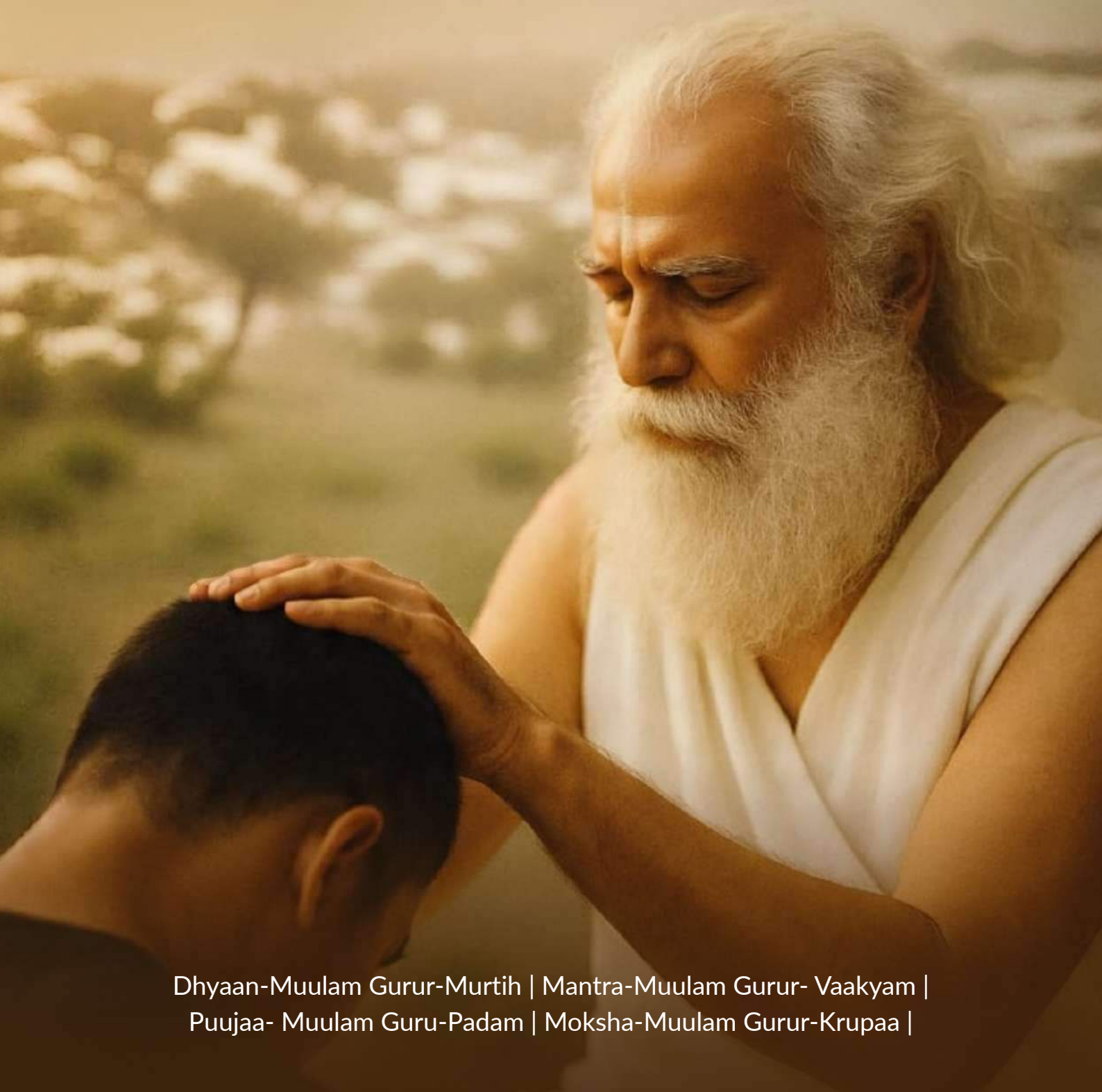




ESSENCE

Guru Purnima Edition



Dhyaan-Muulam Gurur-Murtih | Mantra-Muulam Gurur- Vaakyam |
Puujaa- Muulam Guru-Padam | Moksha-Muulam Gurur-Krupaa |



गुरु पूर्णिमा

पर्व- ८ जुलाई - १२ जुलाई २०२५

10th July गुरु पूर्णिमा

06:05am ज्योत

09:05am गुरु पूजा व दर्शन



GuruPurnima

Parv- 8th July-12th July 2025

10th July Gurupurnima

06:05am Jyoth

09:05am Guru pooja followed
by Darshan

Beyond illusion, where stillness holds life's core,
At Your feet, our hearts surrender evermore.
In every breath, each step, and silent implore,
It is Your grace alone — that carries us to shore.



भ्रम के पार, जहाँ मौन है जीवन का सार,
आपके चरणों में बसता है हमारा संसार।
हर सुर, हर श्वास, हर आभास में प्रेम अपार,
कृपा यही है आपकी — जो हमें ले जाए पार।





index

Guru Chalisa and Guru Pujan	04
<hr/>	
A poem written by the grace of Guru	09
<hr/>	
Yoga Practice	11
<hr/>	
Hast Mudra Therapy - Linga Mudra	14
<hr/>	
Meritorious Deeds – Virtuous Duty (Punya-Dharm)	19
<hr/>	
Selflessness	26
<hr/>	
Awakening of Rudraansh	30
<hr/>	





HANUMAN JAYANTI 2025



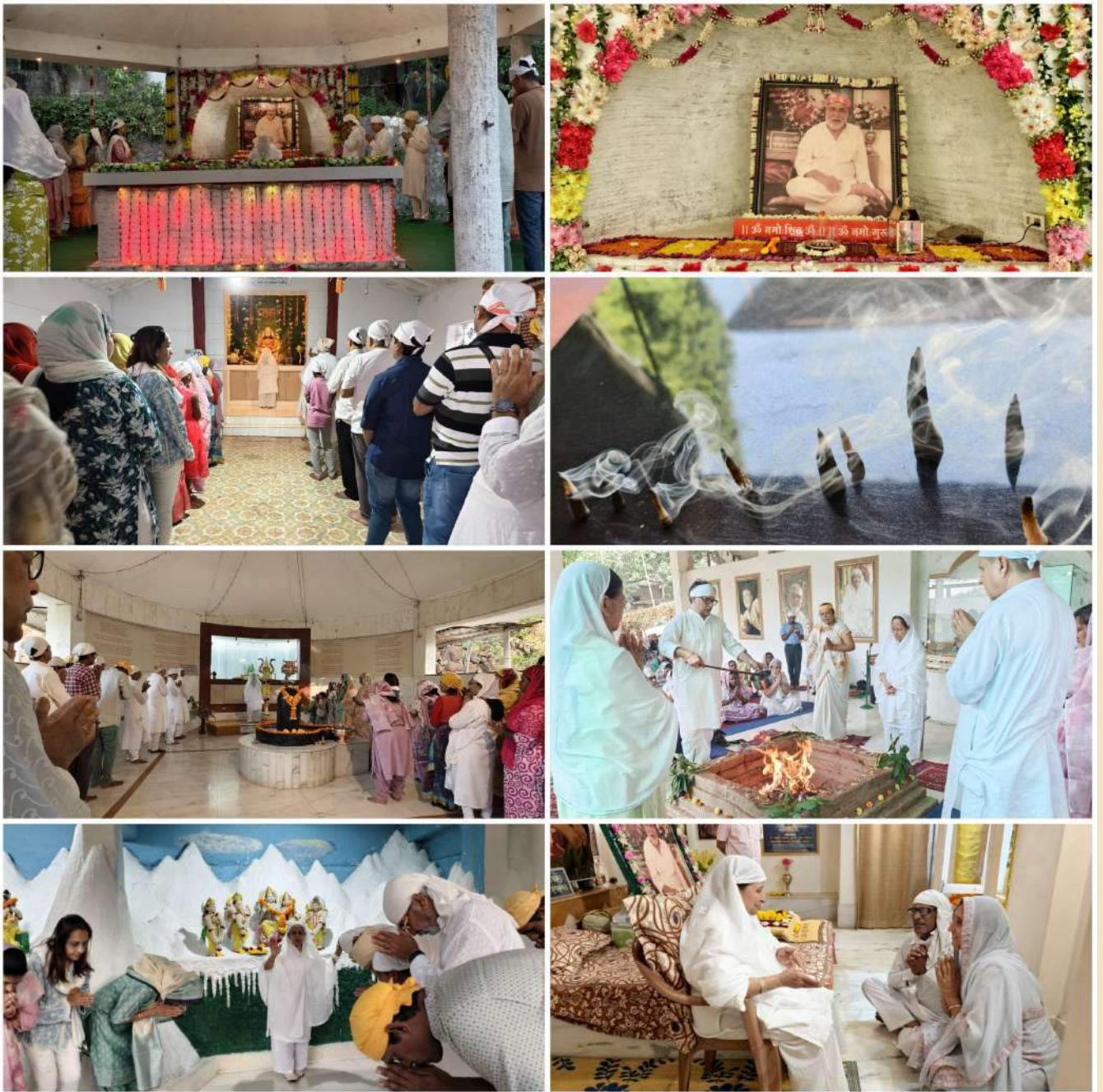


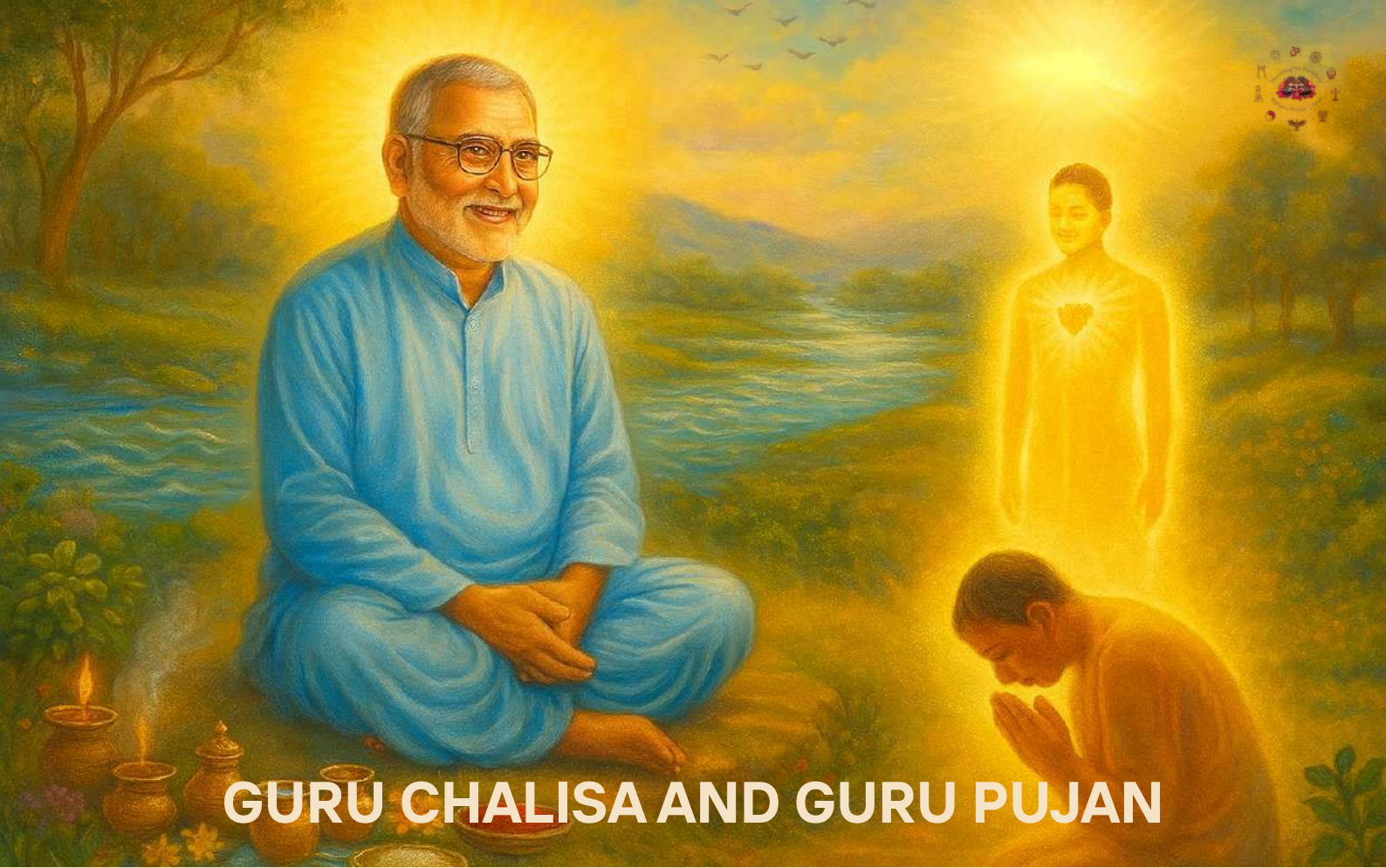
NIRWAN DIWAS 2025





NIRWAN DIWAS 2025





GURU CHALISA AND GURU PUJAN

It is said that if we do something consistently for forty days, it becomes a habit.

To let go of bad habits and create new ones, the sacred opportunity of Chalisa has been bestowed upon us by our Param Pujya Guruji.

વૈષ્ણવ લઠોલ ઘુરુર લખતે
લખાત્ર લઠોલ ઘુરુર રાકેપાલ
પઠોજ લઠોલ ઘુરુર પાવેલ
લોકેશ્વર લઠોલ ઘુરુર ક્રોપા

Param Pujya Guruji says the entire essence of spirituality is contained within these four lines.

The first two lines are the responsibility of the disciple and the last two are fulfilled by the Guru himself.



Taking the Guru's feet as the divine object of worship — bathing them with the sacred waters of the seven holy rivers (Ganga, Yamuna, Saraswati, Godavari, Kaveri, Narmada, and Krishna), performing Panchamrit Abhishek, anointing with sandalwood paste, offering fragrance, rice, flowers, incense, lamp, and food offerings — and finally bowing at the feet: this has been our tradition of Guru Puja (worship), practiced across many lifetimes.

But is this the kind of Guru Puja that Param Pujya Guruji truly intends for us?

When the first two lines are fulfilled, the disciple embodies wisdom (sense), focus through Guru-meditation (observation), healthy communication, and ethics. By embodying these values in life, their conduct becomes so pure that the fragrance of service begins to emanate from them, and they become revered (being worshipped) in the world. This is the true meaning of Guru Puja.

In the journey from the Guru's feet to the Guru's essence, the first phase (culminating on Mahashivratri) is where the disciple's conduct, filled with truth, love, and spirit of service, leads to all their questions being answered. This leads to the awakening of the Shiva element within them and they offer themselves in complete surrender to the Guru.

As Param Pujya Guruji explains in the last two lines:

"Pooja Moolam Gurur Padam, Moksha Moolam Guru Kripa"

These are fulfilled by the Guruji himself, through his own will.

He can bless anyone with the power to worship through a kind of spiritual "overdraft," which he later balances through that person's service.

Our only role is to become worthy of receiving his will.

Hence, perfecting the first two lines is essential.



Keeping our attention on the Guru means feeling the Guru's presence with us at all times.

A Story:

In a village, a disciple from an ashram went to buy vegetables. After buying a lot, when the vendor asked for money, the disciple said, "Don't you know who I am? I am a disciple of the Guru from this ashram. The vendor apologized, "I didn't know. Please convey my respects to Guruji. Take whatever else you need."

The next day, the same disciple went to a sweet shop, bought a lot of sweets, and again said the same thing when asked for money. The shopkeeper too bowed mentally to the Guru and said, "No payment needed. Take more if required."

One day, Guruji himself accompanied the disciple to the market. Again, the disciple bought many things and repeated, "Don't you know who I am? I am a disciple of this ashram's Guru." Hearing this, Guruji gave him a loud slap from behind. Carrying the name of the Guru and keeping the presence of the Guru with you are vastly different.

We often use the Guru's name for personal gain. In such a case, how can we say the first line has been fulfilled?

Only when the ego (Gurur) goes, the Guru truly arrives.
Just taking the name of the Guru is not enough.

If the Guru is actually with us, then our conduct must reflect that. We become alert when we read "You are under CCTV surveillance," But forget that the greater camera is that of the Guruji.



That is the difference between Guru's name and Guru's presence.

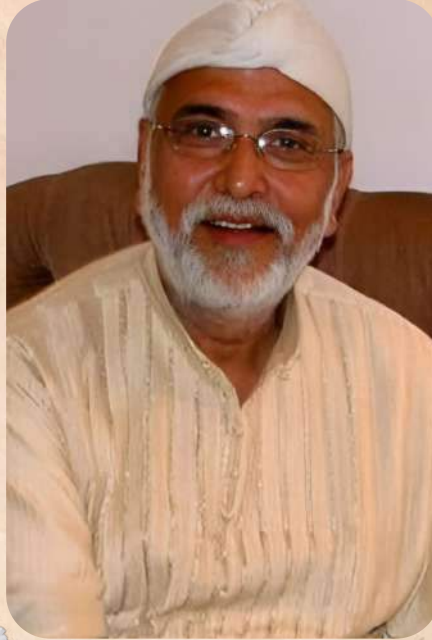
The Qualities of a True Disciple:

- 1) Behavior free from hatred toward any living being.
- 2) Equanimity in pleasure and pain, always forgiving.
- 3) Always content, self-controlled, firm in resolve, and mentally surrendered to the Guru.
- 4) Balanced in joy and sorrow, free from fear and anxiety.
- 5) Not overjoyed by material pleasures, nor disheartened by worldly suffering.
- 6) Does not grieve over loss.
- 7) Treats friends and enemies alike.
- 8) Accepts praise and criticism equally, remains immersed in silent contemplation.
- 9) Is content with whatever they receive.

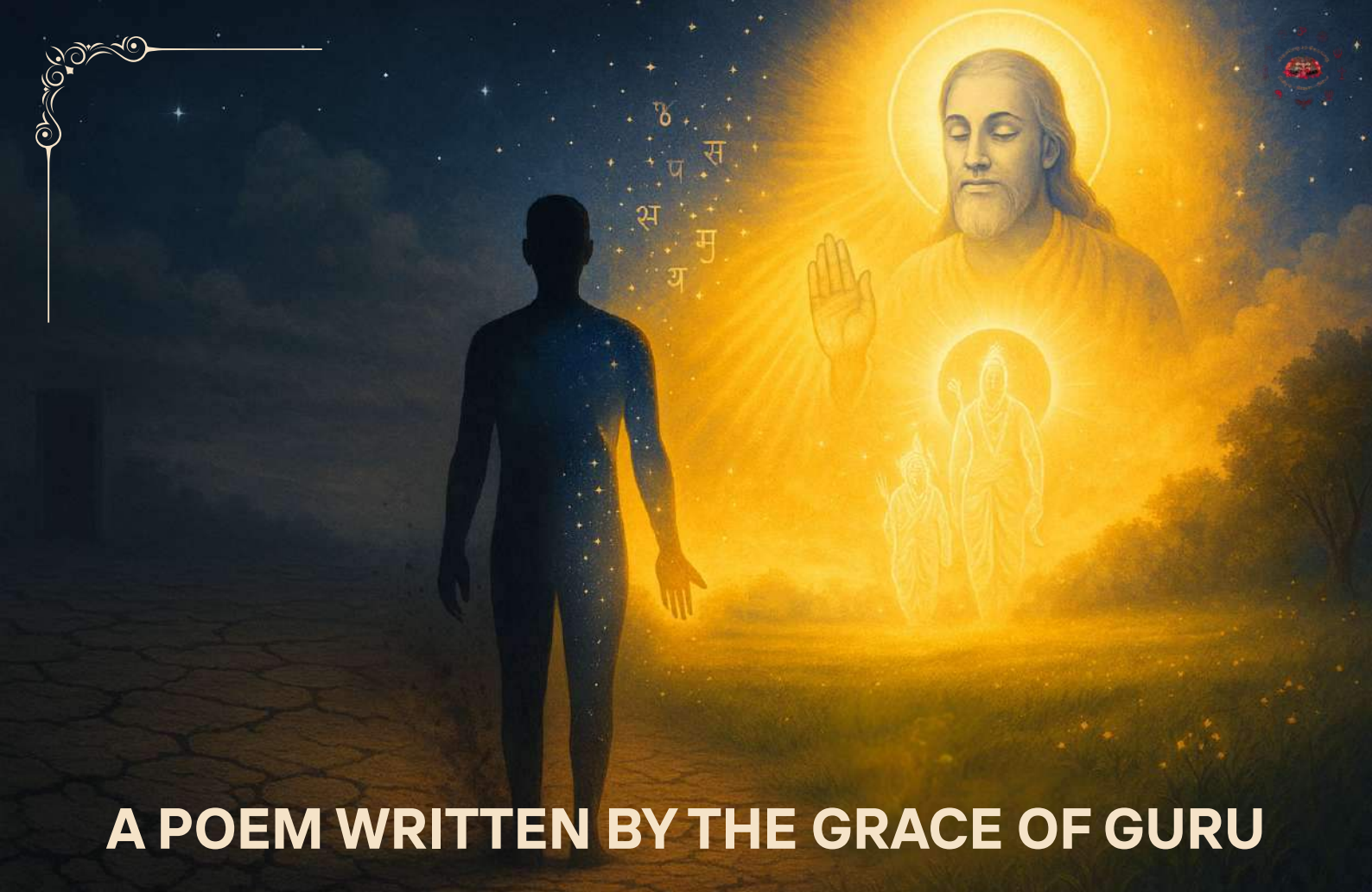
On the sacred occasion of Guru Chalisa, let us try to embody the qualities of a true disciple and become worthy of the grace of our Param Pujya Guruji.

Thank you !





***"Sab ki seva
Rab ki seva."***



A POEM WRITTEN BY THE GRACE OF GURU

Only when you believe, you will know
If you believe, then you are everything.
If you don't believe, then you are nothing.
If you believe, then you are God.
If you don't believe, then you are not even a human being.
If you believe, then you are Ram and Shyam.

If you don't believe it, then you are not even
the dust under someone's feet.
By believing, you get respect.
You get infinite knowledge of life.
We know a lot, but don't believe it at all.
Even after knowing, we don't want to believe anything.
If you ask the truth, then we are all gods.
But the secret is that we don't know this.





YOGA PRACTICE

It was during the eighties that one day Baba said: Yoga should be taught as a subject in schools right from the nursery level. The future generations will be benefitted and healthy.

I do remember that on this point, after Baba told, I asked very humbly how it should be implemented. Baba told that if the drafted proposal reaches the Education Minister, then it may happen. Dear, but even then, it requires the Education Minister to be sensible enough to implement the same for the benefit of all as a whole. He should have the intent and vision for the same. You keep the faith in the Master. He will



get it done as per His mood. (Within a very short time, yoga has become a global feature.)

The whole world is practising yoga. People benefit too. It has even become a good source of income for the person who teach it. Baba said: Dear, yoga practice is the best practice. Yoga is universal and indulgence is personal.

With yoga practice, one remains physically healthy and mentally relaxed too, and only such a person can undertake good deeds.

Even the mind remains under control with yoga practice. I used to practice yoga for 18 hours in my youth. It helps you in spirituality also. A healthy body is the abode of a strong mind.

Indulgence to illness, yoga to health.

भोग से रोग, योग से निरोग

It's all about yoga, an indulgence sport.

योग- भोग का खेल है सारा

Guru is life's support.

सद्गुरु है जीवन का सहारा

The Complete Man is the Ultimate Yoga Practitioner.

The third eye represents the trait.

Yoga should be practiced for the body; for the mind, the hymns have to be recited; and altruistic sewa to humanity is for the soul. This is done for the three: body, mind, and soul.

The initiation will be through the body only, so best is to practice yoga for the well-being of the same. The rest will be fine too.

Baba said...





HAST MUDRA THERAPY

The ancient Vedic Science discovered by our Rishis and Sages is the perfect science to regain health. The secret lies in making different poses with our hands and fingers in relation to the thumb.

Human being is the best creation of Nature and hands are very important organs of a human being. A particular kind of energy of Electromagnetic waves or the Electricity of the body (Aura) is continuously emitted from our hands (fingers & palms). Our hands act as our body's health control department. The human body is made up of 5 basic elements. The fingers represent the 5 elements of Nature. They are:

1. **JAL** (Water representing Little finger).
2. **PRITHVI** (Earth representing Ring finger).
3. **AKASH** (Sky or space representing Middle Finger).
4. **VAYU** (wind or air representing Index finger).
5. **PRAKASH/AGNI** (Fire representing Thumb).



Any imbalance in these 5 elements, either excess or deficiency, is the root cause of diseases in the body and mind, which can be eliminated through the fascinating science of mudras to keep our body healthy.

"LET THE HAND CONTROL YOUR BODY AND MIND, PRESS THE RIGHT SWITCH."

Some of the original writings on Mudras are found in scriptures like Shiv Samhita, Gherand Samhita and Hath Yoga Pradipika. In the modern times, the credit of study, research and popularization of Mudras were attributed to Acharya Keshav Dev, the renowned researcher based in Delhi.

Guidelines for Mudra Therapy:

- Mudras are an excellent alternative therapy.
- Mudras can be practiced anytime, anywhere, while sitting, standing, walking, travelling, watching TV, listening to music or even while sleeping.
- Whenever possible perform the Mudra with both the hands. Perform Mudra with one hand when there is any problem in the other side of body.
- Even passive performance of Mudras using rubber bands, sticking tapes for unconscious/insane people or for children while they are sleeping, proves beneficial.
- Some Mudras show their effects immediately-e.g. Shoonya Mudra cures vertigo within a few seconds. Similarly, Apan Vayu Mudra gives instant relief during a heart attack. In case of chronic diseases some Mudras show their effect within eight to fifteen days.
- Pran, Apan, Prithvi, and Jnana can be practiced for unlimited time. Other Mudras must be practiced till the illness persists.

Below is information on how to perform one of the Mudras:



LINGA MUDRA

Method:

Interlock the fingers of both hands and form a fist, keeping the thumb of the left hand upright.



Purpose:

This mudra increases heat in the body.

Duration:

At least 15 minutes, three times a day.

Benefits:

- This mudra provides instant relief from cold and cough.
- The increased body heat helps melt accumulated phlegm — making it highly effective in conditions like cough, asthma, tuberculosis, sinusitis, lung issues, and acidity.
- Even chronic cold and sinus problems can be cured with regular practice of this mudra. In such cases, it acts as a miraculous remedy.
- People who are very sensitive to cold and often have cold hands and feet should practice this mudra. It helps generate heat in the body.
- Linga Mudra is beneficial in cases of low blood pressure.



- People with a Kapha (phlegm) dominant body type should practice this mudra daily during winter.
- If someone has difficulty in breathing, this mudra is helpful.
- Linga Mudra improves digestion and also helps reduce excess fat and obesity. However, proper attention to diet is essential for this benefit.
- This mudra is also effective in eliminating stubborn infections.

Precautions:

- Do not practice this mudra if you have high blood pressure.
- Avoid this mudra if you have a stomach ulcer, abscess, acidity, or fever.
- Individuals suffering from cold and cough should definitely practice this mudra in the morning and evening.

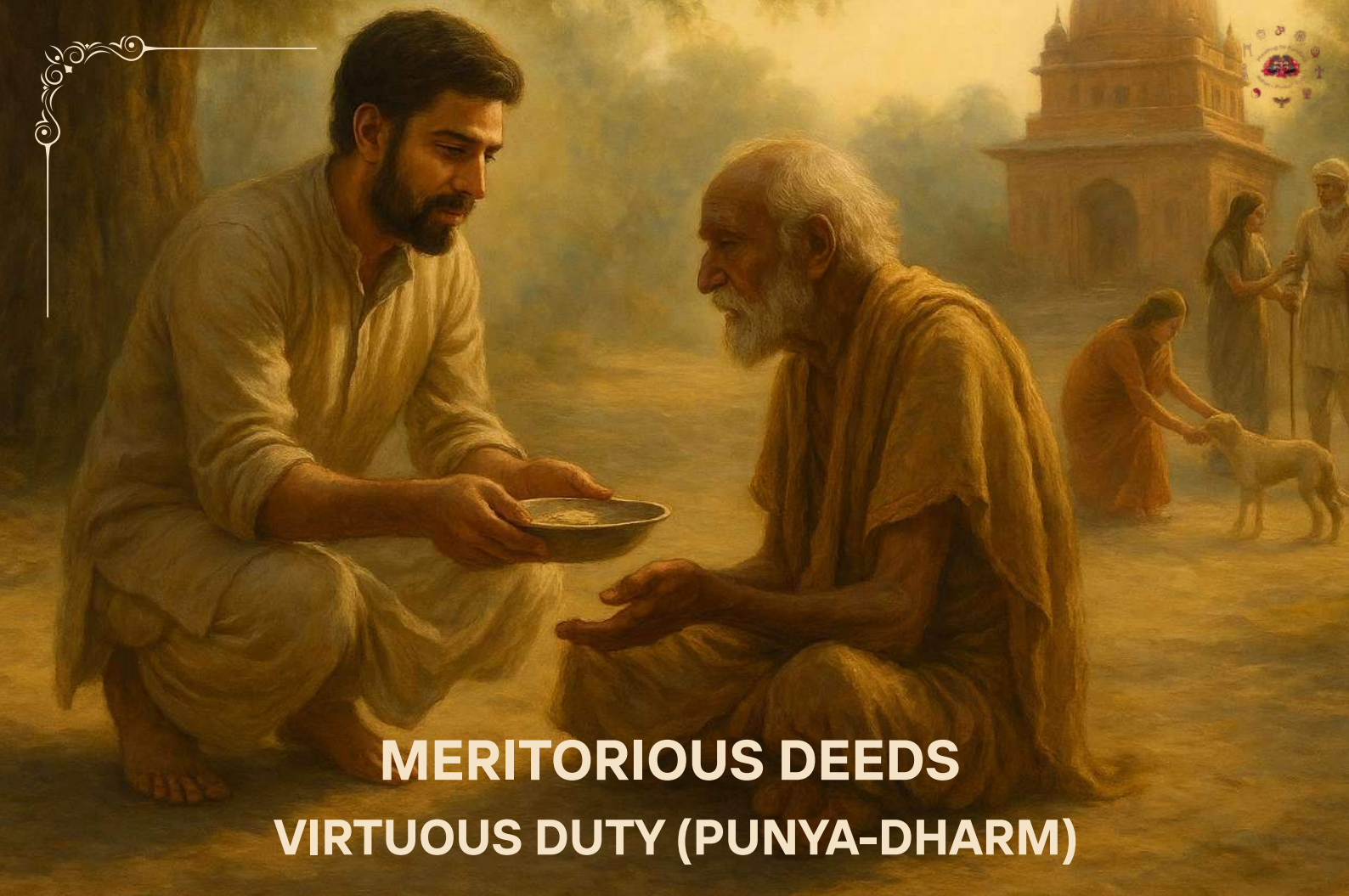
Special Note:

While practicing this mudra, increase the intake of water, fruit juices, milk, and ghee.



***Lilalaye Hai Khel,
Khelte Khelte Nikale Man ka Mayeil***





MERITORIOUS DEEDS

VIRTUOUS DUTY (PUNYA-DHARM)

It is written in Ashwamedhik Parv (90–101) that it is not only wealth that is important to earn merits. Noble, simple, polite men, according to their deserving capability, with simplicity and faith, can also earn merits of good deeds. Even a little quantity of grain donation, bought from one's own hard work and justly earned income, bears bigger fruits than many big sacrificial fire rituals. The charitable services undertaken by justly and virtuously earned money and the fruits thereof — such great and supreme fruit cannot be availed easily even by conducting various types of great sacrificial fire rituals. In Adi Parv (154–15), it is written that it's the virtuous merits that retain the life force in them; thus, it's the virtuous merits which give life.

There are many confused and illusionary assumptions regarding virtuous merits (Punya) and sins (Paap or demerits). Some people consider visiting temples, mosques, churches, or Gurudwaras to be the means to get holy merits. Some others consider listening to religious



discourses, commentaries, and studying the religious scriptures and volumes to be the path to earn them.

Others think that singing the praise of the Lord will give them holy merits. Some find penance, pilgrimage, and worship of gods and goddesses to be a simple source to earn them. Then there are others who feel that holy accomplishments, religious practices, or animal sacrifice are the main sources of earning them.

There are many such illusionary beliefs which a man follows due to ignorance. Though, really speaking, a man does get the fruits of all such actions, whether he gets virtuous holy merits is still debatable. If a person worships any particular god or goddess, they can grant him a boon in appreciation of his worship. Similarly, a person's mind and intellect can become purer and unclouded, and he can gain powers too. With pilgrimage, mind and body may get rejuvenated and purified. Studying the scriptures and singing the Lord's praises can provide knowledge and inspiration, and discourses in various religious shrines can explain the importance of selfless service, worship, and good deeds. But one cannot get virtuous merits only by listening or understanding.

According to ancient scriptures, when a creature is happy and joyous with the selfless service and cooperation provided by some other person, only then does one receive virtuous merits as blessings from that creature. If anyone regularly prays, meditates, and practices religion but does not provide his services to any miserable or helpless creature, then even though that person may achieve a lot, getting meritorious credits is a rare possibility. One does not get merits from listening or understanding; rather, one can achieve it only through actually doing charity, service, and cooperation with authentic selfless feeling.

All the above-mentioned religious actions can help in knowing the ways



to earn virtuous merits and also help in understanding their importance. This is because every religious book explains and educates about mercy, compassion, service, cooperation, help, love, and virtuous duty. When a person correctly engages himself in truly charitable actions, only then does he earn a few merits.



Only charitable deeds done with a feeling of selfless service can earn one such virtuous merits. One receives sanctified merits from selflessly serving one's own parents and Guru. Helping the helpless poor, serving



helpless or ill animals and birds are the primary ways to earn merits. The soul which resides in these creatures in the image of the Lord Almighty silently gives blessings; it is this blessing that converts into holy merits.

The person who earns the merits in a proper manner remains happy, delighted, satisfied, and internally joyous with the grace of the Guru. When the feelings of mercy and compassion awaken within a person, only then does the feeling of selfless service also get generated within him. It is this feeling of truth, love, compassion, and mercy which inspires a person to undertake selfless service and charitable actions. A person gets holy merits by giving selfless service — for example, taking proper care of one under your refuge, helping a widow, giving all types of cooperation and help for the marriage of a poor girl, properly serving a guest to the best of your ability, giving proper guidance with a selfless feeling for the welfare of the other person when asked for advice, helping in dispelling misery, unhappiness, and any ailment of the stricken person, or giving food and water to the hungry and the thirsty. All these selfless benevolent actions are resources for earning holy merits. The persons who use all their three resources — body, mind, and wealth — to do selfless service to other beings faithfully, only they get the sanctified merits.

The way in which a man acquires his wealth with his human efforts and can buy anything by paying the right price for it — just as he can convert his money into any item or thing — similarly, he can also use his earned sanctified merits appropriately for any personal problems he faces relating to his mind, body, and wealth. A person can convert his merits in any form. He can give it to someone in the form of blessing. The total accumulated merits that he has, he can utilize to get the equivalent value of a thing or desire. It is because of truth that sanctified merits also have value and importance; therefore, it is result-oriented.

Sometimes, even if we ourselves unknowingly give our own merit in the



form of blessings or good wishes, or at times, being fearful of our problems and worries, we unnecessarily spend it on ourselves. If a person was supposed to get something at the right time but he puts in his demand before that time, then his sanctified merit gets spent.

Sometimes, a person with a true feeling of service for others spends some of his merits without thinking if the other person is deserving or not. In this process, some merits do get spent from your accumulated merits, but the person who got the benefit of your merit does not even thank you for it, nor does he consider what he has got from you as your blessings. Rather, he considers it as his own good fortune or destiny. Therefore, your merit gets spent unnecessarily. Till the person does not request, one should not give one's blessings — still, it is left to the will of the Almighty.

When all creatures and men bear the results of their own performed actions in the form of destiny, the results are completed at the appropriate time. On seeing the misery of any known person, if one gives his blessings or promise in haste, then in this case, the person who gives the blessings — his merit gets spent. On receiving the blessings, the other person benefits immediately, but the person who has given the blessings does not get any benefit — his merit gets spent unnecessarily.

Therefore, one should not give anything freely. Rather, it is appropriate to ask the other person (the receiver) to do some service or any charitable work. This way, the person giving the blessings gets back some of the merits. In the world, only wealth is the prime resource to earn merits. Similarly, wealth can also be acquired due to these sanctified merits. Thus, the sanctified merits are wealth in itself, and wealth is the prime resource to earn merits.

Whatever wealth a person acquires in his lifetime — may it be earned honestly or ill-gotten — it is his nature. But the actual acquisition of wealth is only and only due to the benedictory influence of one's accumulated merits. His merits themselves are converted in the form of wealth.



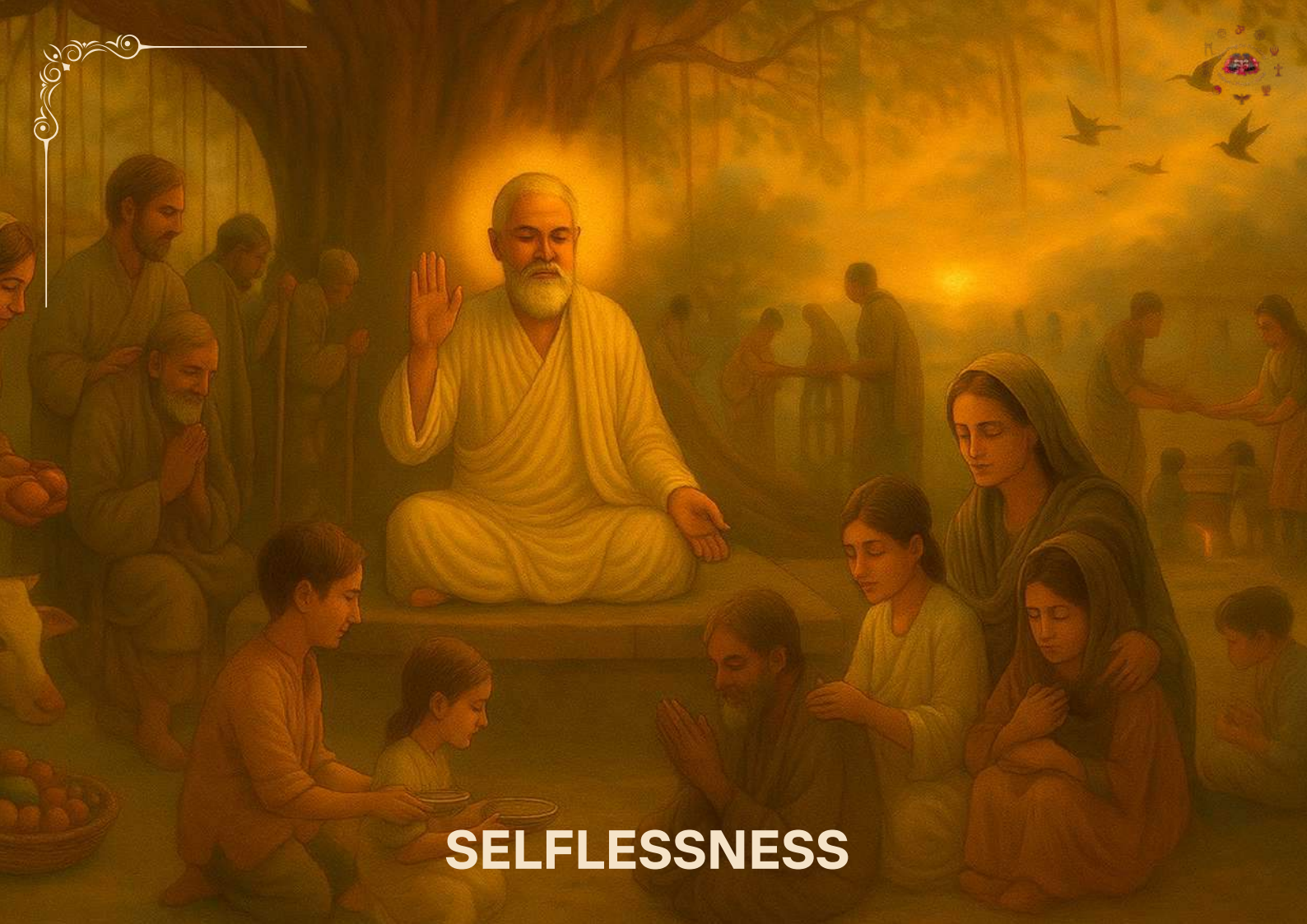
Thus, a person who always safeguards and keeps his merits a secret — only he gets benefitted. By discussing one's merit deeds or talking or even showing them, they get spent unnecessarily due to receiving fame. Therefore, it is necessary to keep one's meritorious actions a secret.

Some people keep reminding others about the virtues of their services and charity. Some people also taunt and brag about the good turn and services they have provided to others. Those who do this — their merits related to that service and good turn get spent. The person who keeps reminding and taunting about his obligation and cooperation to the receiver of that obligation and makes him miserable — he also takes over the burden of the receiver's demerit and nullifies the effect of his own merits and charitable services. Thus, to remind or taunt about a merit done causes it to be harmed. The person who avoids this mistake is the one who can get the suitable benefits of the merits and remain happy. Therefore, it is said that **selfless service should be kept a secret.**





***"Satya hai atma, sharir hai sang!
Dono ke mel se hota satsang!
Nahi to janam janam
hoti rahegi jang."***



Meaning of selflessness

Being selfless means being concerned with the needs and wishes of others, more than that of one's own. It means being devoted to other's welfare and interests.

It is a quality related to morality where one thinks first of others even at personal cost.

Explanation of selflessness

Selflessness means being generous, kind and altruistic in nature. Thinking about others first and doing what benefits them rather than focusing on one's own self and selfish needs. Such a person is more caring, compassionate and empathetic towards others and goes out of their way for others without expecting anything in return.

Being selfless is a virtue and has been adopted through religious and



spiritual practices as a way of life.

Examples of being selfless

Selflessness can be seen in random acts of kindness; volunteering; supporting others emotionally, physically and monetarily; mentoring others; and compromising and forgiving in many situations.

A mother is one of the best examples of selflessness...sleeping in the wet part of the bed (wetted by her child) while her infant sleeps soundly, safe and dry; spending sleepless night when her child is sick; being always there even when the child has turned into an adult; and continuing to love and forgive even after all the hurts caused...

Badé Guruji too is the perfect example of selflessness. He gave up his successful career once He met Dada Guruji and went ahead to fulfill the true purpose of His life. His life's mission became the upliftment of human souls and He jumped into it without giving it a second thought. And the mode to do so was selfless seva, which He not only performed, but set an example for so many of us to follow and progress on our spiritual path.

Steps we need to practice:

- » Invoke Guruji's grace.
- » Remind ourselves every morning that we have been blessed with one more day where we can make a difference to someone else's life... Ki aaj hum ek roté ko hasa dé...brighten up someone's day who is feeling down and lost.
- » Genuinely reach out to others with a full heart and soul.
- » Do good without any expectations or taking credit for it.
- » Never refuse anyone who seeks our help no matter how loaded we may be with our own set of issues.



Let us involve ourselves in seva at the Sthans, with NGOs, other community services.

Every time we consider something from a personal benefit perspective, we immediately think how we can tweak it to bring in another's good.

For Example, if we are picking up good tomatoes from the vendor's basket and come across a couple of spoiled ones, then hand it over to him and ask him to feed it to a dog or a cow. That way his other customers are also happy and he also earns a good deed by feeding animals.

Many times selfish traits arise, but we become aware of them only much later. At such times we should pray to Guruji and seek His forgiveness.

Most importantly let us always foster an environment where people feel heard, supported, motivated and valued.

And yes, pray for Guruji's guidance and grace.

Benefits of being selfless:

- It results in spreading happiness wherever we go.
- It builds deeper relationships built on genuine appreciation and trust.
- It creates a sense of belonging, purpose and fulfillment.
- It sharpens our helping, compassion and empathy skills.
- It increases our own resilience in times of adversity.
- Seva ensures our spiritual progress.

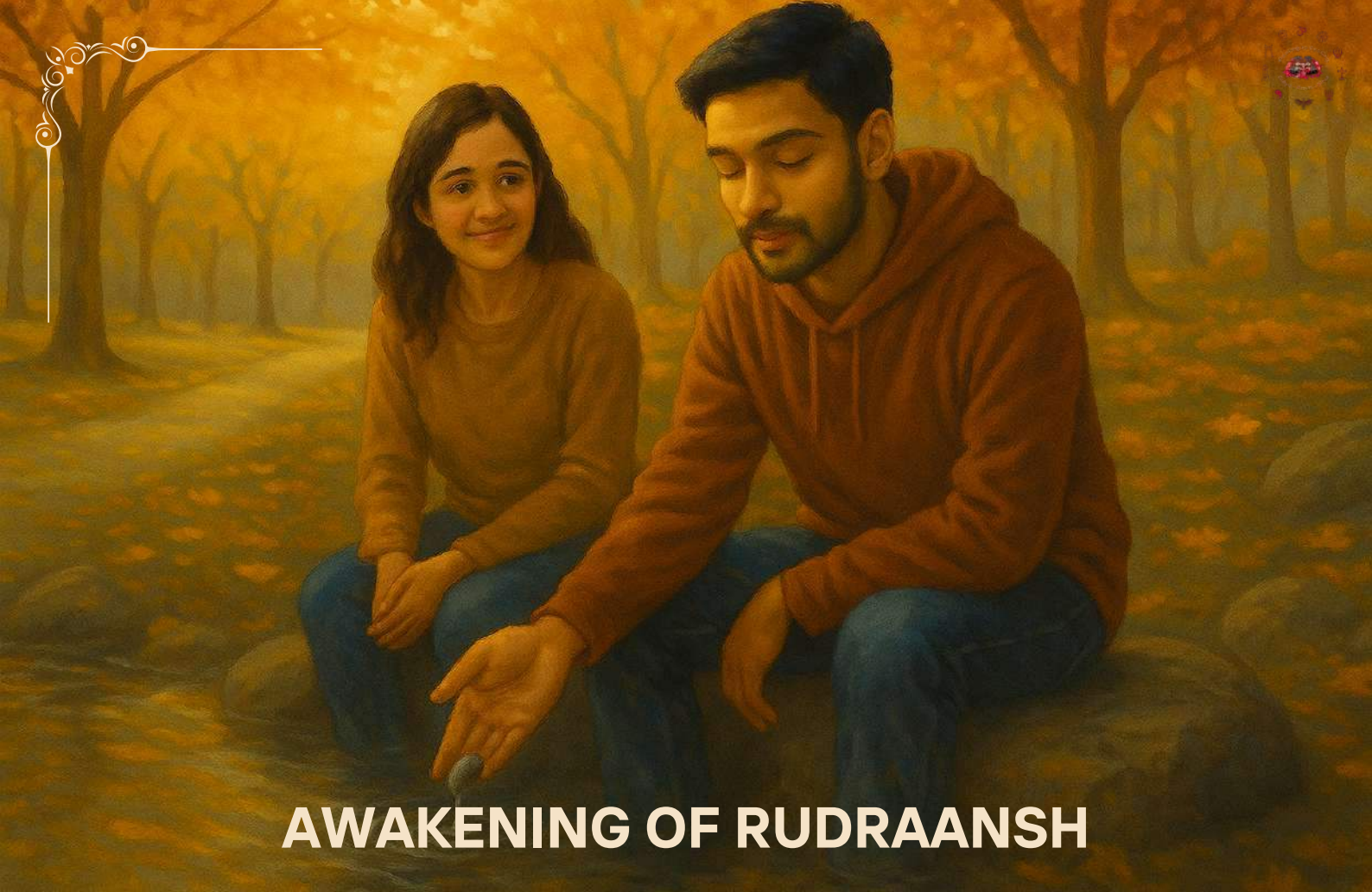


PRAYER

Guruji,
we live in an age of personal gratification - I, me, myself!!!
Through personal practice of selflessness,
we help reverse this and foster a loving, caring,
benevolent environment rooted in deep trust and seva.

Thank you Guruji!!!





AWAKENING OF RUDRAANSH

Chapter 5: Embracing Change

Rudraansh had been practicing mindfulness for a few weeks now, and slowly, he was starting to feel a difference. He felt a little calmer, a little more in control. But there was one thing he still found hard — dealing with change.

And right now, a big change is coming.

It was a cold Friday afternoon. Rudraansh was sitting in the campus library, surrounded by textbooks and notes. The semester was almost over, and with it came final exams, assignments, and the scary thought of what comes next — jobs, interviews, the future. His stomach felt tight with worry. Even with all his mindfulness practice, the stress was creeping back in.



His phone buzzed. A message from Saanvi lit up the screen:

Saanvi: Walk in the park? You need a break.

He thought for a moment. He had so much to do... but maybe a short break would help.

The park air was crisp, and the trees were wearing their autumn colors. Rudraansh spotted Saanvi sitting on a bench, waving at him with a smile.

"Hey! Glad you came," she said as he walked over.

"Thanks for calling me," he said, sitting beside her. "I'm feeling really stressed. The semester is ending, and I have no idea what's next. It's hard to stay calm."

Saanvi nodded. "Yeah, I get it. Big changes can be scary. Even if you're doing mindfulness, it doesn't magically fix everything. But it can help you face change differently. Have you ever heard of 'letting go'?"

"Not really," he said. "What do you mean by that?"

"It's not about giving up," Saanvi explained. "It's about stopping the need to control everything. Change is a part of life, whether we like it or not. Letting go means accepting that — and trusting that things will work out, even if you don't know how yet."

She looked at him. "Want to try something? A small mindfulness exercise?"

Rudraansh nodded.

"Alright," she said. "Close your eyes. Imagine you're holding a heavy stone in your hand. This stone has all your worries and fears in it. Feel how heavy it is."



He pictured it — cold, heavy, uncomfortable.

“Now imagine a stream flowing nearby,” she continued. “Place the stone into the water. Watch it float away. Slowly, it moves farther and farther, until you can’t see it anymore.”

As he imagined the stone floating away, Rudraansh felt something inside him relax. It was just a small shift, but it felt real.

“You can do this anytime,” Saanvi said gently. “You don’t have to carry everything. Letting go helps you breathe. It helps you focus on what you can do, instead of worrying about what you can’t control.”

Rudraansh opened his eyes and took a deep breath. “That really helped,” he said. “I think I understand now. Letting go doesn’t mean I don’t care. It means I stop trying to control what I can’t.”

“Exactly,” Saanvi smiled. “It’s a way to find peace, even when things feel messy.”

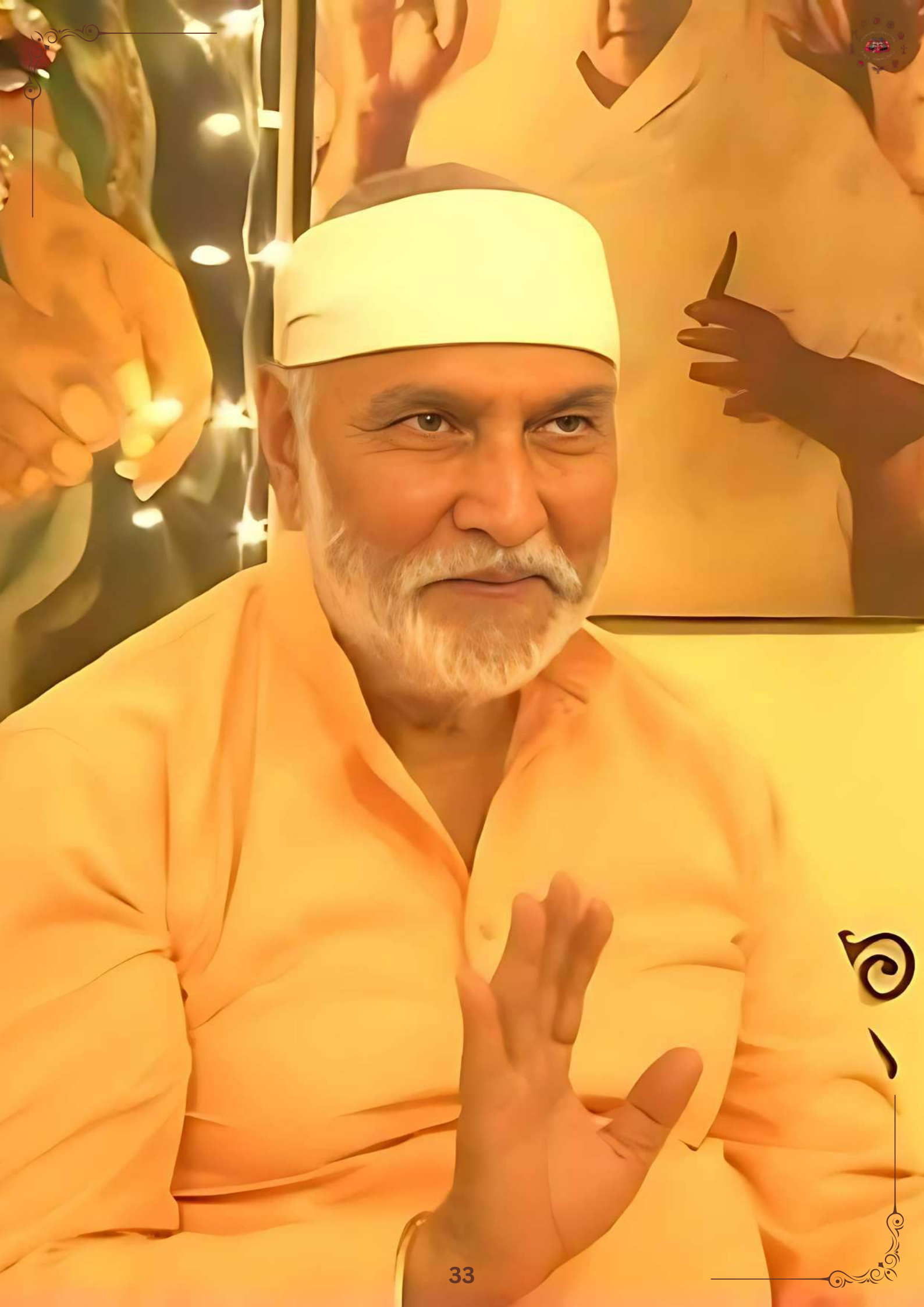
They walked through the park slowly, not talking much. Rudraansh was thinking about what she had said — and about the stone he had let go.

The future was still unclear. But he no longer felt frozen by it. He knew he had tools now — mindfulness, and the power to let go.

By the time they reached the end of the path, he felt a little lighter, a little stronger.

Change was still coming. But now, he was ready to meet it.

To be continued...





UPCOMING EVENTS

2025

JULY-SEPT



2025 JULY

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

EVENTS:

03/07 BADA GURUVAR (MUMBAI)

10/07 GURU POORNIMA

12/07 PARAM PUJNIYA DADA GURUJI
NIVAARAN DIVAS

28/07 SHRAWAN SOMWAAR

31/07 BADA GURUVAR (GURUDHAM)

*“ Release in this world, control of your mind,
In his grace, solace you’ll find,
A simple path, where your soul will shine... ”*



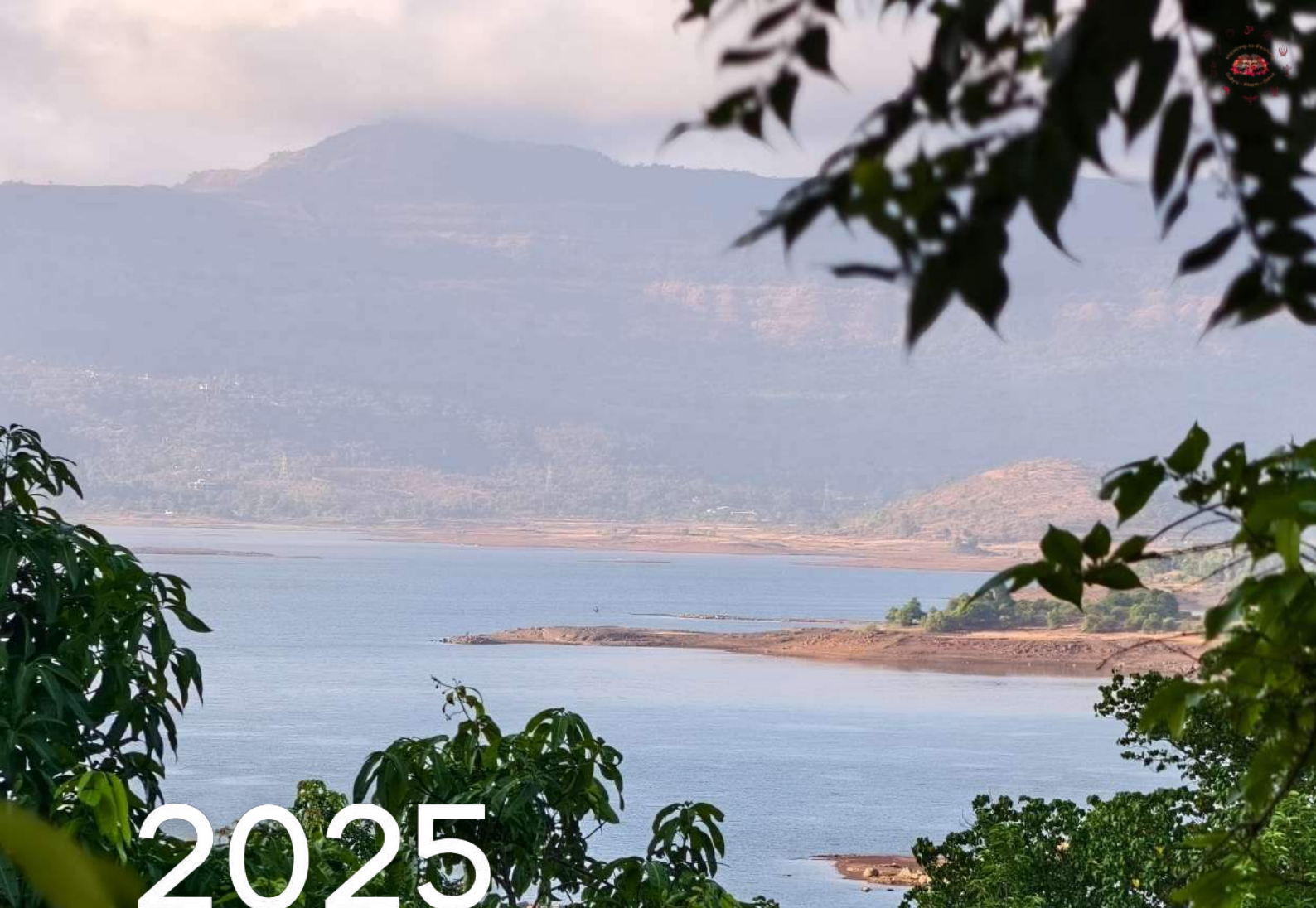
2025 AUGUST

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

EVENTS:

- 07/08 BADA GURUVAR (MUMBAI)
- 09/08 RAKSHABANDHAN
- 15/08 INDEPENDENCE DAY
- 15/08 JANMASTAMI
- 19/08 SHRAVAN SOMWAR SEVA (AWASARI)
- 27/08 SHREEGANESH CHATURTHI
- 28/08 BADAGURUWAR (GURUDHAM)

*“ The greatest glory in living lies not in never falling,
but in rising every time we fall ”*



2025 SEPTEMBER

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

EVENTS:

- 04/09** BADA GURUVAR (MUMBAI)
- 21/09** SARVA PITRI AMAWASYA (GURUDHAM)
- 25/09** BADA GURUWAR (GURUDHAM)
- 29/09** AVIRBHAV DIVAS

*“ Hope is that thirst which is fulfilled by quenching others' thirst.
but... remains unfulfilled by quenching one's own.. ”*



“ Surrendered at the Lotus Feet
of His Holiness Guruji ”
TEAM ESSENCE

॥ Om Namoh Gurudev ॥



www.himgirispiritual.org



For seva or suggestions, Please contact us at:
Whatsapp: +91 7028019801 | Email : essencesoulseeds@gmail.com