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# **REIKI VIDYA NIKETAN**



### On this Gurupournima, let us understand Gurutatva.....

Recently we all are listening to the Guruji's talks on Guru Geeta. It is an overwhelming experience. We feel like Guruji is right in front of all of us. This feeling enchants us but at times we see people are saddened by not seeing Guruji physically. I feel that this initiative is for all of us to understand Gurutatva.

As you all know that Guru Geeta is told by Lord Shiva to Goddess Parvati. There is a story behind this hymn. Once Lord Shiva was bowing to someone and Goddess Parvati was surprised that Lord Shiva is a supreme God and how come he is bowing to someone. So lot many questions arose in the mind of Goddess Parvati and she started asking Lord Shiva that to whom you are bowing? On this Lord Shiva answered that I am bowing to Guru. And Goddess Parvati asked for the benefit of everyone why you are bowing to Guru? Lord Shiva, who is considered as a highest authority, has explained the importance of Guru in Guru Geeta. And hence, it is very important. In this hymn, Lord Shiva has mentioned characteristics of Guru, the qualities of Guru and also how Guru protects a disciple from everything.

He has mentioned that the place of Guru is in disciple's heart. Guru enters into disciple's existence when initiation is done and never leaves him/her till he/she achieves Moksha. Guru is embodiment of Brahma, Vishnu and Mahesh. Guru is Parabrahma i.e. the ultimate divine which is all pervading, omnipresent, omniscient and omnipotent. Guru is everywhere, he knows everything and he is capable of doing everything. Even Gods need permission of Guru to give boon to the disciple. Guru has total command over the life of a disciple.

Now having known this, where is the reason to worry? We just have to surrender to him and he will take care of everything. We should ask ourselves a question –



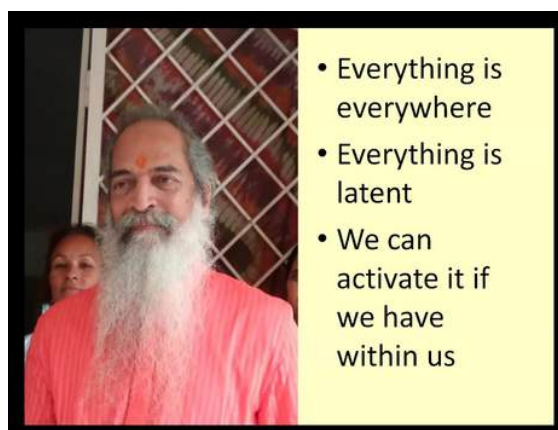
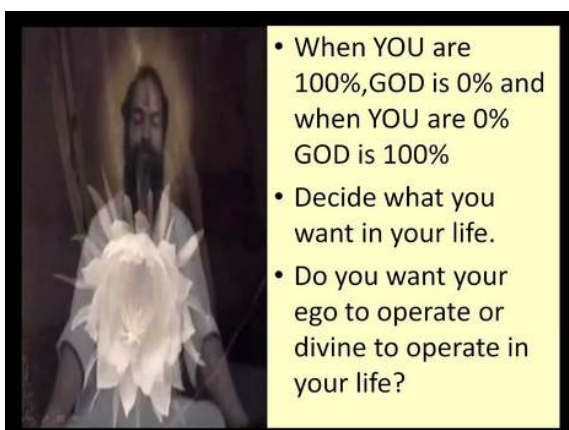
– Am I a disciple of my Guru or not? If the answer is yes, then we have not right to worry and take tension. If we do that it is an insult to the Guru. Guru is not a person. He is representing Gurutatva. And Gurutatva is same for all Gurus. If we are in surrender, Gurutatva takes charge of our life no matter Guru is physically present or not.

We just have to remember Guru all the time so that we remain connected. We are in the network of Guru. When you are with Sun all the time, you will not experience darkness. Similarly, if we are connected all the time with Guru, we will not miss him. We miss a person who is not in front of us but Gurutatva is like Soul which is everywhere. Though we do not see our Guru in his physical body, he is always connected to us through diksha/ initiation. The moment we remember him, we are in his space and his divine prowess starts working. When we following the teachings of Guru and walk on the path showed by him, that is a real tribute to him. On this Guru Poornima, let us raise our consciousness to realise that Guru is Omnipresent, Omnipotent and Omniscient and be happy all the time as he is watching us every moment.

With love, light and reiki,  
Krupadidi

“

## Ajit Sir Quotes



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<b>Earth</b>  Tolerance	<b>Wind</b>  Detachment	<b>Sky</b>  All-encompassing yet steady	<b>Water</b>  Impartial love	<b>Fire</b>  Be austere	<b>Moon</b>  Unaffected by phases	<b>Sun</b>  Have thought for others	<b>Pigeon</b>  Detachment
<b>Python</b>  Have faith in destiny	<b>Sea</b>  Remain unaffected	<b>Moth</b>  Control your desires	<b>Honeybee</b>  Refrain from amassing wealth	<b>Elephant</b>  Refrain from sexual desires	<b>Bumblebee</b>  Refrain from object pleasure	<b>Musk-deer</b>  Refrain from attachment	<b>Fish</b>  Refrain from self gratification
<b>Courtesan</b>  Renounce all desires	<b>Lapwing</b>  Discard sense objects	<b>Child</b>  Lead a carefree life	<b>Bangles</b>  Live in solitude	<b>Artisan</b>  Concentration	<b>Serpent</b>  Behave wisely	<b>Spider</b>  World is unimportant	<b>Wasp</b>  Meditate upon God

## 24 Gurus of Lord Dattatreya

### THE MOON



*"Of all things in nature, the moon is unique. It appears to wax and wane during the bright and dark fortnights. In fact, the lunar globe ever remains the same. In this, it is like the self of the man. While a man appears to pass through the stages of infancy, boyhood, youth, maturity and old age, his real self remains unchanged. Having taught this truth, the moon became my fifteenth guru."*

Here, Lord Dattatreya is trying to explain us that in our existence Self i.e. our Soul (Atman) is real. The other six components of our existence i.e. Intellect, Mind, Breath, Body, Memories and Ego are the reflection of Self. Our Atman is the father and other six components are his sons. The other six components keep on changing as you know our intellect sharpens as we grow up, so is the case with mind. Mind does not remain same. It is influenced by our sub conscious mind and at the same time life experiences makes our mind fearful or positive. Our breath changes with changes in mind and body. Our body keeps on growing. Various stages of life like childhood, youth, maturity and old age makes changes in our body. Apart from that whatever impressions we have accumulated in form of prarabdh and praktan it influences our body as well so at times we are healthy and at times we are sick. Our life experiences from this life and past life forms part of our memory so that is also not static and at the same time. Our ego, when it is just for identity, everything is fine. We can see the light of Self from that but when it turns into egoism, one is not able to see the light of Atman, and hence, we fall into the trap of six crocodiles viz, anger, lust, greed, jealousy, desire and arrogance. All the other six components of our existence are dynamic which changes with the passage of time but our Self is static.



Continued...

Here, I am reminded of a story which Guruji had told us. It is of King Janaka. Once King Janaka was sleeping in his palace. He was in deep sleep and he got one dream. In that dream, he saw that war was going on in his kingdom and everything was ruined. Some other king had attacked his kingdom and he was defeated in this war. Everything was taken away from him. He was totally shattered. His clothes were torn. He was injured at many places and his body and clothes were covered with blood stains. He was very much dejected by his condition. He had nothing with him. He was very hungry and thirsty. He was searching for food. He walked quite a lot but did not find food. Finally at the outskirts of his kingdom, he saw there was a queue of beggars and one person was serving food to them. King Janaka could see a ray of hope and he joined the queue thinking that finally he will get some food.

The food was being served and finally when his turn came, the rice which was being served got over. The fellow apologised that the food is over. King Janaka requested him that I am very hungry, please give me something. That fellow said let me have a look if I can serve you something. He came back and said there is no food but there is rice soup which we had taken out from rice. If you want I can serve you. King Janaka was happy and said yes please serve me. The fellow brought the vessel and when he was about to serve the rice soup, a crane came and hits the spoon and everything spilled. On seeing this, King Janaka was very very sad. He was really shattered that what a misfortune, I have lost everything and now I did not get even a soup?

This was his dream and he immediately woke up. He was he was sleeping in a royal bed. All the servant are standing to guard him. And then he spoke to himself, "Is this the truth or that was the truth?" He was baffled. When he suddenly woke up, his queen came and asked him what happened and he asked and same question "Is this the truth or that was the truth?" The queen could not understand anything and she immediately called the Minister. Minister also inquired and he asked the same question.

For 2-3 days King Janaka did not eat anything and his was in deep shock. Finally his Master Astavakra was called by the Minister. When Astavakra meet King Janaka, he asked him what is the matter and King Janaka narrated his dream. And asked him the same question "Is this the truth or that was the truth?" On that Master Astavakra smiled and replied to him, "This is not real and even that was not real, the only real is you because you were common in both the states". After getting this answer King Janaka understood the truth and became normal.

So just like moon, we have to remain stable by thinking that we are Soul. Ups of life should not make us feel proud and downs of life should not frustrate us. We should be connected to our soul and should have this real understanding that in both ups and downs of life, our Self (Atma) is same. When we understand this truth, we will be in our Atmabhava (Soul consciousness)





# SHIVA HEALS YOU

## Death Clock...

- Vivek A Pandey, Vadodara

For each one of us, time is running out slowly but surely. This whole mechanism of mind, body, and soul is made in such a manner that one can drag it for a while, but it has to disappear one day. Many causes are assigned to the death of one person. The death note mentions the reason for death, signed by the doctor. However, there have been deaths where the actual reason for the soul departure could not be ascertained. The prana just stopped coming, making it mandatory for the soul to quit the body. Sometimes the soul leaves the body with a lot of pain, and at other times it leaves the body smiling. In either case, whether it is a good death or a painful one, one cannot help but jump to the conclusion that we all have a limited time on this planet. Only the rarest of Yogis, like the Mahaavtaar Babaji, can directly survive with the universal energy without oxygen.

However, they are not the laws; they are exceptions to the laws. Also, the point is that they do not have to go through the survival issues and be guided by the ugly ways of the world. A common man has to be extremely brave and committed to be able to live more than the average age. Does it all end with the body? The answer is NO. A part of your consciousness stays suspended depending on the karmic patterns remaining to attain completion. It obviously is without the body and cannot perform any action. Needless to say, such entities have to take a rebirth to fulfil their desires. Once the balance sheet is tallied (after many births), the soul attains wholeness and moves ahead to some universe offering lesser pain. Till then, you keep getting the body and keep performing the actions necessary to attain completion. The advantage of experiencing life with the body is that you get to participate in the drama of life and change reality. Without the body, of course, one cannot contribute in any way as far as the matter is concerned. We have eyes through which we can see and experience the beauty of this planet. We can hear, we can feel, and make our lives happy. The problem with death is that it snatches away the experience as we get used to the senses. Nonetheless, even without the body, one does experience life but in a different way. The eyes and the ears of the soul experience things a little differently. Hence, if one is prepared in this life to look at things from the perspective of the soul, one may not feel the same level of pain in the case of death. The whole life for each one of us is nothing but a preparation for a good death. In the case of Yogis, death is just like moving from one room to the other.



## Death clock

Contd.

So what exactly is the role of knowledge in making our lives and afterlives better? There is a mention of Vidya and Para Vidya in the ancient book of knowledge. Vidya is simply the subjects we learn within the world for survival. It has huge significance as most people on this planet seek security and stability first. However, Para Vidya assumes significance in the larger context. Para Vidya will take you to the point where it all began. It teaches you the way the whole cosmos operates. You no longer function as per the norms of the world; you just know the nature of life and the way it goes. The senses, the emotions, the mind, the intellect, and the soul, of course. Realizing that every department within you empowers you immensely. You are able to sail through most life processes with ease. Death after gaining Para Vidya, then becomes a mere transmission rather than a real dead end. Understanding the true nature of life and moving from intelligence to intuition assumes utmost importance.

Knowledge is like fire. It burns up all that is unnecessary. The only thing to be taken care about knowledge is that it should not be accumulated. The essence of everything should be absorbed and well digested. The same knowledge, if not handled in a humbling way, can burn you up. The right kind of knowledge combined with a humbling attitude of gratitude can uplift one's life and afterlife. Just like the fire moves upward, anyone can uplift their life by becoming a curious person. While people pay attention to Gyaan, the Vigyaan is completely ignored by most. An artificial intelligence-powered Death Clock<sup>39</sup> is making headlines after claiming to predict when an individual may die. The free website called Death Clock analyses personal data such as age, body mass index, diet, exercise levels, and smoking habits to predict the date of your demise as well as how you will die. The clock calculates the exact age users will live to and counts down the days, hours, minutes, and seconds left until the Grim Reaper arrives, which incidentally is the logo of the website as well. After inputting all of the necessary information, the website generates a tombstone with your predicted death date. As of the last update, the AI-powered clock had predicted the final day for over 63 million users. After reading all these developments, one can only comprehend the direction in which human intelligence is becoming sharp. Are we so disconnected from our own souls that a mere computer-generated algorithm is needed to predict the D-day of our lives? Trust me, natural intelligence is way better than artificial intelligence.



# You are God A Conversation with the Self

- Dip. SAC Ashwini Telang, India

I recently read titled “Man is God asleep. God is man awakened” and something struck me. But before, I share my viewpoints I would like to ask you all one question.

Have you ever paused and wondered—What if “**Man is God asleep. God is man awakened.**” is not just poetic imagery, but a profound truth hiding in plain sight?

These words aren’t meant to impress. They’re meant to awaken.

They echo the soul’s journey—from bondage to liberation, from illusion to truth, from the hush of forgetfulness to the radiant dawn of remembering.

The ancient Mahāvākyas—**Tat Tvam Asi** (तत् त्वम् असि), **Aham Brahmasmi** (अहं ब्रह्मास्मि), **Shivoham** (शिवोऽहम्), **Brahma Satyam Jagat Mithya** (ब्रह्म सत्यम् जगन्मिथ्या)—aren’t riddles to be solved but revelations to be remembered. They call us back to something we always knew, buried beneath avidyā (अविद्या), ahaṅkāra (अहंकार), and māyā.

When the Infinite identifies with the finite—body, mind, intellect, emotions—it dreams itself into limitation. **That is God asleep.** The soul, like a dreamer lost in the dream, forgets its own radiance and dances with name (nāma/ नाम), form (rūpa/ रूप), sensation (asti/ अस्ति), appearance (bhāti/ भाति), and attraction (Priya/ प्रिया). But this isn’t a fall—it’s the play, the līlā (लिला), of consciousness itself.

And what sustains the dream?

First, there is avidyā (अविद्या)—inappropriate knowledge. Let’s take the parable of the scholar and the fisherman to understand this in depth. Once there was a scholar who wanted to cross over the river to reach his destination. So, he asked the fisherman who was about to sail in his small boat to the other coast. As the journey was an hour long, the scholar decided to talk with the fisherman. He started explaining the fisherman various philosophies that he had recently learnt and asked the fisherman if he knew any of these. The fisherman humbly replied that he hadn’t. Upon this the Scholar laughed and said that most of the fisherman’s life is wasted if he didn’t know either of them. But the fisherman didn’t utter a word and kept on rowing the boat. When suddenly, at one point he turned





## You are God A Conversation with the Self

*Contd.*

to the scholar with a worry on his face and asked the scholar if he knew to swim. The Scholar shook his head saying no. It was then the fisherman uttered that there was no chance for the scholar to survive as he didn't know how to swim. From this, we learn that true wisdom is not always what books contain. When the waters rise, it's the ability to swim that saves—not the pride of intellect. This is Avidya.

Then comes *ahankāra* (अहंकार)—not ego as identity, but egoism as amnesia. The ego, like a Prime Minister, is meant to serve the nation of the soul. But when it forgets whom, it represents, corruption begins. The cardboard base beneath the cake is useful until the celebration is over—then it's let go. So, it is with ego.

This is not it yet. In fact, every story, every śloka, if truly deciphered, leads us to the same eternal whisper: you are That Supreme.

Even the Dashavatāras of Lord Vishnu are no exception.

They are not distant mythological events or divine theatrics. They are you. Your unfolding. Your milestones of becoming.

They are your core—can you believe it?

Let's take a quick glance at them.

The Dashavatara, the ten incarnations of Vishnu, aren't just divine stories—they mirror the stages of human development itself. So, Let's take a deeper glance.

From the moment of fertilization—life's sacred initiation—we meet **Kurma**, the turtle. His hard shell echoes the egg's quiet steadfastness, holding still while the sperm stirs the ocean within. Like the turtle supporting the cosmic churn, Kurma anchors motion into form. Creation begins here—not with noise, but with depth.

Then comes **Matsya**, swimming through embryonic waters. Not just a fish, but the soul's spark remembering its direction within the fluid hush of the womb. It's the first ripple—the divine memory choosing its passage.



# You are God

## A Conversation with the Self

*Contd.*

As bone begins to take shape, density joins light, and we meet **Varāha**—the boar who lifts forgotten truth from the depths. He is embodiment itself. The descent into matter. The will to form.

And then—**Narasimha**. The post-gestational cry. Raw. Protective. Fierce. The infant who roars not from logic, but pure instinct. Pleasure and pain still rule here. Identity has not yet emerged—but sensation lives like flame.

Only after this storm of feeling does the gentle **Vāmana** step forward: innocence embodied. This is the early childhood stage, where curiosity leads without fear. The Free Child ego awakens—not to dominate, but to explore. Vāmana asks for three steps not to conquer space, but to dance through it.

Then **Parashurāma** burns into view. The adolescent flame. Individuality rising. Sword drawn not against others, but against ignorance. This is the era of will and rebellion—a necessary forging.

When that fire matures, it becomes **Rāma**—the householder, the dharmic navigator. Early adulthood dawns here. Duty balances desire. The soul learns that love isn't just felt—it's held, carried, earned.

Then emerges **Krishna**, the master of paradox. Strategy meets play. Shadow meets smile. Middle age births the flute-player—not because the world is simpler, but because you've learned to dance with its chaos.

And finally... silence.

**Buddha** enters. Late adulthood. Detachment is no longer escape—it's fulfillment. There is nothing left to chase. Awareness watches, lovingly, without grip. The soul no longer seeks. It simply is.

But the spiral doesn't end here. When illusions ferment once again, when collective forgetting becomes weighty, there arises **Kalki**—the one who resets. He is not destruction. He is realignment. The symbolic rebirth. The Jungian culmination of individuation—not for the self alone, but for the whole tapestry of consciousness.

Each avatar, then, is a breath of your becoming. Each one a stage through which the One dreams, forgets, remembers—and awakens again.

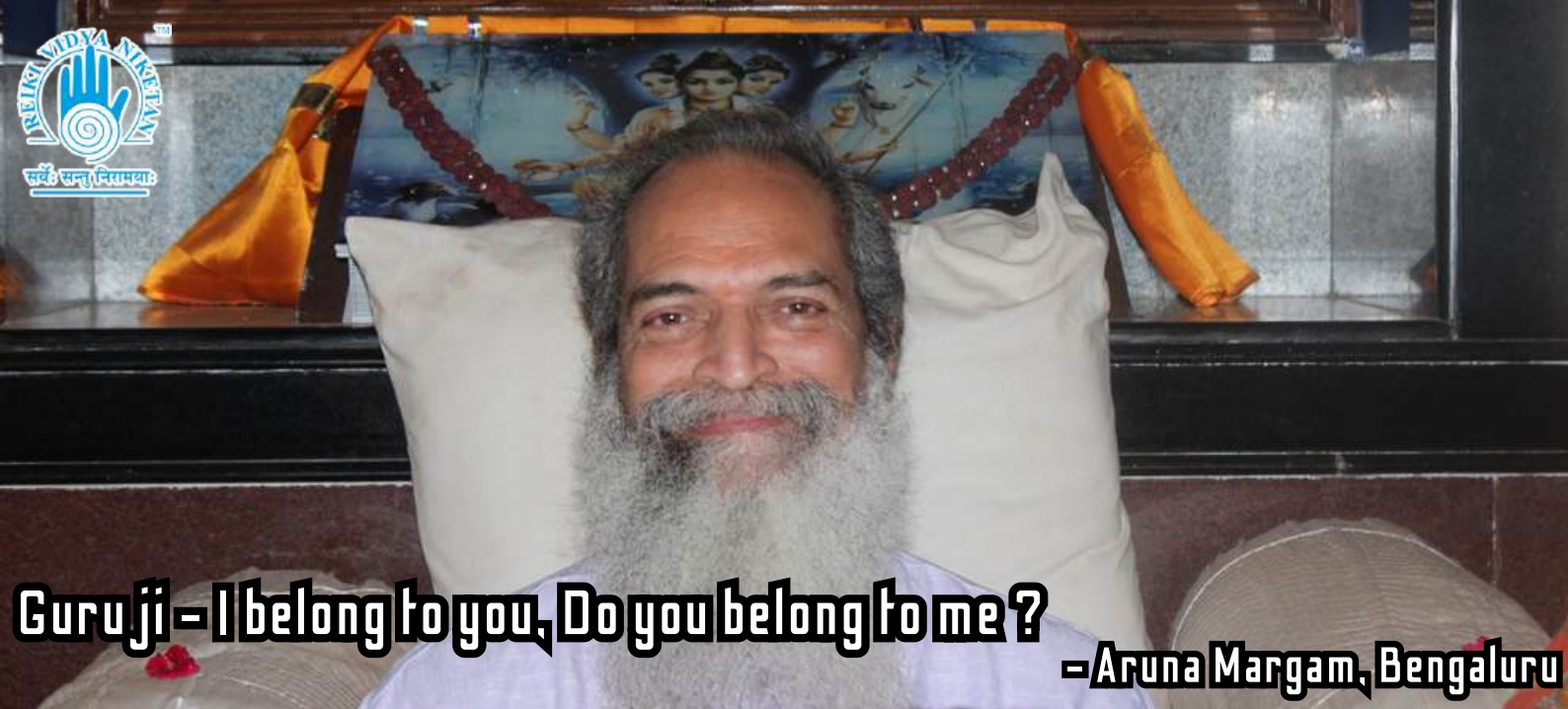
So, when you suffer—know that it is the shadow of the dream. And when you rejoice—know that it is the soul's memory of truth.

When you finally become still, stop looking outward, and rest in the centre of your being—the dream begins to dissolve. In that silence, beyond story, beyond belief, beyond even thought—you remember:

You were never merely man. You were always God.

The only difference is— **Now, you are awake.**



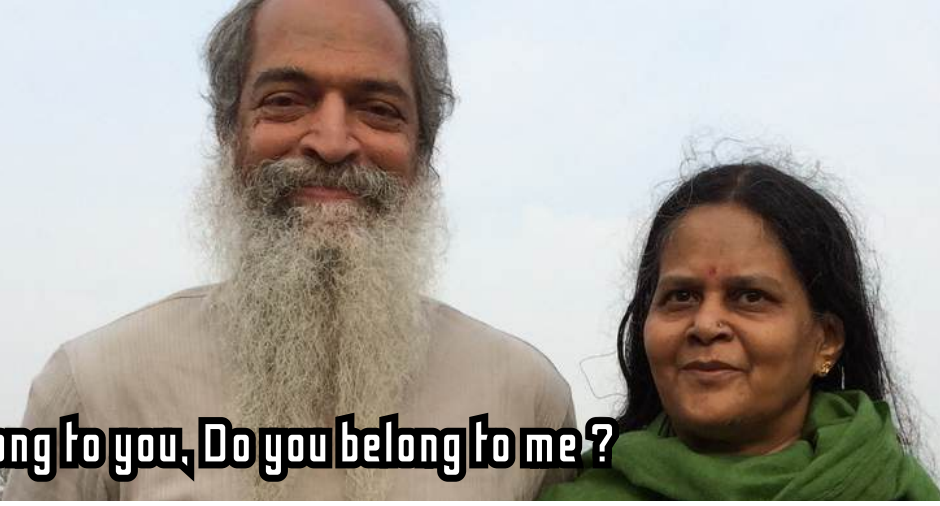


June 8th was our Reiki Vidya Niketan's 27th anniversary. We all came together and listened to our Guruji's video of the 25th Anniversary of RVN in Wave of Faith. Guruji's reminiscence moved all of us to tears. He was so nostalgic counting on all the sadhaks who helped him in his mission. I too have observed that about our beloved Guruji's noble quality of recognizing even a smallest action towards the mission and never felt he is a Guru and we are indebted to him. He used to leave the choice to his sadhaks, if the person wants to accept him as a Guru. He lived true to his words "krishnarpana masthu". It is my understanding that out of all the noble qualities of our Ajit sir even if we follow this one that our lives will be sanctified.

Gurupoornima is round the corner and I was experiencing Guru in all of us and he is guiding us moment to moment. One of the seminars I was waiting for the participants and was not sure how many will be reaching the venue. I had just carried the Guru gita book and as I flipped the page just one statement caught my attention " Life is not your right, it is a blessing". This has become a mantra for me from that moment through and through. This time I was wanting to share my thoughts with all the sadhaks on the 27th anniversary online session. It was 7PM already. I just kept the same Guru gita book of our Guruji, prayed to Guruji to help me and guide me. A few sentences caught my attention, I was moved into tears so much he is closer to all of us. I would like to share those with all of you though some of you would have listened to it.

Spiritual seekers are of three types. One set of sadhaks are following Upasana ( worship). Prayers to gain something in this life, for desires to be fulfilled. The second set of sadhaks are very ritualistic. They like to follow the Smritis like Manu Smriti, Yagyavalkya smriti etc.,They become very rigid with the process. Though this will be the first step to spirituality many get stuck to the process. Third is of the surrender, where a sadhak completely surrendered. Guru Gita is for such seekers. The first set of sadhaks after their desires are fulfilled they wander away. The second set of seekers become rigid and stuck with the rituals. They are stuck with the process and miss the principle. Spirituality is nothing but Spirit + Ritual. Rituals without the Spirit will be only a process. Third type of seekers are the ones who will be able to grow in this path and also sanctify their life.





**Guruji - I belong to you, Do you belong to me?**

**Continued...**

Guruji himself surrendered to his Guru "Sree Swami Samarth". In one of his Marathi book "Ya Jeevanavha Mahayagya Hovo" he has guided us how to surrender and how swami guided him moment to moment. He has mentioned once that he got the name "Reiki Vidya Niketan" in his dream. He understood there is a design of his Guru and he followed the same. He once said in his online session, he got his insights from the meditations written in his book "Rainbow in the heart". His books have been my source for the last 15 plus years. I used to deliver a speech for the graduation day of our Grade 12 students as a class teacher. In the year 2009, I had used the quotes from Guruji's book. As guidelines I had used his two examples. He has beautifully said be like a Brahmakamal which blooms in the night where other flowers wait for the sunlight. Another example: Do you want to be a black hole or a star. What is the difference is the black hole holds all the light and does not emit whereas the star reflects the light. He guides Be like a shining star. When I shared this in my speech, an IAS officer noted it down and the whole auditorium gave me a standing ovation.

I humbly remember this incident today as I shared his knowledge and it was a very unique insight and all credit to our beloved Guruji. Once we were all called for a Faculty meeting of DSPPL in Pune. We were all asked to present a story based on one of the 24 values of the mission. Guruji addressed us after listening to us, he said these stories are all available on the internet. Today's children need role models and you need to share your life experiences and your learnings if you want to kindle their noble qualities otherwise we will be only passing on the information. This changed something in me and my whole 50 plus years of life, my learnings started unfolding in front of me. Those days there was a Wisdom Post newsletter managed by Vivek Pandey from Baroda. I was able to contribute around 100 posts just because of Guruji. After this my life has become so connected to my learnings. He once wrote I love to teach reiki for so many years because I love my learning. He has always emphasized how a teacher should be always ready to learn and then the growth is for sure and the perspective changes and life becomes more light and easy.

After visiting Devrukh divine space, I can draw an analogy, It is our Kailash and Guruji, Mayi are like Shiva and Parvati teaching us even today in spirit by staying inside each one of us. He has mentioned we are the siddhas (as we were all blessed with the real Guru and his teachings one on one, we can take it as it is) or the rishi munis who have come to Kailash to get the precious knowledge of Guru Gita. Without Guru's blessings nothing can be achieved in the spiritual path. Let us all thank and remember our beloved Guru and listen to his guidance and teachings from our inner self and sanctify this birth. Guruji our pranams to you for what you did and for what you are doing is pure and fathomless. We are truly blessed to be part of you. I still remember this question of yours. I belong to you, Do you belong to me? You always lived in this spirit. Thank you Guruji and loads of Gratitude for ever.

Live in the  
Moment

# The Present

– Chandresh Parmar, Vadodara

At the beginning of the first-degree seminar of Guruji Shri Ajit Sir, I heard these words for the first time during Yoganidra, "Aankhen band hi rakhna, aapka pura dhyana apne shvasuchvas par le jaana, dekhna ek shvas andar aa rahi hai, phir ek chhotisi lay hai, uske baad ek uchvas hai, aur phir ek baar ek laya. Do saanso ke beech mein laya hai, isko samajhne ki koshish karna, vaise dekho toh do saanso me koi bhi sabandh nahi hai, har shvas, yahi jeevan hai. Watch your breath. And slowly bring your full attention to your forehead." When doing any meditation, why does Guruji or any Reiki master ask you to close your eyes and pay attention to your breath first? In this regard, Guruji has said that whenever we focus on our own breath, we come to the present. Our consciousness becomes fixed in the present. And it is very important to stay in the present for any attention. And then almost all the meditation is done with this sense.

How wonderful! How easily Guruji has taught us to live in the present. But do we live in the present? Sadhana means to be present at all times, in every situation. If anyone is successful in doing this, he does not need to sit to meditate separately. Because, as Guruji said that living in the present means living with God, just as Arjuna is the embodiment of the present, Shri Krishna lived with Arjuna, even in the terrible war! If the seeker wants that Krishna-God stays always with him, then he must learn to live in the present. And that's what life is all about. Because the past is gone, no one can live in it, and the future never comes! Who has seen the future??? Because when that time comes as we think or plan for the future, it also becomes the present! Brahma is the past; Vishnu is the present and Mahesh is the future which can also be called death. We live in the present and our death in the future is certain, but we cannot see it. This is a chakra; understanding the cyclic nature of this chakra is Sadhana.

But do we live in the present? Don't we often remember things that happened in the past? Or worry about the future. We are planning for the future. But in both of these we lose the present. As long as we live in the present, we will live with ourselves. In other words, we will remain in awareness. And believe it or not, we will be happier. For this, as taught by Guruji, if there is any memory of the past, then first of all start looking at your own breath. This practice should be gradually increased. Then it will happen that whatever work you are doing, you will remain in the present. And any work done keeping in mind the present will be excellent.

The present is called the present in English, because the present is a precious gift to man. Suppose you are taking an exam and you remember an incident from the past and



# The Present

continued...

if this continues, you will not be able to complete your paper at present. Remembering the answer you have read or heard in the past, you must immediately come to the present because the paper is to be written in the present. If any student takes the exam in this way, then he does not have to worry about the future – the result. This is the reason why many examinees find the time of the exam less, because they are stuck in the past or future while writing the exam. Present moment seems to be short. The student who takes the exam should adopt this method - looking at his/her breath for a minute before starting to write the paper. Everything will be ok and appropriate, also the fear of exams will also be removed. Fear is nothing more than worrying about the future. What will happen to me? Will it pass? What if it's a small percentage? etc.

Do you remember the story mentioned during the first degree Reiki seminar? A Buddhist monk... Night stay in the queen's palace. Replace the old alms bowl of the queen with a new, diamond-studded gold bowl. A sadhu carrying a new alms pot walks into his ashram... followed by a thief on the way. .... On darkening monk throws out this diamond studded gold vessel and it fall near that thief. ... as the thief is a professional he returning this vessel to the monk ... the monk tells the thief that this vessel is of no value to me because he has an even more precious treasure.... Tempting the thief and giving a mantra to that thief of the monk to get this treasure... If the thief has difficulty in stealing by using this mantra and the thief goes back to the monk with a complaint and says that he cannot steal by doing this mantra, then the monk should advise him to leave the mantra. But the thief may reject it or the mantra may not be released because it makes me feel very good - live in joy and the monk's advice to give up thievery... And then the thief became a great monk... So the monk remembered the mantra he had given. ...? The mantra is... "What am I doing? This mantra should always be remembered. The reason? Because by saying this sentence one immediately comes to the present - comes to the awareness and then one comes to the consciousness of what to do or not to do. If every seeker uses this mantra in his life, then life will be blessed like that thief through this mantra.

The present is eternal, see it like a flowing river or stream, joy will come. If you want to be happy, you must learn to live in the present. There is a beautiful saying of Guruji that "Whatever you do, do it with pleasure, not for pleasure. "Wow, what a beautiful sentence... Actually the seeker has to not only stop considering it as a sentence but he has to go down in life also. Whatever we do, we do in the present, that is, we automatically remain in the present, and if a person does something for pleasure, then he is doing something to get pleasure in the future, in other words, he is forgetting the present and working for future pleasure, which is never going to come. It is difficult to understand and explain but not difficult to implement. As I write this, I'm focusing on what I didn't think before, where I stopped, and what I'm thinking. Actually this "I" is not writing, but the present tense (Lord Vishnu) is making a medium to write this.

Jay Shri Krishna, Jay Gurudev.



# "BEHOLD THE DARKNESS – BEHOLD THE LIGHT."



## HOMA PSYCHOTHERAPY

By Barry Rathner, Clinical Psychologist



Darkness takes on many different forms and fortunately or unfortunately, some of the forms are our own. This is mostly fortunate, as we can change ourselves.

Moreover, we have no other choice than to change and uplift ourselves. We are here to learn to react with love always. At the same time, the grass in the backyard keeps growing and needs to be cut. And also at the same time, polluters continue to poison our atmosphere, making it that much harder on our bodies and minds.

So multi/tasking cannot be avoided. Love and work; work and love.

Like Netflix, personal dramas of love, money, sex and rock and roll, (and drugs) can, if allowed, dominate discussions, time and concentration. These are personal choices and much of society tries to convince us we are at the mercy of forces and influences and influencers somewhat beyond our control.

The truth is we are the captains of our ships, the masters of our fate. We may feel feeble at times, but we can think of those times as aberrations or the calm before a really good storm. We can take credit for the good times and responsibility for the less than fortuitous periods.

**Surrendering to Higher Power takes the onus off of us and allows peace and serenity in.**

We can take comfort that it's "darkest before the dawn," as it is said. But dawn is a given; we know it shall be. Today's darkness, however, has many questioning—and hearing and feeling--a dystopian or apocalyptic outcome may be nigh.

This situation is especially disturbing because of the proliferation of the internet and its social (anti-social) networking, mis- and dis-information, conspiracy theories, false flag operations, and politicians' in your face 'gaslighting.'

### **What is a person of conscience to do?**

First, let us see what we cannot do. That is simple. All of the above are beyond our capability to change.

For every action, there is an opposite and equal reaction. Hence, we return to Square One attempting to directly change or counteract the dishonesty, epic cruelty, and totally ignorant behaviors of those around us. It's Lose/Lose.

When we are unhappy with the status quo, we take steps to change things. When politicians unfairly exploit the masses wanting change, they bring out arsenals of lies, half truths and a banality that defies belief.

And this is progress?

# "LET'S US SURVIVE AND THEN THRIVE MIDST THE WORLD'S MADNESS"

## HOMA PSYCHOTHERAPY

By Barry Rathner, Clinical Psychologist



Become the change that you wish to see in the world," implored Mahatma Gandhi.

How can I—one solitary person—make significant change? Mr. Gandhi certainly did.

And he did it with self-awareness, humility, faith, and boldness—all traits that are available to each and every one of us ALL THE TIME.

And so it is again—"the only way out is in." Our way out of the predicaments facing ourselves and our home—Planet Earth—is within ourselves.

"How?" you ask. Go, and stay, within yourself, and you will surely find the answer.

Is there is another way to effect change and increase the chances for survival, or, dare we say (dream), happiness?

Who knows? The answer, no doubt, is within us. Let us discover it—better sooner than later.

And should we wish to ease stress and strain and, at the same time, maximum our efforts efficiently, sunrise/sunset Agnihotra stands ready to aid us. And the fire not only aids us; it aids the atmosphere wherever it is performed. Now that is indeed Win/Win. And the answers we seek can surely come via the fire!



## REIKI EXPERIENCES

As a Reiki practitioner, this is my third consecutive year of offering Reiki healing to the Warkaris during the pilgrimage. Yet, every touching experience still feels as fresh and soul-stirring as the first.

The Wari (pilgrimage) isn't just about walking – it's an unbroken stream of devotion, surrender, and a sacred inner journey toward the Divine.

There's so much to learn from the Warkari tradition – what true faith is, what surrender means, and the depth of love one can hold for their beloved Vithoba! While rain lashes down, roads are muddy, and winds pierce the skin, their bodies tired – these Warkaris keep walking ahead with undeterred faith, chanting,

*"Gajar Vitthalacha, Gajar Maulicha!" (Chanting the names of Vitthal and Mauli)*



# REIKI EXPERIENCES



You'll see some with the sacred Tulsi on their heads, some carrying idols of Rukmini-Vitthal in their hands.

An elderly person leaning on a stick, a young child joyfully running with ringing cymbals – everyone expresses their devotion in their own unique way. The rhythm of cymbals, the beat of the mridangam, the continuous recitation of Haripath, and the chanting of Vitthal's name – the entire atmosphere becomes an spiritual energy field.

During this long pilgrimage, the Warkaris' feet become as hard as stone. Some suffer from fever, others from back pain – yet their faces radiate peace, a distinct bliss. Perhaps it is the warmth of their love for Vitthal – that overcomes even physical pain.

As Reiki practitioners, we try to offer them a bit of energy, a touch of support, hoping to ease their aching bodies, channel positivity, and help them regain strength and confidence.

This service is our own spiritual practice too. We sincerely pray that their Wari continues safely, without trouble for anyone. Because our hands don't only carry Reiki – they carry faith, selflessness, and love as well.

And then, after a Reiki session, when we gently ask, Mauli, are you feeling better? Tears well up in their eyes, and the response is – *While you were doing that... I felt as if I was seeing my Vithoba Mauli from Pandharpur. It felt like I was sitting in the sanctum itself.* That one sentence stirs the soul deeply...

And makes us feel – This life, this service, these moments – everything is truly meaningful!

Jai Hari Vitthal! Shri Hari Vitthal , Jai Jai Ram Krishna Hari

Aishwarya Prabhu,

21.6.2025



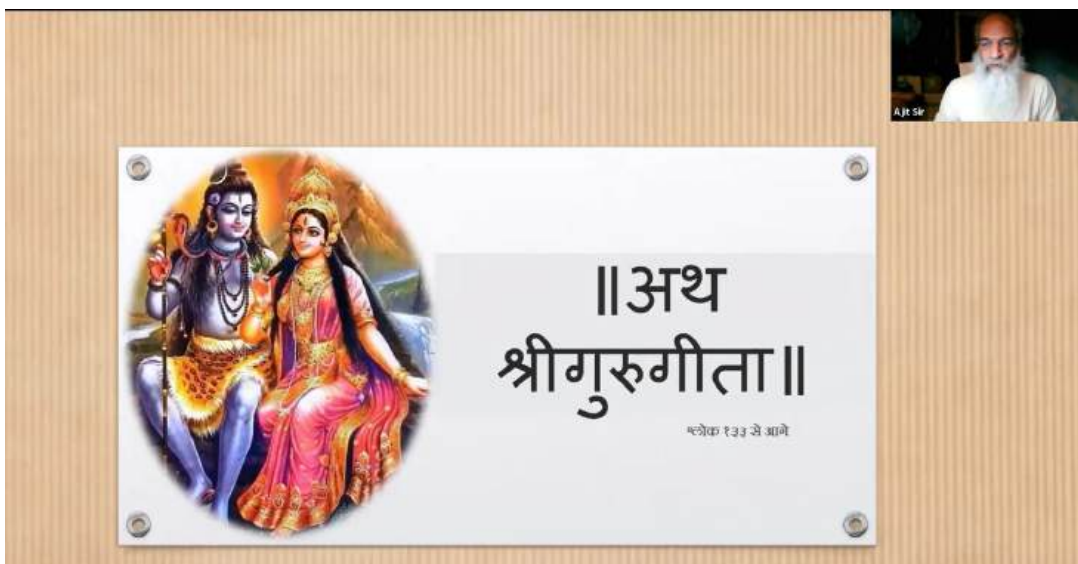
## 1. Lecture on “New Generation New Challenges” in Reliance Foundation School Vadodara delivered by Ms. Krupa Choksi

On 5<sup>th</sup> June, 2025, a lecture was organized by Reliance Foundation School on New Generation New Challenges during their 3 day teacher’s training program. The lecture was delivered by MS. Krupa Choksi. The lecture was attended by 100 teachers from all the school of Reliance Foundation. Everyone appreciated the contents of the lecture informed us that it was an eye opening session which will help them to deal with students in a better way.



## 2. Online Session on Guru Gita from 26<sup>th</sup> June to 10<sup>th</sup> July, 2025

DSPPL had conducted an online sessions on Guru Gita from 26<sup>th</sup> June to 10<sup>th</sup> July, 2025. In the program recording was telecasted of Gururji on Guru Gita and thereafter chanting was done of Guru Gita. Everyday around 180 people attended that same. This session gave a deeper understanding of Role of Guru in our life and also made sadhaks understand the importance of chanting Guru Gita. Many new sadhaks who have not met Gururji also could get the showers of blessings from Guru in the form of his lectures.



# Ashram Wisdom

## **Surrender to the Guru is the surest path to Self-Realisation**

One Sadhak asked a question to Guruji that how we can understand all different types of scriptures viz, Vedas, Upanishads, Puranas, Smritis, Bhagwad Gita etc. They are so vast and it is very difficult to understand. How can we gain knowledge? On this Guruji explained to him that you need not read anything. Just be in the space of Guru. Guru is an ocean of love and compassion. All wisdom lies in him. Get connected to him and you will get the knowledge. All the knowledge is there with in us, Guru makes a conducive environment where this knowledge manifests. When we totally surrender to Guru, our ego consciousness goes away and our soul consciousness takes over. And all the wisdom gets manifested in us. We get connected directly to the server. We get connected to the universal consciousness where all the wisdom lies. So surrender to the Guru is surest path to Self Realisation.

Guruji also narrated a story. Once Lord Buddha was called for a lecture but he was busy so he told his disciple Shantidev will deliver the lecture. All other disciple laughed and could not believe that Lord Buddha gave name of Shantidev as Shantidev was very quiet person and he rarely spoke anything. Lord Buddha asked Shantidev to go and deliver lecture. Shantidev took the blessings of Lord Buddha and want to deliver lecture. He delivered lecture for 7 days and on the seventh day he was levitating in the air. All his lectures were named as Dhamapada later on. This is Gurukrupa. This could happen only because Shantidev had surrendered to Lord Buddha.

# SEMINAR SCHEDULE

## JULY 2025

Sr. No.	Scheduled Date	Master	Location	Degree
1	5 <sup>th</sup> & 6 <sup>th</sup> July 2025	Kalpita Keer	Chiplun	1st
2	12 <sup>th</sup> & 13 <sup>th</sup> July 2025	Rakesh Kumar	Mumbai	1st
3	19 <sup>th</sup> & 20 <sup>th</sup> July 2025	Vishal Shridhankar	Pune	1st
4	19 <sup>th</sup> & 20 <sup>th</sup> July 2025	Kalpita Keer	Devrukh	1st
5	19 <sup>th</sup> & 20 <sup>th</sup> July 2025	Aruna Margam	Bengaluru	1st
6	19 <sup>th</sup> & 20 <sup>th</sup> July 2025	Krupa Choksi	Delhi	1st
7	26 <sup>th</sup> & 27 <sup>th</sup> July 2025	Seema Trivedi	Ahmedabad	1st
8	26 <sup>th</sup> & 27 <sup>th</sup> July 2025	Sangita Kulkarni	Bhavnagar	1st
9	26 <sup>th</sup> & 27 <sup>th</sup> July 2025	Bharati Zanzuwadia	Vadodara	1st
10	26 <sup>th</sup> & 27 <sup>th</sup> July 2025	Vishal Shridhankar	South Mumbai	1st