

ESSENCE

Mahashivratri Edition



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

!! Aum Namoh Gurudev !!

MahaShivratri Parv

24-28th Feb 2025



In the depths of darkness,
a light shines bright,
Shiva's transformative power,
ignites the soul's delight.
Through the vortex of time,
a sacred mantra resounds,
'Har Har Mahadev',
echoing eternity,
in every heart's profound.



Monday 24-02-2025

6AM- Jyoth
Entire day - Parv Prarambh Seva

Tuesday 25-2-2025

6AM- Jyoth
4PM- Shiv Parvati Kalyanam
7PM- Jyotirling Archana

Wednesday 26-2-2025

6AM- Jyoth
9AM- Maharudra Havan
3PM- Maharudra Abhishek
8PM- Bhajan Sandhya
11PM- Mantra Dhyar
12AM- Darshan with Bilvarchna

Thursday 27-2-2025

6AM- Jyoth
Entire Day - Maha Parv Seva
11AM- Gau Daan

Friday 28-2-2025

6AM- Jyoth
Entire Day - Antim Chalisa Seva

Experience, Participate, Volunteer
GURUDHAM, Lonavala

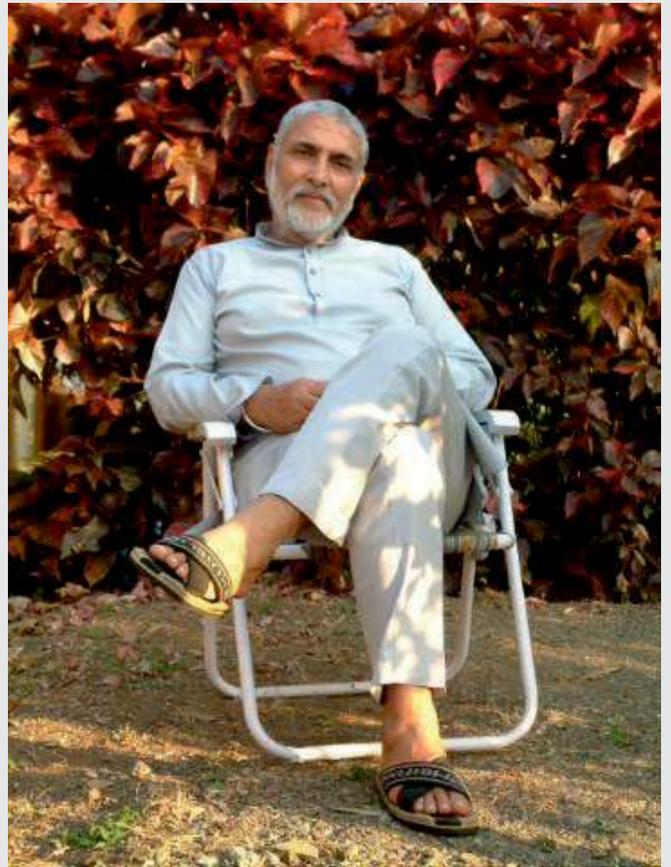


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The Inner Journey

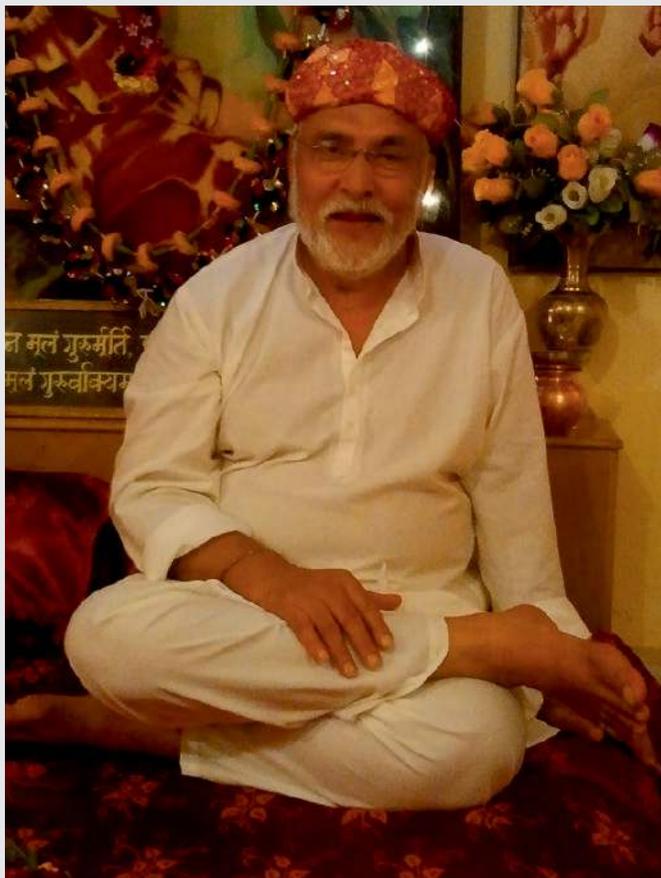
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GANESH CHAOUTH 2025





GANESH CHAOUTH 2025





Shiva Tattva - The Inner Journey

Shiva is the soul, and the soul transcends the senses; it cannot be contemplated by the mind, it does not manifest in experience, nor does it settle in memory. When we begin to focus on Shiva, we tend to create him as a personality. We turn Shiva into an object of our mental web, which is why we must focus on Shiva Tattva and the meaning of Shiva Tattva is pure consciousness.

Our purpose should be rooted in Shiva Tattva, it is that which is everywhere, which cannot be captured by any sense, but from which all senses derive their existence—this is what we call Shiva. The difference between the ignorant and the knowledgeable lies here. The ignorant sees everything as external.

Param Pujya Guruji say that everything is within us and the meaning of knowledge is to know everything that is happening within us. In the Puranas, there is a story about Kamadeva, the god of love and desire. "Kama" means desire, Desire arises from within us; every wish is a desire, whether for sensual pleasure, power or position. Desire essentially means having a sense of incompleteness within, a longing for something that makes us feel, "If I don't have that, I am incomplete."



Kamadeva hides behind a tree and strikes Shiva's heart with an arrow. Shiva becomes a bit disturbed; he opens his third eye and incinerates desire. The ash gradually flows out of his body, indicating that everything within has been calmed forever.

Among the five senses, the eyes can only comprehend physical things. The sun and the moon symbolize day and night. Day and night signify the two poles of duality. Our two eyes can only see what is dualistic.

The third eye is the eye of insight. The two physical eyes are merely our senses. The opening of the third eye means that there is someone behind the two eyes who recognizes illusion as illusion. The third eye symbolizes inner awakening.

These two eyes always observe the world. They see one thing in the world that they cannot see, nor do they wish to see: the self. Thus, the third eye is truly that which sees both the self and the world.

Those who begin to do this come closer to Shiva; this is the essence of Shiva Tattva. When the third eye opens, the world is incinerated; meaning - the grip that the world had on our intellect is destroyed, but the world itself does not perish. We can also refer to the opening of this third eye as witnessing. Everything becomes visible so that there is someone sitting within. The third eye symbolizes knowledge and wisdom.





Jo Maan Gaye

So Jaan Gaye

Jo Jaan Gaye

So Maan Gaye

Maanne wale Mil Gaye

Jaanne wale bhinn Gaye

Jo Mil Gaye

Wahi Jaan Gaye!



Baba ne Kaha Darpan

Baba often spoke about mirrors—calling them darpan, aaina, or sheesha. One day, he said, "The Creator's creation is supreme and if you want to see it, just stand in front of a mirror." On another day, Baba was in a different mood. Amidst conversations, he said, "If you ever want to meet the biggest fool on this Earth, just stand in front of a mirror."

Once, I was sitting at the Master's feet and the topic of service came up. Baba was asking questions, and I was answering. Baba shared, "Dear one, even when I scold someone, they feel happy and come back saying— 'Guruji, your scolding set me right!'" Smiling in his unique way, Baba said, "These stubborn ones have made up their minds—not to change, even if Guruji himself learns to scold!"

Baba and I both laughed. Then he added, So, do one thing—stand in front of the mirror every morning and scold yourself. If it feels good, I give you the license to scold anyone you like! Folding my hands, I prayed, "Master, have mercy!"

Once again, during our conversations, the topic of the mirror came up. Baba said, "Dear one, a mirror always tells the truth—it shows you exactly as you are."



You cannot hide your expressions from it. After all, don't they say that the face is the mirror of the mind?"

To see your own face, you need a mirror. Your mind may be thinking one thing while your face tries to show something else, but the mirror will reveal your duality. You cannot hide your true form from it. You can even use a mirror to improve yourself. The kind of face you want to see, keep similar thoughts in your mind. Just looking at your reflection in the mirror can help you correct yourself.

The Creator has made everything even the smallest things for a higher purpose. Just look at yourself in the mirror and give yourself a score—did you pass or fail? If you pass, Congratulations! And if you fail, there is still time to improve.

"When your eyes open, it is morning..."

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, WatchingTV, 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:

Sanjeevani Mudra / Apana Vayu Mudra

The Apana Vayu Mudra has a significant effect on the heart. It is highly beneficial in preventing heart attacks and provides immediate relief even during one. This mudra functions like a Sorbitrate tablet, showing benefits within two to three seconds. Hence, it is also known as the "Sanjeevani Mudra."



Method :

- Bend the index finger to touch the base of the thumb (forming Vayu Mudra).
- Touch the tips of the middle and ring fingers to the tip of the thumb (forming Apana Mudra).



- Keep the little finger straight.



Meaning:

This mudra combines two mudras—Vayu Mudra and Apana Mudra. Hence, its yogic name is Apana Vayu Mudra.

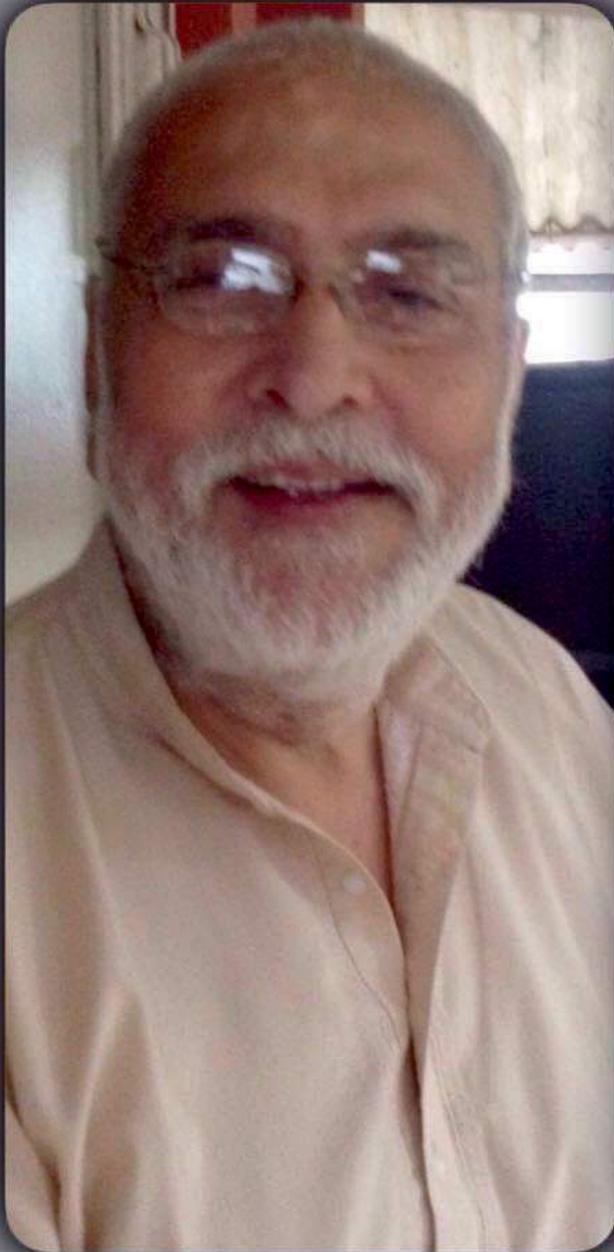
- Vayu Mudra: A natural painkiller that alleviates pain and gas-related issues.

- Apana Mudra: Strengthens digestion and the heart. It is particularly powerful for heart pain (Angina Pectoris).

Benefits:

1. Provides miraculous relief to heart attack patients. It reduces the dryness of blood vessels caused by excessive air and restores blood circulation in the heart.
2. Alleviates chest pain.
3. Normalizes heart palpitations, whether they are too fast or too slow.
4. Helps with nervousness and other disorders of the nervous system.
5. Strengthens the lungs and is beneficial for asthma.
6. Provides immediate relief in gas, bloating, abdominal pain, piles, acidity, and heartburn caused by gas.
7. Relieves headaches, migraines, and other ailments caused by indigestion or overexertion.
8. Eases toothaches and stops hiccups.
9. Balances the three doshas—Vata, Pitta, and Kapha—and improves circulation and digestion.
10. Eliminates all negative pressures from the body and mind. It is a boon for heart diseases and more effective than a powerful injection.

***Shisye Ki Sheesh Par Ashish
Mehkega Jeevan Ho Guru Ki Kashish***



Jo Guru Paa Jaye,
Wah Bhagwan Ho Jaye!
Jo Vish Pee Jaye,
Wah Bhagwan Ho Jaye!
Jo Vish Pee Kar Amrit De,
Wah Guru Ho Jaye,
Jo Guru Banaye,
Wah Mahaguru Ho Jaye!



Satguru Prasad

The Importance of Mental Communion with the Guru (Guru Dhyān)

It is often said that any task undertaken should be done with complete focus, concentration, and awareness. Only then can one achieve success effortlessly and obtain the desired results. A person's consciousness follows their attention—wherever their mind is, their essence is also there. For example, if a driver is distracted while driving and their mind is elsewhere, an accident may occur. Similarly, when listening to a speech, if the listener is fully attentive, they can retain and recall the speaker's message. However, if their mind is distracted, they remember little to nothing. This illustrates that true power lies not in the body but in consciousness. Consciousness is attention and attention is consciousness. When an action is performed with complete awareness, it is infused with consciousness. Mental attentiveness (Dhyān) and consciousness are manifestations of the Guru's grace.

The Power of Meditative Attention (Dhyān)

Meditation has a profound impact on our mind, body, and emotions. When we meditate or remember a person, an idol, or an event, we recall numerous related memories.



The moment our mind shifts toward a thought, corresponding emotions arise within us. For instance, if a person's thoughts turn toward desire, they begin experiencing feelings of passion, which impact both their mental and physical state. Similarly, in a dark and lonely place, thinking about ghosts can generate fear, making even a faint sound seem terrifying. Likewise, unpleasant thoughts while eating can induce nausea. On the other hand, recalling an act of bravery can fill the heart with courage and strength. These reactions demonstrate the immense influence of mental cognition (Dhyan) on our consciousness and emotional state.

Meditative attention is a powerful tool that enables a person to transform their nature, regulate their energy, and cultivate inner strength. When one directs their mental focus toward a divine figure—be it Lord Rama, Krishna, or any deity—their own nature begins to reflect divine qualities. However, while many people discuss or study the teachings of Lord Rama and Krishna, few actually engage in deep meditative communion with them. Simply discussing or studying divine beings does not equate to true meditative consciousness (Dhyan). A real spiritual transformation occurs only when a person establishes a deep mental connection with their Guru or divine entity. This is evident in the relationship between Lord Krishna and Radha, where their meditative consciousness of each other led to an inseparable divine bond.

Journey Within: The Path of Meditative Consciousness

Through meditative consciousness, one embarks on an internal journey towards higher awareness. As a person's consciousness centers itself in meditation they pass through multiple stages of spiritual evolution. The human brain contains various centers—some govern thoughts, while others are spiritual power centers. The center on which a person focuses determines their thoughts, perceptions, knowledge and imagination. Some traditions refer to this phenomenon as the awakening of energy centers, known as chakras or kundalini. Others describe it as the unfolding of the 'lotus' (Kamal Dal) in Hinduism or the 'seven skies' in Sufism and Islam.

A shift in spiritual consciousness can be triggered by various means—through deep meditation, mantra recitation, yogic practices, or even by the grace of the Satguru. This transformation can manifest in different ways; some individuals attain mystical visions, some acquire the ability to influence nature, while others dedicate themselves to selfless service and charity. Regardless of the form their abilities take, all such



enlightened individuals operate under the divine guidance of the Supreme Soul—the Guru. Be it Lord Rama, Krishna, or Shiva, they all embodied this divine grace.

The Role of the Guru's Image in Meditation

Meditative consciousness is granted by the Guru's grace. When one immerses themselves in deep meditation in the Guru, they become infused with divine energy and receive guidance, wisdom, and clarity. This is the fundamental benefit of maintaining a constant mental communion with the Guru's image—known as *Dhyan Moolam Guru Murty* (The Root of Meditation is the Guru's Form). Without a tangible image, meditative consciousness becomes difficult, as the human mind requires a focal point for deep contemplation. It is through this mental focus on the Guru's form that emotions, imagination and desires take shape.

A person naturally begins to embody the qualities of whomever they deeply contemplate. If one truly establishes an internal connection with Lord Shiva, they start absorbing the divine qualities of Shiva. The same principle applies to devotion toward Lord Rama or Krishna. In the Bhagavad Gita (8:8, 14), the Divine Lord states that those who remember Him with unwavering devotion and remain mentally connected with him will always find him close and available.

The Essence of Dhyan

Dhyan has many meanings: alertness, attentiveness, meditation, mental oneness, deep contemplation, mental communion, carefulness, concentration, full consciousness and supra-consciousness. In spirituality, Dhyan fundamentally refers to maintaining an unbroken mental connection with the divine.

Thus, the phrase *Dhyan Moolam Guru Murty* emphasizes that all meditative thoughts and consciousness should be centered on the Guru's image. Without a visible form, it becomes challenging to contemplate or meditate upon an abstract or hidden concept. The mind requires a tangible basis for visualization, which is why the Guru's image serves as the foundation for true meditation and mental communion.





Monk or Monkey: A Journey of the Mind

Life often presents us with two paths: one of wisdom, discipline, and tranquility, and another of chaos, distraction, and impulse. The terms "monk" and "monkey" symbolize these two extremes. A monk represents a mind that is calm, focused, and centered, while a monkey represents a restless, wandering mind that leaps from thought to thought. This dichotomy offers a powerful metaphor for how we can choose to live and shape our mental world.

The Monkey Mind

The term "monkey mind" is often used in spiritual traditions, especially in Buddhism, to describe the unsettled restless nature of our thoughts. Like a monkey jumping from tree to tree, the monkey's mind is constantly in motion, shifting from one thought or desire to the next without any clear direction. In today's fast-paced world most of us can relate to this experience.

Distractions are everywhere. Our phones, social media, constant notifications, and endless entertainment fuel this restless mind. In such a state, the mind is reactive, jumping from one thought or emotion to another without a pause. This can lead to



anxiety, stress, and a sense of overwhelm. Just like a monkey, our mind clings to external stimuli, seeking pleasure and avoiding discomfort without any long-term fulfillment.

This monkey-like behavior can also manifest in other areas of life. In decision-making, for example - the monkey mind struggles to commit, as it is too distracted by options and possibilities. In relationships, it might seek instant gratification rather than investing in deeper, meaningful connections. In work, the monkey mind gets easily bored, always wanting to hop from one project to another rarely finding satisfaction in the task at hand.

The Monk's Mind

In contrast, the monk represents an entirely different approach to life. A monk's mind is trained, disciplined and purposeful. It seeks inner peace not through external pleasures or distractions, but through understanding and mastering the self. The monk symbolizes self-control, patience and wisdom, qualities that allow a person to navigate the ups and downs of life with equanimity.

The mind of a monk is still, like a calm lake. Instead of being pulled in every direction by fleeting desires, it focuses on the present moment. Meditation, mindfulness, and introspection help cultivate this mindset. A monk's life is marked by simplicity and contentment, where less is more. There is a deep sense of purpose and actions are guided by intention rather than impulse.

Even in the modern world adopting a "monk mindset" is possible and can be incredibly beneficial. By practicing mindfulness, setting clear goals and reducing unnecessary distractions we can train our minds to focus and find peace. Whether through meditation, self-reflection or simply slowing down, a monk's mind finds joy in the journey rather than the destination.

The Balance Between the Two

While the monk and the monkey represent two extremes, most of us find ourselves somewhere in between. In fact, both mindsets have their place in life. The monkey mind with its curiosity and playful nature can lead to creativity and exploration. Sometimes, it's necessary to let the mind wander, discover new ideas and think outside the box.



However, without balance the monkey mind can become destructive. When we let the monkey take over, we lose control of our thoughts, emotions and actions. We may find ourselves constantly chasing after short-term pleasures without ever finding true contentment.

On the other hand, too much of the monk mindset can make life rigid. If we are overly disciplined or detached, we may miss out on the spontaneous joys and surprises that life offers. The key is to harmonize both aspects within us.





Applying This Metaphor to Daily Life

The "monk or monkey" metaphor is more than just a philosophical idea; it can be applied to various aspects of daily life.

- 1. Work and Productivity:** At work, the monkey mind might tempt us to procrastinate, jump from one task to another, or constantly check our phones. By cultivating a monk mindset, we can focus on one task at a time, prioritize what's important, and work with calm purpose.
- 2. Relationships:** The monkey mind often leads to impatience in relationships, where we might seek instant gratification or superficial connections. The monk mind, however, fosters deep understanding, patience, and the willingness to nurture meaningful relationships over time.
- 3. Mental Health:** Anxiety and stress are common symptoms of a monkey mind. A monk's approach to life, with mindfulness and meditation, can help alleviate these mental burdens. By focusing on the present moment and letting go of unnecessary worries, we find inner peace.
- 4. Personal Growth:** Spiritual or personal growth requires the discipline of a monk. Developing new skills, whether it's learning a language, mastering an art, or simply cultivating kindness, requires focus, patience, and dedication. But we can also allow the playful monkey within us to embrace curiosity, helping us explore and discover new interests.

Conclusion: Choosing the Path

At any given moment, we can choose which path to follow—the path of the monk or the monkey. While the monkey mind brings excitement and variety, it is the monk mind that leads to long-term peace and fulfillment. Balancing both by allowing moments of spontaneity while maintaining focus and purpose, leads to a well-rounded, joyful life.

Ultimately, life is not about eliminating the monkey but taming it. By cultivating the monk's mindset, we learn to channel the monkey's energy into constructive and meaningful pursuits. In this way, we find harmony within ourselves, experiencing both the joy of curiosity and the peace of discipline.





Awakening of Rudraansh

Chapter 3: Mindful Eating

The weekend arrived, bringing with it a welcome break from Rudraansh's hectic schedule. He was looking forward to the mindful meal Saanvi had suggested, hoping it would offer him a fresh perspective on relaxation and presence.

On Saturday afternoon, Rudraansh walked over to Saanvi's apartment, carrying a few ingredients he'd picked up on the way. Saanvi had asked him to bring something they could cook together and he'd chosen fresh vegetables and herbs for a simple, healthy dish.

Saanvi greeted him at the door with her usual warm smile. "Hey, Rudraansh! Come on in. I'm excited for today."

"Me too," Rudraansh said, stepping inside. "I brought some veggies and herbs. What's on the menu?"

"Great choice!" Saanvi exclaimed. "We're going to make an Indian-style vegetable stir-fry with a tempering of cumin, curry leaves and turmeric, paired with brown rice."



It's healthy, flavorful, and we'll focus on being fully present while we cook and eat.”

They set up in Saanvi's cozy kitchen, where the soft hum of the refrigerator and the clink of utensils created a soothing atmosphere. Saanvi handed Rudraansh a cutting board and a knife. “Let's start by chopping the vegetables. Take your time and really notice the colors, textures and fragrance of each ingredients.”

Rudraansh began chopping the vegetables, paying attention to the crisp sound of the knife slicing through the produce. He noticed the vibrant hues of the carrots, beans, bell peppers and the earthy aroma of the curry leaves. It was different from his usual rushed cooking where he barely noticed the textures, colors, or scents around him.

Saanvi worked beside him, her movements deliberate and mindful. “Cooking mindfully means being fully engaged in the process,” she explained: It's about savoring each step—whether it's chopping, stirring, or seasoning. This helps us appreciate our food more and can even improve our overall eating experience.

As they cooked, Saanvi shared more about mindful eating tip. “When we eat mindfully, we focus on the experience of eating rather than just eating to fill up. We notice the flavors, textures, and even how our body feels as we eat.”

Once the stir-fry and brown rice were ready, Saanvi set the table, placing the dishes with care. They sat down, and Saanvi reminded Rudraansh to start the mindful eating practice. “Before we dig in, let's take a moment to express gratitude for our meal. Notice the colors and aromas on your plate and take a few deep breaths.”

Rudraansh looked at the colorful spread before him. The stir-fry glistened with a medley of vegetables, lightly coated in the tempering of cumin and turmeric, while the brown rice sat warm and fragrant on the side. He took a deep breath, inhaling the earthy, savory aroma. It felt oddly calming to pause before eating, appreciating the effort and ingredients that had gone into the meal.

Saanvi instructed: Now, take your first bite slowly, Pay attention to the taste and texture. Notice how each bite feels and how it changes as you chew.

Rudraansh took a small bite of the stir-fry, allowing the flavors to mingle on his palate.



He noticed the crunch of the vegetables and the warmth of the spices. The meal was delicious, but what struck him more was how present he felt while eating. It was a stark contrast to his usual hurried meals, where he barely noticed what he was eating.

As they continued their meal, Saanvi encouraged Rudraansh to reflect on the experience. “How does this feel compared to how you usually eat?”

“It's a lot different,” Rudraansh admitted. “I'm actually savoring each bite and appreciating the food more. It feels like I'm giving myself a break from everything else.”

“That's the beauty of mindful eating,” Saanvi said with a smile: It's about creating space for yourself in the midst of your busy life. It helps you connect with your food and in turn, with yourself.

After finishing their meal, Rudraansh felt a sense of satisfaction—not just from the food but from the experience of eating mindfully. The process had been both calming and enlightening, showing him a new way to approach everyday activities.

As they cleaned up, Rudraansh turned to Saanvi and said: Thanks for today. I really enjoyed it, and I think it's something I'd like to keep practicing. Saanvi replied with her eyes sparkling: I'm glad to hear that, “Mindful eating is just one way to bring mindfulness into your life. There are so many other practices to explore, and I'm here to help you with them.”

Rudraansh left Saanvi's apartment feeling refreshed and inspired. He realized that mindfulness wasn't just a tool for stress relief—it was a way to enrich every aspect of life, including the simple pleasure of eating. As he walked back to his dorm, he felt a renewed sense of purpose and a deeper connection to the world around him.

To be continued...



THE TWELVE JYOTIRLINGAS

Solve the divine riddles of Lord Shiva's sacred shrines.

*I stand tall at the edge of the sea,
A temple of Lord Shiva, revered by many, you see.
In Gujarat, I shine bright,
With a history of loss and divine light.*

1.

Who am I?

*At the heights of the mountains, I dwell,
Among snow and clouds, in a sacred spell.
The Himalayas are my home,
Pilgrims climb to me, never to roam.
Who am I?*

2.

*A healing touch, my gift so true,
I cured a king and blessed him too.
In Jharkhand's heart, I shine so bright,
Bringing peace and divine light.*

3.

Who am I?

*In the holy city of Ghats, I reside,
With the Ganga flowing by my side.
Known as the destroyer of sins,
In Varanasi, my blessing begins.
Who am I?*

4.



In the land of the Deccan, We stand with pride,
My temple in Andhra, where I and parvati reside.
With my consort, We are honored each day,
A place of pilgrimage, where people pray.
Who am I?

5.

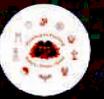
6. In the heart of Ujjain, I rule supreme,
Devotees here are protected by me.
A city of time and ancient lore,
I'm the one you worship, forevermore.
Who am I?

हर हर महादेव

On an island, I silently reside,
The Narmada river is by my side.
With a form of "Om" as my divine shape,
Pilgrims flock here, no matter the cape.
Who am I?

7.

8. In the Sahyadri hills, I lie,
Where the wind is strong and the clouds touch the sky.
I'm the guardian of peace, my name means power,
In Maharashtra, I bloom like a sacred flower.
Who am I?



Where Godavari's sacred waters flow,
And Trideva's blessings always glow.
In Maharashtra, by the tree so grand,
I stand with grace, a divine land.

9.

Who am I?

10. In Gujarat, I'm the one who heals,
The serpent's poison my power reveals.
A symbol of protection, I stand bold,
For those who seek refuge in the cold.
Who am I?

At the southern tip, where oceans unite,
I stand in glory, a sacred sight.
Lord Rama prayed with heart so pure,
I grant liberation, forever sure.

11.

Who am I?

12. In Ellora, I stand amidst caves so grand,
My blessings spread across this holy land.
With a flame that never dies,
In Maharashtra, my light never lies.
Who am I?

Answers: 1. Someswar, 2. Kedarnath, 3. Vaidyanath, 4. Kashi Vishwanath,
5. Mallikarjuna, 6. Mahakaleswar, 7. Omkareshwar, 8. Bhimashankar,
9. Trimbakeswar, 10. Nageshwar, 11. Rameshwaram, 12. Grishneshwar



RIDDLE OF KNOWLEDGE

Answers to the previous riddle

MAARK KARMA MARDHA DHARMA

IKABTH BHAKTI HSAKMO MOKSHA

ANVRANI NIRVANA YINTRESE SERENITY

GSNATAS SATSANG LUFBLISS BLISSFUL

PONCTTOLEMTAIN CONTEMPLATION AVSIH SHIVA

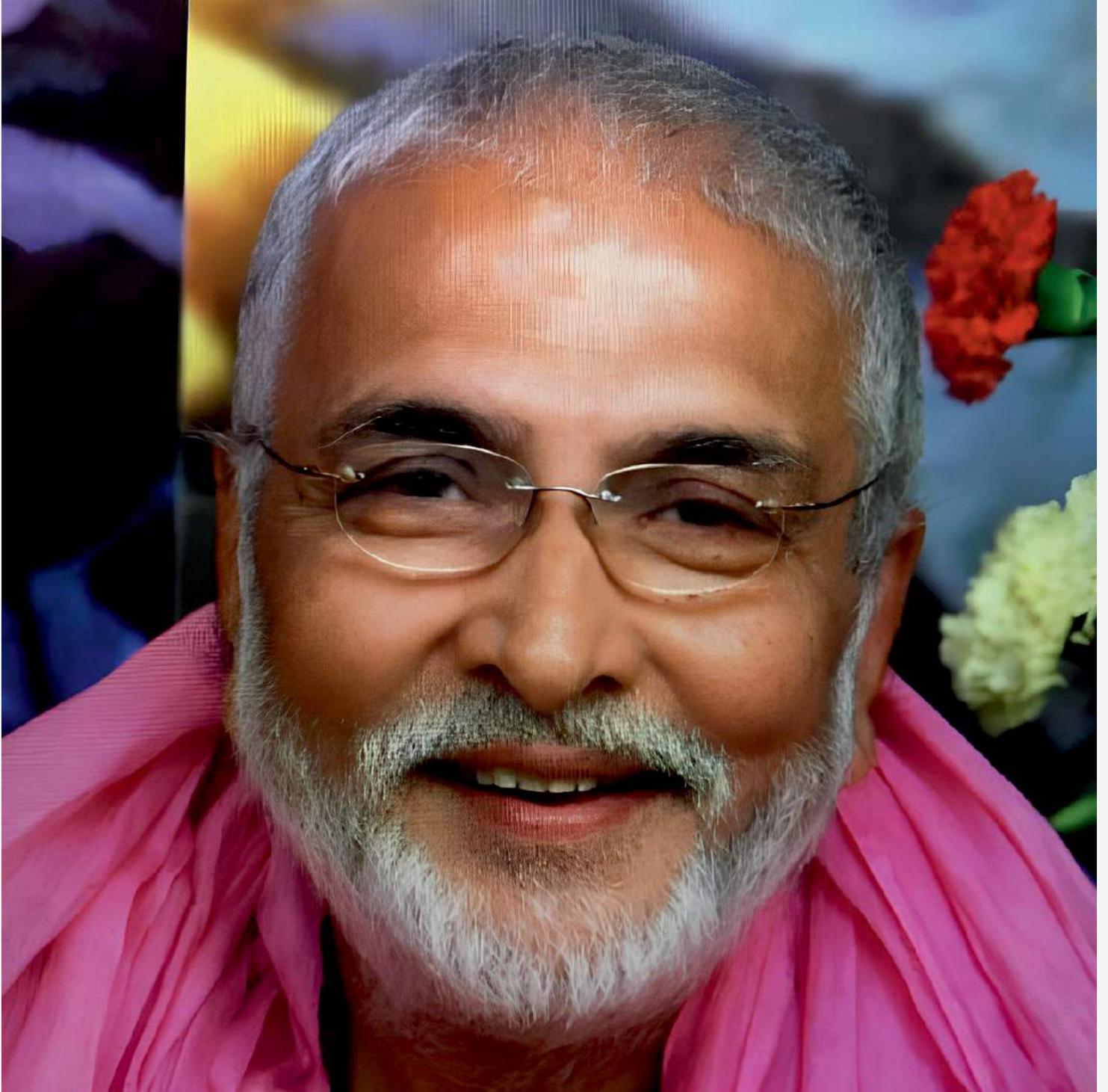
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TIAONTEDIM MEDITATION TASAY SATYA





Upcoming Events

2025

March to May





2025 MARCH

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

EVENTS:

06/03 BADA GURUVAR (GURUDHAM)

13/03 HOLI

13/03 BADA GURUVAR (MUMBAI)

14/03 DHULIVANDAN GURUGAON

30/03 GUDI PADWA

*“ In the hush, find time to stay,
A silent Listener, leads the way... ”*



2025 APRIL

S	M	T	W	T	F	S	EVENTS:
		1	2	3	4	5	03/05 BADA GURUVAR (GURUDHAM)
6	7	8	9	10	11	12	06/05 SHRI RAM NAVMI
13	14	15	16	17	18	19	10/05 BADA GURUVAR (MUMBAI)
20	21	22	23	24	25	26	12/05 HANUMAN JAYANTI
27	28	29	30				19/05 PARAM PUJIYA GURUJI NIVAARAN DIVAS
							30/05 PARAM PUJIYA DADI MATAJI NIVAARAN DIVAS

*“ Giving the world sweet blessings with grace,
Found himself suffering’s embrace... “*



2025 MAY

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:

01/05 MAHARASHTRA DAY

01/05 BADA GURUVAR (GURUDHAM)

08/05 BADA GURUVAR (MUMBAI)

29/05 BADA GURUVAR (GURUDHAM)

30/05 GURUDHAM CHALISA AARAMB

***“ One small crack does not mean you are broken,
it means you were put to test and you didn’t fall apart... “***

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

|| Om Namoh Gurudev ||



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