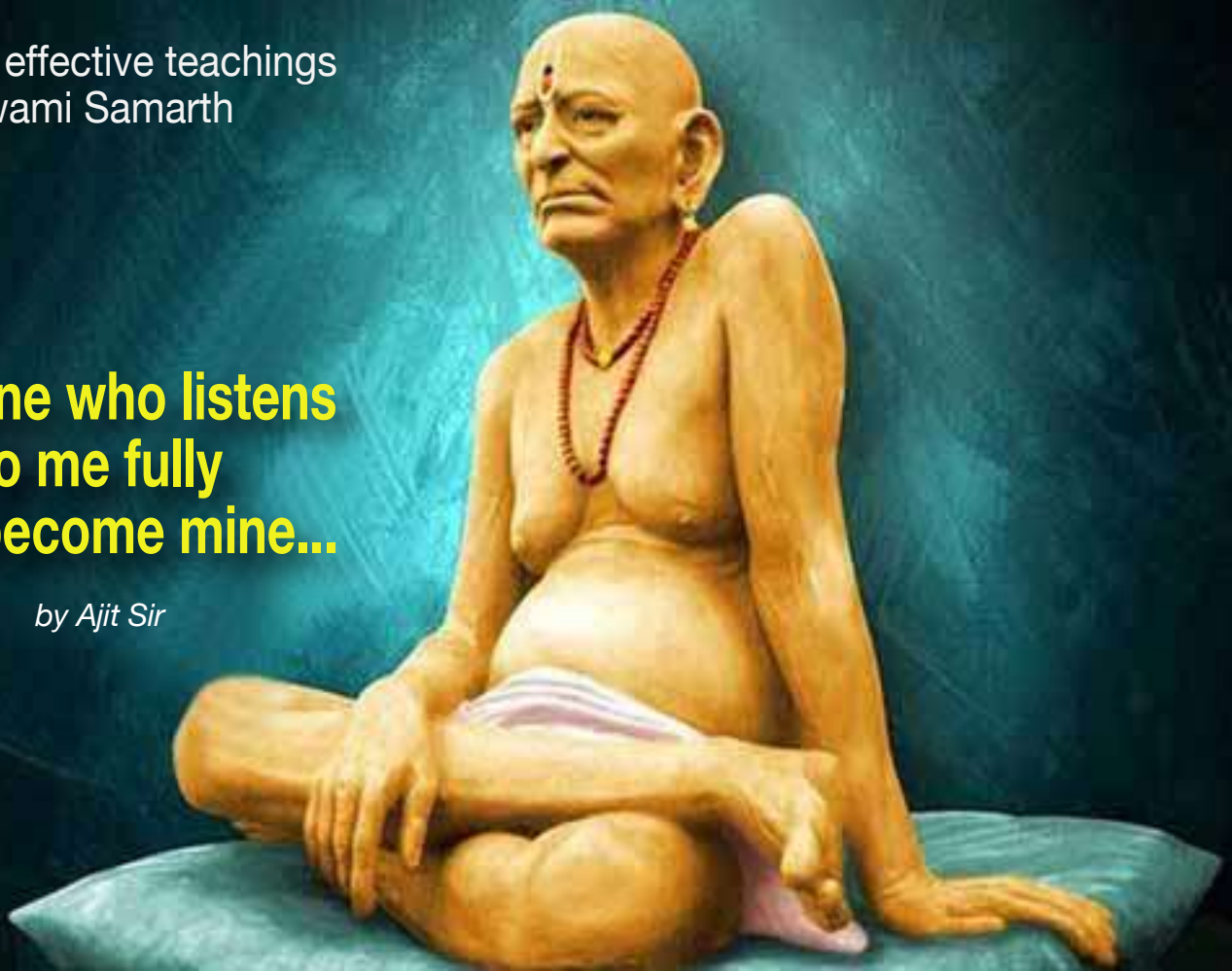
With deep love, light & Reiki

Ajit Sir
April 28th, 2023



The one who listens to me fully has become mine...

by Ajit Sir



This simple statement was uttered by Swami while he was appreciating the devotion and faith of his disciple Balappa Maharaj and at the same time he was trying to tell another of his disciples, Sunderabai. Balappa had such an unflinching faith in Swamiji that he would follow Swami in totality. He would make no variation in implementing whatever Swami said to him. He would never apply his logic and limited knowledge to override Swami's orders. He knew throughout that Swami knows everything and he is omnipresent and Omniscient, and he had not an iota of doubt about this. He had that kind of surrender towards Swamiji. No wonder he was dear to Swami and had acquired a place in Swami's heart.

On the other hand, Sunderabai was notorious for his scheming kind of nature. She was very selfish and always disregarded Swamiji's instructions. Though outwardly she

would show that she is Swami's close aide and chief of Swami's math, she would always put her interest ahead of the mission that Swami had incarnated for. She was corrupt to the core and would go to any extent to retain her power. Swamiji knew this very well though he ignored this for a good time as he knew it was her prarabdha (destiny) to be in the service of Swami as she had performed a lot of good deeds in her past life and enjoyed the fruits of the same but in a wrong way.

Every Guru expects his disciple to give his or her 100% in terms of surrender. Half-heartedness does not work on the divine path. A little doubt can contaminate the purest of relationships between the master and disciple. The master always knows the inner dialogue in disciple's minds. He knows the disciple inside out and knows all his/her scheming things. No one can cheat or deceive him.



"NAVIGATING AND COPING IN TODAY'S WORLD"

By Barry Rathner, Clinical Psychologist

Just like we humans, who have our Light sides and our Dark sides, life seems to be a potpourri of paradoxes that does keep things rather interesting, but at the same time, can lead to or encourage dangerous consequences. So putting aside the 'agonies and the ecstasies,' and the double-edged swords, what practical solutions and actions are at our disposal?

First let us digress and comment on WHY there is so much hate, vile language, unbelievably unfair laws, neglect of the poor amongst us, and election of politicians who not so long ago would simply have been jailed.

That these are worldwide phenomena at least opens to the possibility of world-wide solutions that are understandable and believable.

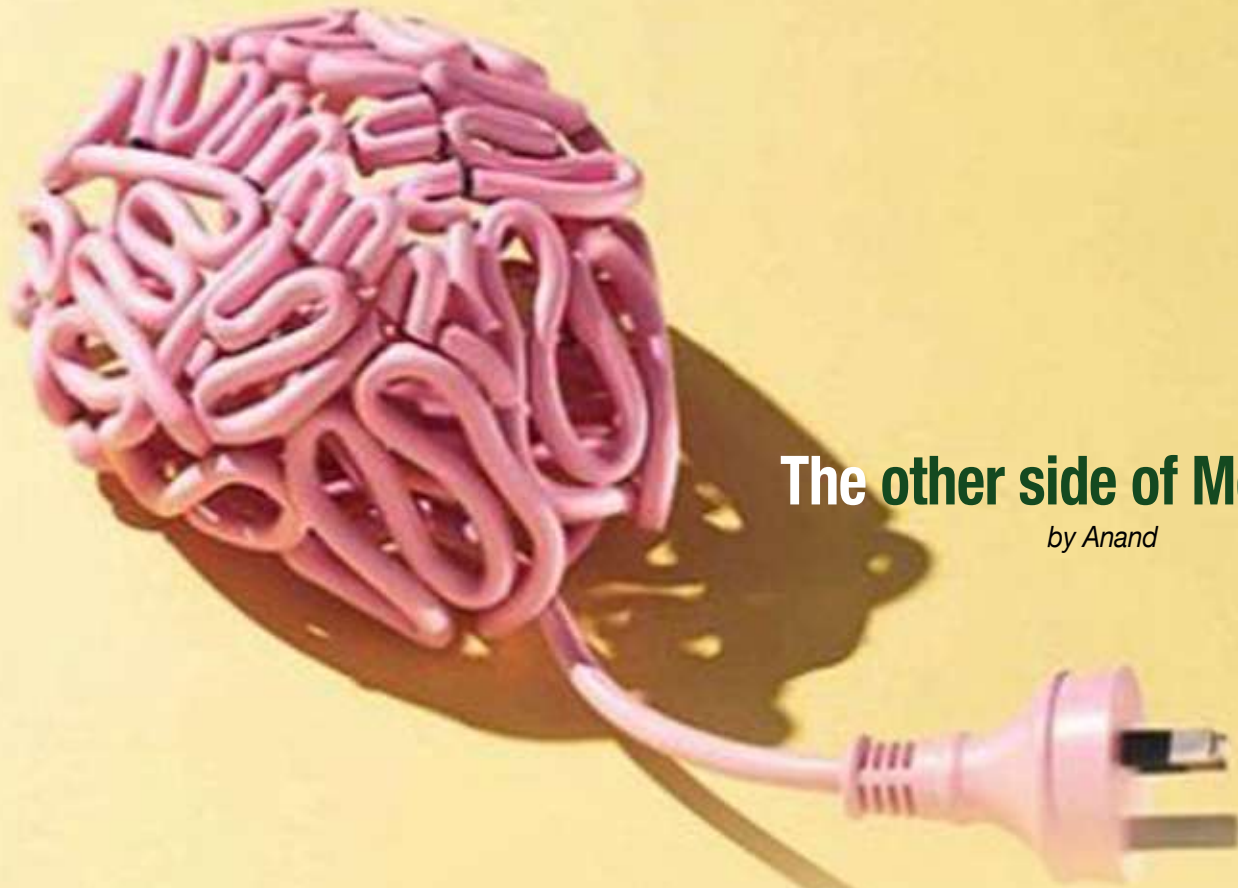
Were we not to have airplanes, spreading disease, for example, would be

harder and take more time. Were we not to have the internet, what I write or sing or preach could not 'go viral' and infect millions. And just like infections, life-threatening, happiness -threatening and perspective-threatening modalities seem like everyday companions to us all.

Let's take DISINFORMATION. Technology in the forms of artificial intelligence, photoshopping and all the rest has resulted in 'not believing our own eyes or ears' becoming very real and appropriate.

So what to believe, whom to believe, why to believe and when to believe must become functions of **GOING WITHIN** and lead to the veracity, the possible / probable truth, of **THE ONLY WAY OUT IS IN.**

However, because we are either out of practice or if male, generally less able to be intuitive (and emotional), tools are needed to help us out.



The other side of Memories

by Anand

Recently, I've experienced something exceptional. When you crave for knowledge seriously and if you are responsive and open to new ideas then the knowledge comes to you in different ways. I realized that one of the subjects is coming to me again and again. Was it trying to teach me something? The spiritual article I was reading had an interesting subject about **'how memories could interfere in our lives'...** The good memories give good effects while bad memories have the worst. Sanatan had this knowledge entirely. The rishis like **Sushrut** even used it while treating patients. Gita, Vedas, and many other spiritual books talk about **'Smritis or Memories'**. This topic kept lingering effects in my mind for couple of days and I could see examples of memories everywhere in life.

Somebody sent me a Ted talk of Dr Mohit Gupta. He had last stage brain disease and he was in ICU, doctor had given up all hopes. From there he decided he wants the healthy life again and he started thinking only about good health. His coming back to life was a miracle. He conquered this disease. Meditation and positive memories of good health made it. He decided to create awareness in the society after this win.

I opened my cell phone and Anita Moorjani's 'Power of Meditation and Healing' appeared. Everything was revolving around just lasting effects of memories. The book I picked up and it had a story of 'Bhagwan Parshurama'. He was not just anybody who could be ignored. He was Yogi, achiever, a greatest warrior and a scholar. He was the one who gave Sudarshan Chakra to lord Sri Krishna and he was the one who had invented 'Bramhastra'. He was unbeatable but

he had uncontrolled anger. Whenever he remembered his father's brutal death, he killed every remaining warrior on this earth. This happened twenty-one times. Finally, gods with lot of fear went to lord 'Hanuman', who is the eleventh Rudra also. He accepted this duty. After various negotiations 'Bhagwan Parshurama' didn't settle on peace, so there was only way left was a war. That war lasted for five days and finally one powerful blow from Hanuman made 'Bhagwan Parshurama' unconscious. Lord Hanuman turned himself into the smallest form (anu or atom and that's how may be the Hanuman from 'anu saman' name appeared) and entered 'Bhagwan Parshurama's brain. He destroyed those memories of his father's brutal death and after waking up he had completely forgotten about all the past incidences and he was a Free man. Again, this was related with memories.

Then I realized why spiritual wisdom of all masters say one thing... Forget and forgive, let go... why even Vipassana meditation has a technique where one can learn how to remove unwanted memories. It is not at all simple but only with the help of able and complete Guru one can achieve that stage with right sadhana or you need blessings from Shiva. The assessing of your achievement is very simple. There is no middle ground. Once those memories are removed you will totally forgive those who had given you pain in the past or nothing could disturb you again. The disease gets vanished completely like it happened in Dr Mohit Gupta or Anita Moorjani case. What remain is only **Happiness, Health, Wisdom and the most important is FREEDOM from the painful chain of memories.**

The Dangers of AI

By Vivek Pandey



The world has already been taken over by cell phones, which is almost like an organ now. The cell phone contains some wonderful apps designed excellently by a progressive world. They cater to the different needs of different people. Some love to socialize from a distance and others take their professional careers ahead with it. Surely, such developments have made human survival a lot easier. The mind can be kept engaged and the options are too many. Nonetheless, the programmers have started making instruments that can emote. Just a few years back, the emojis were drawn on a piece of paper incapable of being used to convey messages. Now just about every human expression can be conveyed through the phone. Slowly but surely, we are making machines that can express emotions. The programs can further be developed to touch higher realms of human consciousness which becomes a dangerous prospect.

Just 20 years back, nature dominated human life. There were streets of mud and birds were regular visitors to our homes. There were single doors with simple locks and keeping the doors closed before dusk was taken as an inappropriate demeanor. There was human touch and

emotional exchange was a norm. The emotions seem to be disappearing and are being replaced by extreme reactions. Maybe the world looked pretty rudimentary, but it was sensitive. Now we have furnished and made perfectly polished buildings and roads, but the humane side seems to be disappearing. Nothing wrong with getting more organized, and nothing wrong at all with the development part, however, natural intelligence needs to be way ahead of artificial intelligence. 50 years down the line, we are looking at a scenario where machines will have total control over the human race.

What is artificial intelligence? In the first place, it is not artificial since it emanates from humans. We created something to make our lives easier. It has helped us wonderfully in so many ways. So where does the danger lie? The danger lies in the fact that human intelligence has remained stagnant for a larger portion of our population and only some have excelled to understand what a program can do. It is very convenient for people to use an application without realizing and grasping the full details invested in it. The demon, which now is limited to the level of emotions, may just get bigger and bigger.

We are looking at a world where humans have not explored the full potential of the human mind are creating robots capable of interacting at par with humans. Most of us are still following the patterns that we develop over a period and robots are also doing the same with the program that they have. Less than one percent of humans are creating machines that will be used by the whole race which is incapable of raising their bar when needed. Einstein's brain and his IQ were a matter of discussion with intellectuals. However, even his brain was not even 10 percent of what potential humans have. Imagine humans remaining at the same level of intelligence and robots rising above their level. Ever wondered what would happen to us as we start losing control over emotions and the robots excel in manipulating them with their higher abilities?

There is a tribe in Africa and its inhabitants can communicate with the birds. The birds show them where the beehives are. They drink honey directly from the beehive while the bees are still in there. The bees bite them, but their system has become immune to what we normally experience. We

also have yogis who are in perfect tune with nature. They offer only love to all the creatures around. Their existence is not separate from the universe. Yogis, who have conquered their consciousness rules the world at a subtle level. This element of consciousness needs to be explored by every human before we give the power to inanimate objects.

In the upcoming years, we will be surrounded by machines. Starting with entertainment, healthcare, education, and commuting will all become fast and easy and maybe even safe. Once again, nothing wrong with all such progress. The point that should haunt us is the fact that we can do all such things with our own minds. The mind is capable of everything. The powers of the mind have not been tapped till now. The scientific world knows only the brain, which is the hardware part. Do we need to send physical aircraft to reach Mars? Indian yogis have explored the universe without spending a penny. Time travel and visiting different parts of the universe is common to them, but who believes in a mystic.



Daniel Maher

8 years old

preparing Agnihotra ash water at Ecovillage BhruguAranya, Poland

Children and Agnihotra Ash

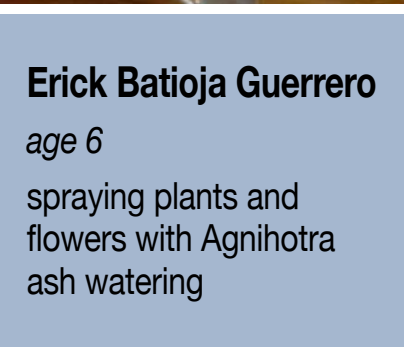
By Asia Maher

It's always very surprising to me how children accept the grey and not-very-attractive- looking Agnihotra Ash or black ghee-and- Agnihotra ash ointment.

They don't have any problem with it. They don't need much explanation of why it is good medicine and how it helps; they just start using it. It seems that they naturally feel this is good for them.

If something happens and they get hurt, usually the first thing they ask for is Agnihotra Ash. My son Daniel kept asking me for Ash water regularly, so now I just keep a jug with Agnihotra Ash water and he can pour some in a cup whenever he wants to drink it.

Children love to help with Agnihotra Ash in the garden. They sprinkle it on planted seeds or little seedlings. They seem to feel that it is an important job for them.



Erick Batioja Guerrero

age 6

spraying plants and flowers with Agnihotra ash watering



2 years old, enjoying the Agnihotra ash, she keeps asking for; in Piura,

Experiencing Wholeness is the key to Holistic Healing

by Aruna M

In a Reiki seminar a sadhak who had learned Reiki long ago, expressed herself by saying that she is feeling blessed to have learned from RVN. She also said our seminars have taught her much more than what she already knew. She also felt it was the essence of Vedas.

When I shared it with Guruji, as usual, he empowered me with this knowledge that all our philosophies from different paths tell us only one thing that we are all complete. We are whole. Our way of healing is not to remove suffering, but to feel and understand that we are complete. This in turn helps us to go towards wholeness which is nothing but healing. In Allopathy they believe in curing the sufferings due to a disease. In Reiki, we empower them with the knowledge that we are complete or "Poorna" from birth. When we feel that we are complete, then our search ends. This starts our journey towards wholeness, which is the beginning of the healing process and journey with a holistic approach.

When I introspect which environment do we feel? First and foremost, when we are with Guruji online or offline. When we are in the seminar space. When we are in Devrukh Ashram. When we are doing yoga Nidra we experience gross to subtle body transformation. We become one with the universal consciousness. We once again experience we are nothing but the universe. This helps us to

touch wholeness. While taking Reiki every day we touch that subtle space and become one with universal consciousness.

Mirror exercise also helps us to experience, to see for ourselves we are much more than our physical body, we are pure energy and particles. This is once again connecting us to universal consciousness which is wholeness. Then when we feel whole and complete when we are in gratitude. We are free from worries and anger. We also do all actions with honesty as we are complete and free from greed too. Overall, we respect and love every being as we are complete. So we can follow five principles easily if we are whole and complete.

When we are complete our chakras are in balance. When there is a balance of chakras, there is a balance in secreted hormones. We become healthy, happy, and in harmony. Completeness leads to wholeness and wholeness leads to holistic healing. When we purify ourselves, our whole existence gets purified. We get healed as a whole. Physical, mental, emotional, intellectual, and spiritual this into holistic healing.

Guruji has explained many times using this Shanti mantra.

**Om poornamadah poornamidam
poornaat poornamudachyate
Poornasya poornamaadaaya
poornamevaavashishsyate
Om shanti shanti shanti**

Meaning: Om, that outer world is Poorna, which is Full of Divine consciousness, this inner world is also Poorna. That is Full with Divine Consciousness, From Poorna is Manifested, Poorna. Meaning from the fullness of Divine Consciousness the World is manifested. Taking Poorna from Poorna, Poorna indeed remains. Because Divine consciousness is Nondual and Infinite.

Om Peace. Peace, Peace.

We are all divine beings manifested from Divine consciousness, which in turn is manifested from the world which is also Full of Divine consciousness which is taken from the Divine consciousness, infinite, Non -dual infinite consciousness. We are all one, the divine consciousness and that is our true identity.

This knowledge is clear then there is no suffering. Suffering means "vedana" in Sanskrit. Our Guruji beautifully explains Veda + na. Ved - means knowledge, na - means no. No knowledge will lead you to suffer. With knowledge, we are heading to wholeness and holistic healing.

RISE UP

by Anand

While growing I've understood
That, you can't change what
People talk about you or how
They treat you but all you can do is
How you react with all of them.

While growing I've understood
That, few bad chapters don't mean
That your story is over... in fact,
You have a choice to make
rest of your life into the best





Ashtavakra Geeta

(Chapter 18th contd.)

Verse 21

निर्वासनोनिरालम्बः स्वच्छन्दो मुक्तबन्धनः।
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥ शुष्कपर्णवत् ॥

Meaning: The wise people live free from lust, independent, free, and without any bondage like a dry leaf influenced by the dryness of a wind.

Such men are complete by nature and understanding and hence experience no incompleteness. Obviously, they are free from any desires like lust. They do not have to depend on anyone and hence are independent. They do not get attached to anyone as they are complete without any associations and finally, they do not get bonded to anyone as even without bonds they feel complete.

Verse 23

कुत्रापि न जिहासास्ति नाशो वापि न कुत्रचित्।
कुत्रचित् आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥

Meaning: He whose joy is in himself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything. 18.23

This is what Sage Ashtavakra has been saying throughout this noble creation called Astavakra Geeta. When one is full of joy, peace, and purity one can say one is experiencing his fullness or completeness. Then the whole idea of gaining something and losing something is lost. You need not even think of dropping something.

Verse 22

असंसारस्य तु क्वापि न हर्षो न विषादता।
स शीतलमनानित्यं विदेह इव राजये ॥

Meaning: There is neither joy nor sorrow for one who has transcended samsara. With a peaceful mind, he lives as if without a body.

The material world though looks to be outside human existence, it is very much an inner phenomenon. The cravings, desires, and lust are all inside the man. So, it is not by dropping things outside, one becomes free from desires and the material world. When one does not need all these things to become joyful or sorrowful he has relinquished everything. He is a free soul then.

Verse 24

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया।
प्राकृतस्येव धीरस्य न मानो नावमानता ॥

Meaning: For the man with a naturally empty mind, doing just as he pleases, there is no such thing as pride or false humility, as there is for the natural man. 18.24

The empty mind can only be experienced in the domain of Self- the Atmabhava. When one is in the domain of Ego or in Ahambhava one experiences all manifestations of separateness. Then comes the pride when you feel you are on top of the world or show that one is full of humility to impress people.

Verse 25

कृतदेहेनकर्मदंनमयाशुद्धरूपिणा।
इतिचिन्तानुरोधीयःकुर्वन्नपिकरोति॥

Meaning: "This action was done by the body but not by me." The pure-natured person thinking like this is not acting even when acting. 18.25

The pure-natured person does not take any ownership of karma as one does not consider oneself to be a body. He identifies himself as a complete, eternal Self. Obviously, he considers a body as the owner of the actions.

Verse 26

अतद्वादीवकुरुतेनभवेदपिबालिशः।
जीवन्मुक्तःसुखीश्रीमान्संसारन्नपिश्रीमान्संसारन्नपिशोभते॥

Meaning: He who acts without being able to say why, but is not thereby a fool, is one liberated while still alive, happy, and blessed. He is happy even in samsara. 18.26

Verse 27

नानाविचारसुश्रान्तोधीरोविश्रान्तिमागतः।
नकल्पतेनजातिनशृणोतिनपश्यति॥

Meaning: He who has had enough of endless considerations and has attained peace does not think, know, hear, or see. 18.27

It is very essential to know here that even a renunciate has to go through so much to renounce all that. If one has not attained anything, one can't leave anything. The one who creates and destroys the same is a renunciate in the real sense. The one who has gone through so much falsehood can only understand the value of truth. Once he attains the truth, he does not think, hear or know anything.

Verse 28

असमाधेरविक्षेपान्नअसमाधेरविक्षेपान्मुमुक्षुर्नचेतरः।
निश्चित्यकल्पितं पश्यन्ब्रह्मैवास्ते पश्यन्ब्रह्मैवास्ते महाशयः॥

Meaning: He who is beyond mental stillness and distraction does not desire either liberation or its opposite. Recognizing that things are just constructions of the imagination, that great soul lives as God here and now. 18.28

The stillness of the mind and its distractions are in the domain of duality. That duality then becomes a driving force behind all contradictions. Then the question of bondage and freedom emerges. But the one who has gone beyond those is settled in the zone beyond duality. He becomes a God here and now beyond all comparisons and contradictions.

Verse 29

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।
निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥

Meaning: He who feels responsibility within acts even when doing nothing, but there is no sense of done or undone for the wise man who is free from the sense of responsibility. 18.29

Responsibility can only be for those who respond with ability. But the one who has gone beyond all responses and reactions has already gone beyond responsibilities. So not acting is not freedom from responsibilities. A sense of responsibility can be there even when one is not acting as the sense is an inner phenomenon. The realized soul does not get stuck here too.

Verse 30

नोद्विग्नं न च सन्तुष्टमकर्तृ स्पन्दवर्जितम् ।
स्पन्दवर्जितमिनराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥

Meaning: The mind of the liberated man is not upset or pleased. It shines unmoving, desireless, and free from doubt. 18.30

One gets upset only when one is attached to the results of actions. The expectations and desires are the roots of unfulfillment and disappointment. But the one who is liberated is beyond all desires and expectations as he is complete and fulfilled by nature. That is what the Self is.

Verse 31

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।
निर्निमित्तमिदं किन्तु निर्ध्यायेति विचेष्टते ॥

Meaning: He whose mind does not set out to meditate or act still meditates and acts but without an object. 18.31

Meditation by sitting quietly and acting by the use of the human body are not external processes for the one who has gone beyond the mind. Such a person who has gone beyond mind does not meditate but he himself experiences the meditative state eternally. He does not have to act as he becomes an action himself. These are the people who do not have to bless you. They become blessings in other's lives without the act of blessing.

Verse 32

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।
मूढतामथवा याति सङ्कोचममूढः कोऽपि मूढवत् ॥मूढवत्

Meaning: A stupid man is bewildered when he hears the ultimate truth, while even a clever man is humbled by it just like a fool. 18.32

Here Ashtavakra is saying that a wise and clever man gets numbed outwardly exactly the way a stupid man does. They may look alike. But the clever, wise man has already attained a state of samadhi. Both are inactive and numbed by facing the truth. But still they are far away from each other.

Verse 33

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।
भृशमधीराः कृत्यं न पश्यन्ति सुप्तवत्स्वपदे स्थिताः ॥



Meaning: The ignorant make a great effort to practice one-pointedness and the stopping of thought, while the wise see nothing to be done and remain in themselves like those asleep. 18.33

One pointedness is a state that happens to the wise man. That is the nature of the Self. Once you are with your Self one acquires the nature of the Self. Those in the zone of Ego may still have to do a lot of processes and things to acquire a state. The wise man is natural and for him everything is effortless.

Meaning: People cannot come to know themselves by practices – pure awareness, clear, complete, beyond multiplicity, and faultless though they are. 18.35

As Sage Patanjali says that only abhyasa (Self-study) and Vairagya (dispassion) may not help unless the divine grace descends. These two things are worthless if grace does not descend. At the most they possibly prepare one to reach a place where one can just wait for a grace to happen.

Verse 34

अप्रयत्नात् प्रयत्नाद् अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।
निर्वृतिमन्तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥

Meaning: The stupid man does not attain cessation whether he acts or abandons action, while the wise man finds peace within simply by knowing the truth. 18.34

The difference between a stupid man and the wise man is brought out here very clearly. Even after leaving everything in life like actions or ownership, a stupid man is still away from peace. The wise man however attains peace just by knowing the truth. It is the truth that gives a peace not cessation of life process.

Verse 36

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥

Meaning: The stupid man does not achieve liberation even through regular practice, but the fortunate remains free and actionless simply by understanding. 18.36

Your understanding that you are the Self itself is enough. No practice no matter how intense you do them help. All efforts that we do is only for dropping them by realizing that they do not help. Then comes that void of Wisdom.

Verse 35

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।निरामयम्
आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥

Verse 37

मूढो नाप्नोति तद् ब्रह्म यतो भवितुमिच्छति ।
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥





Meaning: The stupid does not attain Godhead because he wants it, while the wise man enjoys the Supreme Godhead without even wanting it. 18.37

Again here the sage says that your wants and desires are your barriers in attaining something that is eternal. When all efforts cease and all wants and desires vanish the state appears.

Verse 38

निराधारा ग्रहव्यग्रा मूढाः संसारपोषकाः ।
एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥

Meaning: Even when living without any support and eager for achievement, the stupid is still nourishing samsara, while the wise have cut at the very root of its unhappiness. 18.38

Cutting the roots of all your activities is the crux of achieving that state of realization. It is not leaving the support that may take you there but dropping that eagerness, desire, and anxiety may help. That can only happen when you cut off the roots.

Verse 39

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥

Meaning: The stupid man does not find peace because he desires it, while the wise man discriminating against the truth is always peaceful-minded. 18.39

Making efforts to attain peace themselves work against the peace. The efforts are the distraction. Once it so happened that I taught meditation to a senior guy who had gone through various processes to attain peace. On learning, he was so blessed and excited that he started telling everyone that now he will get peace. I had to stop him by saying that if he makes a noise like that he would never attain peace because the noise of his efforts itself will be a barrier to what he is trying to achieve.

Verse 40

क्वात्मनो दर्शनं तस्य यद् दृष्टमवलम्बते ।
धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥ पश्यन्त्यात्मानमव्ययम्

Meaning: How can there be self-knowledge for him whose knowledge depends on what he sees? The wise do not see this and that, but see themselves as infinite. 18.40

The knowledge of the Self comes only when you merge with the Self. As long as one sees anything as knowledge one is still separate from the Self. Seeing something means you are still not what you see. Only when the observer and the observed merge together the Self emerges.



A Homage to Mai



14th of April was the date our beloved Mai merged with the lotus feet of Shree Swami Samarth last year. This year our Devrukh sadhaks came together with an idea to pay homage to Mai and pray for her soul. Some of the sadhaks presented their poems written by them in Mai's honor. Some sadhaks rendered some bhajans in remembrance of Mai.



Ashram going through a transition

Our ashram at Devrukh is changing its look. From the red, it is turning blue getting ready for the beginning of its Silver Jubilee year that starts on 15th March 2024. The ashram is preparing to go on renewable energies like Solar and Gobar (Biogas) fulfilling the dream of our Guruji by 15th May this year.



Sankalpas of Atirudram and Guru Charitra have begun

Atirudram as you know will be performed on Mahashivratri on 4th March 2024 at Devrukh Ashram. As a sequel to that, we have started 11 months of Atirudram (as we did in 2016 and 2020) at 14 different centers of RVN. The first of the chain was performed on 22nd April 2023.

Guru Charitra Sanakalp that we announced last month also began its journey for 52 months by having the first cycle on 19th April at various centers of RVN.

DSPPL Summer camps begin

By the time this issue falls in your hands, DSPPL's non-residential training programs for SOFT 1, 2 and 3 would have reached the halfway mark. The programs are beginning on 2nd May and will be over by 10th May. These programs are being conducted at Devrukh, Mumbai, Pune, Vadodara, Ra,jkot and Ahmedabad with more than 130 children taking part in the age group of 9 years to 11 years. The programs for SOFT 4 to 6 (years 12 to 14) would take place as residential in Devrukh ashram between the 21st and 2of 7th May 2023.



सर्वस्व यह जीव
चरणमें रखू,
और दक्षिणा क्या
तुम्हे दे दूँ?

27

I will always keep my soul at your feet, what else can I offer you?

This is what was said by one poet devoted to Shree Swami Samarth. Most of Swami's devotees are in so much surrender to Swami that they do not consider their lives to be separate from Swami. It is so wonderful a feeling that one can hardly believe that such a kind of surrender is there in this world that

is material in nature. Swami has been so kind and compassionate to his devotees now and disciples when he was in the mortal form that one does not know how to respond to his noble and graceful nature. Being at the feet itself has great value. And to have someone's soul at the feet is the ultimate surrender.

Seminar Schedule **May 2023**

6th & 7th May, 2023	Ajit sir	Nashik	1st
13th & 14th May ,2023	Rakesh	South Mumbai	1st
13th & 14th May ,2023	Ajit sir	Pune	2nd
13th & 14th May ,2023	Seemaben	Vadodara	1st
13th & 14th May ,2023	Kalpita	Devrukh	1st
13th & 14th May ,2023	Bharatiben	Ahmedabad	1st
13th & 14th May ,2023	Aruna Margam	Bengaluru	1st
20th & 21st May, 2023	Ajit sir	Thane	1st
20th & 21st May, 2023	Vishal	Mumbai	1st
27th & 28th May, 2023	Ajit sir	Vadodara	2nd
27th & 28th May, 2023	Sangitaben	Rajkot	1st

Seminar Schedule **June 2023**

3rd & 4th June, 2023	Ajit sir	South Mumbai	1st
3rd & 4th June, 2023	Aruna Margam	Chennai	1st
17th & 18th June, 2023	Sangita	Vadodara	1st
17th & 18th June, 2023	Ajit sir	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/Krupa	Delhi	1st & 2nd