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Reiki Vidya Niketan

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Happy Anniversary...

INSIDE THIS ISSUE:

Happy Anniver-
sary

1

Queries about
rituals at Ashram

2

A Tryst with
Himalayas

3

The Power of a
Master

4

The relevance of
Rudram in Reiki

5

Using our Web-
site

6

Samarth Ramdas
Swami's Prayers

7

Reiki Seminar
Schedule

8

Today is 5th June. On this day in the year 1998, Reiki Vidya Niketan was formed conceptually. This was the day I had a dream in which the name Reiki Vidya Niketan was suggested and with the help of his colleagues Dr Subhash Gokhale and Late Mr Dineshbhai Thakkar formally announced the establishment.

Today we have completed 13 years of our work in the aegis of Reiki Vidya Niketan. I take this opportunity to salute all our Reiki sadhaks associated with this divine institution for the wonderful support they provided during this entire span. I have been seeing a good growth in our sadhaks not only in terms of swelling numbers who are walking on this divine path but also in their spiritual prowess. I can practically visualize everyone entering the seminar hall on the first day of their seminar and when I compare with what they are today, I realize how wonderful students the God has given me to teach. In fact teaching may not be the right word here as I have always been believing that teaching is truly nothing but an extended learning. I have been learning a lot in the past 13 years I have been teaching. Under this banner.

The question many of you have been asking time and again is that how does one know about whether one is growing on this path? The answer is plain and simple. One has to just observe our own reactions to various events in your life. The incidents have not been really many and have been repeated time and again under different sets of situations. The reactions however may not be the same over the years. If your reactions to the event earlier and the reaction now to the similar event are different and positively different, then just have a faith that you have changed for good. That is your growth and do not doubt that conclusion. I have been observing most of you changing very positively with time. The most enchanting is the fact that many of you who are working in hard core material environment have learnt to manage themselves so beautifully that it makes me proud and wonder whether I could have done it so finely if I were in your position. Hats off to you all.

Looking back in these 13 years we have moved over to practically 30,000 sadhaks or near about. With 16 centres (out of which 6 are very active) in India and about 6 active centres in USA the network of goodness and health is spreading wide and fast. Hopefully we are all reaching the critical mass of goodness so that goodness can prevail in this world very soon. That may be a beginning of SAT-YUG. I am sure we all have that spirit to make it possible. We will have to pronounce our faith in the divine once again and wish ourselves a very Happy Anniversary. That will be a real tribute to our efforts.

-Ajit Sir



Queries about rituals at the ashram by Vinay Nair

I always have a beautiful time being with Swami in the sanctum sanctorum during Aarti. But lately, a thought crossed my mind as to meaning of some of the actions that we did during the Aarti. Here are my queries:

1. Before the Aarti starts, we have something called the Naadswar. What is Naadswar? What is special about the vessel which is hit by a stick? Why do we show Aarti to the three trees behind the math and the small granite hut behind the kitchen?

Ans: *Naadswar is truly an Aarti without words. Naad means the vibrations of sound. It is purely creating the sound waves of high frequencies. It includes the gong of the bowl (specially brought from Kailas), bell and the conch. Traditionally it has been believed and our research shows has a lot of scientific meaning to that these vibrations actually unite with the higher frequencies which are generally recognized by a common man as a God. God is nothing but an energy at higher levels and Aarti is nothing but getting connected to these vibrations. Conch is Sanskrit means Shankh which literally means something which creates a clean and healthy (Shan) environment (Kha) Fire and the Sound combination actually acts as an interface between the subtle and the gross. Aarti and prayers are nothing but an attempt to connect the consciousness at gross level to that of subtle levels.*

As far as the trees in the backyard are concerned, from the Vedic times the trees have been highly respected as great contributors to human life. Some trees have some special significance like Audumbara, Banyan, Peepal, Bilwi and Neem besides Tulsi. They have some medicinal properties as well as they keep the environment clean for people to be healthy. The trees behind are Audumbara, Bilwi and Kailashpati which are very sacred from the above viewpoints. The small granite hut is where it is believed is a space where a Vastu Shakti existed even before the Math was built. It is a spot of higher frequencies.

2. At some point of the Aarti, we light the karpoor and put it on rice? Why is that? Even during Naadswar, we have the karpoor flame on rice. How is that different from normal flame?

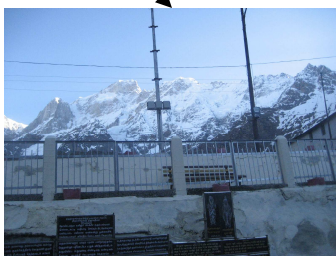
Ans: *Karpoor (Camphor) when burnt is supposed to have properties to cleanse the aura of an idol. (Aura for idol exists when the idol is consecrated). The flame is kept on rice as rice acts as an insulator of heat and does not allow the vessel in which the flame is kept to get hot so that it can be held in hands easily.*

A tryst with Himalayas.. Badri Kedar yatra

Himalaya has always been a special place in the minds of those who are traveling on the divine path. It is the apex point for those who are willing to travel through the path of spirituality from the ages now. The snow clad summits and mountains of different hues never satisfy your hunger for the experience of serenity. A group of sadhaks had the opportunity to visit Badrinath and Kedarnath pilgrimage in Himalayas between 7th May and 15th May this year thanks to our sadhaks Shri Yashodhanbhai & Smt Nayanaben Shah who are located in Roorkee, which is not very far from the base of Himalaya mountains. We were totally 9 sadhaks and about 6 acquaintances joined us from Haridwar on 7th morning. It was really a great treat. The spirits were high mainly as we would have been one of the first few of pilgrims to have visited these locations as the yatra was just beginning on that day. The temples are normally re-opened around the onset of summer after 6 months closure due to severe winter conditions in that part of India.

Our first halt was at Seetapur on the way to Kedarnath. We had by then covered about 250 kms since morning in a bus hired for the trip. Seetapur is just about 25-30 kms from Gaurikund where mythologically it is believed that Lord Ganesh was formed by Devi Parvati. After taking a holy bath we were all prepared for the onward journey to Kedarnath which was about 14 kms climb upto the height of 12,500 ft. We mostly traveled that route on the horsebacks. The climate was cool and to our delight the snow had not melted even now. The last part of our path, we had to literally wade through the snow piled up which was a novel experience for some of us. However we had been to Gangotri-Yamnotri Yatra about 8 years ago and were fairly familiar with the environment. Kedarnath darshan was an amazing experience as we could chant Rudradhyay for 11 times and realized why it was said that when you chant Rudradhyay once there it is equivalent to having chanted 10 million times. That night we stayed at Kedarnath just in the backyard of the temple. Surrounded by the river Alaknanda on three sides and the snow clad mountains on the fourth was a sight worth experiencing once in a lifetime. Next day we moved over to Badrinath after a night halt near Rudra Prayag. Early morning the journey started again towards Badrinath through Jyotirmath, with long winding serpentine roads which can really create a lot of fear in one's mind. We reached safely and had a great darshan at Badrinath temple. Chanting Vishnu Sahastranama in the shrine of Badrinath was a marvelous experience. One felt so close to God. A night halt at Badrinath was more than one could ask for. The next day we returned to Roorkee after practically 14 hours of non-stop driving. Physically a tiring experiencing but mentally very refreshing. Coming back to Delhi was thought to be a transit kind of travel on way to Mumbai. However even in Delhi a visit to Bahai Temple and Akshardham Swami Narayan Temple gave experiences which just was a continuation of a great pilgrimage of Badri-Kedar. We never came down from the spiritual heights of Himalayas till now though physically we have descended on mundane world.

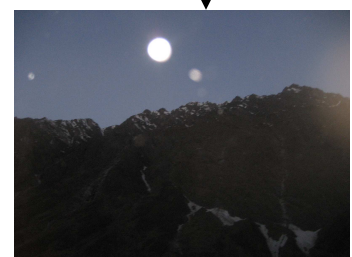
The back drop of Kedarnath



Sadhaks in front of Kedarnath



The mysterious object which is not a moon nor a Sun



The New Testament has the beautiful story of Lazarus. Christ is so unfortunate -- he has fallen into the wrong company. Not even a single Christian theologian has been able to discover the meaning of the story of Lazarus, his death and resurrection.

Lazarus dies. He is the brother of Mary Magdalene and Martha and a great devotee of Jesus. Jesus is far away; by the time he gets the information and the invitation, "Come immediately," two days have already passed, and by the time he reaches Lazarus' place four days have passed. But Mary and Martha are waiting for him -- their trust is such. The whole village is laughing at them. They are being stupid in others' eyes because they are keeping the corpse in a cave; they are watching day in, day out, guarding the corpse. The corpse has already started stinking; it is deteriorating. The village people are saying, "You are fools! Jesus cannot do anything. When somebody is dead, somebody is dead!"

Jesus comes. He goes to the cave -- he does not enter into the cave -- he stands outside and calls Lazarus forth. The people have gathered. They must be laughing: "This man seems to be crazy!" Somebody says to him, "What are you doing?" He is dead! He has been dead for four days. In fact, to enter into the cave is difficult -- his body is stinking. It is impossible! Whom are you calling?" But, unperturbed, Jesus shouts again and again, "Lazarus, come out!" And the crowd is in for a great surprise: Lazarus walks out of the cave -- shaken, shocked, as if out of a great slumber, as if he had fallen into a coma. He himself cannot believe what has happened, why he is in the cave.

This in fact is just a way of saying what the function of a Master is. Whether Lazarus was really dead or not is not the point. Whether Jesus was capable of raising the dead or not is not the point. To get involved in those stupid questions is absurd. Only scholars can be so foolish. No man of understanding will think that this is something historical. It is far more! It is not a fact, it is a truth. It is not something that happens in time, it is something more: something that happens in eternity. You are all dead. You are all in the same situation as Lazarus. You are all living in your dark caves. You are all stinking and deteriorating...because death is not something that comes one day suddenly -- you are dying every day. Since the day of your birth you have been dying.

It is a long process; it takes seventy, eighty, ninety years to complete it. EACH MOMENT something of you dies, something in you dies, but you are absolutely unaware of the whole situation. You go on as if you are alive; you go on living as if you know what life is. The function of the Master is to call forth: "Lazarus, come out of the cave! Come out of your grave! Come out of your death!"

The Master cannot give you the truth but he can call forth the truth. He can stir something in you. He can trigger a process in you which will ignite a fire, a flame. Truth you are -- just so much dust has gathered around you. The function of the Master is negative: he has to give you a bath, a shower, so the dust disappears.

That's exactly the meaning of Christian baptism. That's what John the Baptist was doing in the River Jordan. But people go on misunderstanding. Today also baptism happens in the churches; it is meaningless. John the Baptist was preparing people for an inner bath. When they were ready he would take them symbolically into the River Jordan. That was only symbolic -- just as your orange clothes are symbolic, that bath in the River Jordan was symbolic -- symbolic that the Master can give you a bath. He can take the dust, the dust of centuries, away from you. And suddenly all is clear, all is clarity. That clarity is enlightenment. *(What i feel about the Baptism and standing in flowing river is as good as Reiki. Flow of river can also represent the flow of energy. Once any person experiences the flow of energy, he surely gets connected to Divine)*

The relevance of Rudram in Reiki...

-Ajit Telang

I have been asked many a times question about what is so common or complimentary between Rudram & Reiki as invariably chanting of Rudram is one of the core activities in our ashram for the past many years. Many a times one could hear the chants of Rudram reverberating & the the whole environment echoing of Rudram mantras This has always given an ashram a special feature.

The *Sata Rudriya* occupy the prime place among the various Vedic hymns recited daily by a *Vaidika*. Popularly known as *Shri Rudram*, this hymn of praise and prayer to the lord is the part of Krishna Yajurveda. It has been believed that the meaning of Rudra has two dimensions: One, Popular interpretation is that Rudra means *Rodayadi Sarvam Antakare*—the one who make everyone cry finally; in other words the Chastiser. The Root is *Rudir*—*Asru-Vimochane*, the sense of shading tears. Another means is *Rutam Dravayati*—the one who melts away pain or the cause of pain. The third meaning which does not appear in any traditional text or scriptures struck me a few years ago in my insights which offers any altogether different dimension. The word “Rudra” comprises of two letters or combination of letters such as “Ru” & “Dra”. Sanskrit is one language where one can find that every letter has consistent & definite meaning as against every word having a meaning in other languages. The Letter “Ru”, the same from the word Guru truly stands for the light or energy of a divine nature. As one can see in the word Guru, *Gu* stands for Darkness & the literal meaning of Guru is the one who takes the disciple from Darkness (of Ignorance) to the light of Divinity/ Wisdom. With the same logic the meaning of “Ru” in Rudra is divine light. The second part of the word *Dra* stands for the flow/ flowing as it connotes in the word *Drava* (which means something which flows and is termed as liquid state, differentiates from solid matter which cannot flow). If one can apply this meaning with a proper understanding the word Rudra truly means Flowing Light or a flowing Energy.

For our Reiki students & practitioners now this word & the meaning will provide another dimension much deeper than the traditional meanings. In that sense the word Rudra literally destroys or defines Reiki as a phenomenon which also means a following energy. The contradiction of two dimensions earlier connoting Rudra as a giver of pain as well as destroyer of pain giving solace to his devotees may now become easier to understand. In fact, the contradiction will totally get dissolved if one can reach the higher understanding of play of consciousness. The consciousness is nothing but the energy with purpose, the energy with knowledge or wisdom. This energy is the cause of life & universal in nature. Looking at the energy healing dimensions one can say that the flow of energy itself is a life. When the flow ceases, the life ceases. When the flow is obstructed, the life is obstructed. These obstructions are nothing but the situations which cause miseries, suffering, diseases. When the obstructions are removed or go away on their own the flow is reinstated & we call it a health. Most of us know by now that cause of these obstructions stem from our own Karmas or incomplete actions which cause impressions or *sankaras*. In any case a flow of energy is originator of health and disease both. If the energy does not flow, there will be no life and not even be a disease

The first couple of mantras of Rudra actually state the same things what we have discussed about. It prays to the lord & salutes his anger & weapons in the hand with fear that these weapons may be directed at us. The second mantra says that now I am happy with the same weapons in the hands of the lord as they are protective in nature. This transformation in the thought process, moving from fear to faith happens not because the direction of the weapons have changed because the lord has moved but because of the shift that we have made moving from Bad *sankaras* to no *Sankaras* or Good *Sankaras*. That is what Reiki is all about.

How to use various options on our website?

1) Using Reiki Box for requests for sending Reiki:

Visit www.reikibrahma.org

Reiki box is located at the bottom Right hand side of the home page

Click on the "MORE" button beneath the Reiki box.

Fill in the required details and click on Add Request

Once the Reiki request is approved by the administered it will be posted on the website.

2) Knowing Seminar Schedule:

One can click on the Seminar Schedule tab on the top menu on the website to check the latest seminars scheduled. The contact numbers of organizers are also given for you to register any names.

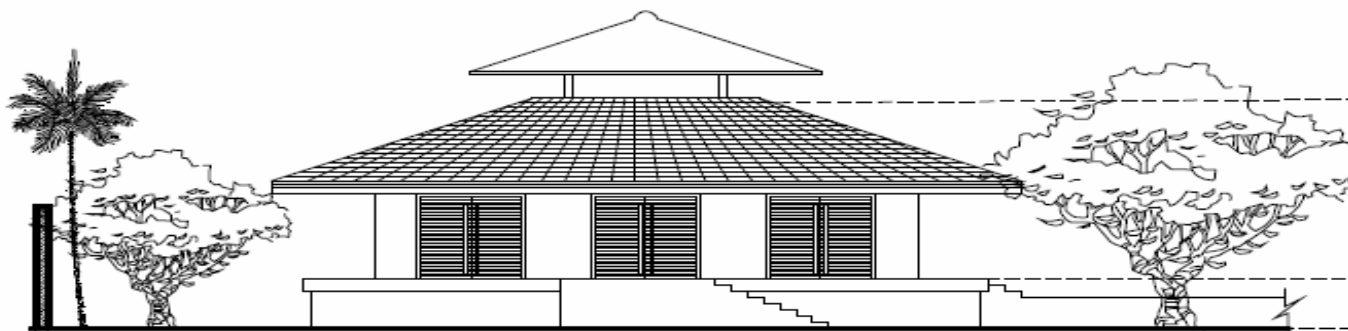
3) Accessing Newsletters:

One can download our own in house online newsletter from the Newsletter section at the bottom left hand side of the home page

4) Using Blog:

One can also visit our own blog for various insights and write ups by Guruji under the Blog section available on the top menu bar on our home page

Proposed Learning Centre at the Ashram in Devrukh



The learning activities at Devrukh ashram are growing day by day. With Guruji spending more time at the ashram than before and with the possibility that he may shift totally to the ashram in the near future has suddenly made learning activities more hectic. So far the learning was happening in an open space as it was mainly restricted to having reiki classes. This meant a lot of restrictions to these activities during monsoons and even during summers. With the establishment of Bindiya's Sangeet Mandir already settled, Rudra Classes conducted throughout the year and Guruji planning to teach Vedic knowledge the space will be a major challenge. Our architects have worked out a design with adequate facilities and the construction of the same will begin soon. This will also release a residential complex getting freed from the learning activities.

Samarth Ramdas Swami's prayer to his disciples

*I do not want anything from my disciples except that they do sadhana.
That too with the idea that someone has to worship the Lord after I die.
Once I go away, who will worship the Lord?
I am preparing for that situation. So someone at least will be there to sing
HIS bhajans
That is all I want from you disciples.
Your spiritual seeking itself is my fee for what I have taught you (disciples)*

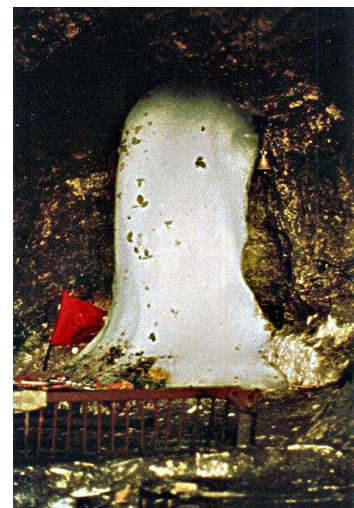
The Grace of the God

Sins amassed in the past (*sanchit*) never come to an end; because every being has been committing these sins from time immemorial. However, in between, inspite of being sinful, God blesses us with a human body, and in the midst He gives us an opportunity for our salvation. This is God's extra-ordinary grace. God's nature is such that he continues to shower His grace without any cause, then this is His two-fold grace! On having faith in His infinite grace, if one engages in spiritual disciplines, then there will be much blessedness, unique and natural, self-evident divinity and progress. We do not take shelter of that grace, therefore that grace is less fruitful. If we yield to that grace, then the grace will bare abundant fruits. Therefore while offering praises to the Lord do take a shelter in the grace.

Forthcoming Amarnath Yatra

Between 6th & 11th August 2011

Reiki sadhaks of Reiki Vidya Niketan will be going on Amarnath Yatra this year between 6th and 11th August. Amarnath caves are about 14,500 ft above sea level and are opened only for 2 months every year. The registrations of the dates in mandatory as per the Govt of India. Registrations are on-line and only 150 yatris are registered every day. The process of registration is On for our sadhaks. Kindly contact : Mr Vishal Shridhankar(Cell: 9967639636) or Mr Milind Surve (Cell No.8898081252) for further details.



No one suffers alone

When you are chosen, you must also choose. So it is a constant process of choosing and in that choosing is how you redeem your own self, your own process.

There is a famous saying attributed to Ernest Hemingway, "No matter for whom the bell the bell tolls for thee". No one dies alone. A part of us dies every time someone within your existence dies and goes away. It is not a question of dying alone, it is even a question of living. When we live, we live together no matter whether we believe that or not. Swami Vivekanand used to say, "A word from our mouth is nothing but a wave of sound and travels all around the universe creating ripples. What we utter affect the whole universe." A common person does not understand this. A sadhak has to be aware about what he/she says, what he/she does as it has a long term implications all over the universe. For your own deeds, you may not suffer alone. In fact have you ever seen that in a family it is the person who is the purest among them suffers most because of the misdeeds of the other family members? Some or other the corrupt wave gets attracted to that person much more easily. It is like a pure surface exposed to the environment attracts more dust or it appears so. The person who does nasty acts will definitely suffer but not alone. Because we are a part of the whole existence. It is beyond your belief. But it is a truth. That is why after 2nd degree we always say that by healing others you get healed as truly there is no one besides you in your own existence. It is like a small part of the body gets hurt, the whole body and the mind gets intrigued. We never live in isolation though we think we do. Relations lead to reactions. And we are related to everything and everyone in this world. The intensity of reactions depend on the degree of relations. Happiness and sadness are only reactions. Sometimes conscious and sometimes sub-conscious. That is the only difference. Suffer one must. So be careful about what you do and what you say. You never know who gets hurt in the process.

Reiki Seminar Schedule

Sr No	Dates	Location	Master	Degree
1	8th & 9th June	Nashik	Ajit Sir	2nd
2	15th & 16th June	Rajkot	Ajit Sir	2nd
3	18th & 19th June	Baroda	Ajit Sir	2nd
4	18th & 19th June	Baroda	Ajit Sir	1st
5	25th & 26th June	Thane	Ajit Sir	1st
6	2nd & 3rd July	Devrukh	Ajit Sir	1st
7	19th July– 2nd Aug	Chicago	Ajit Sir	3 seminars