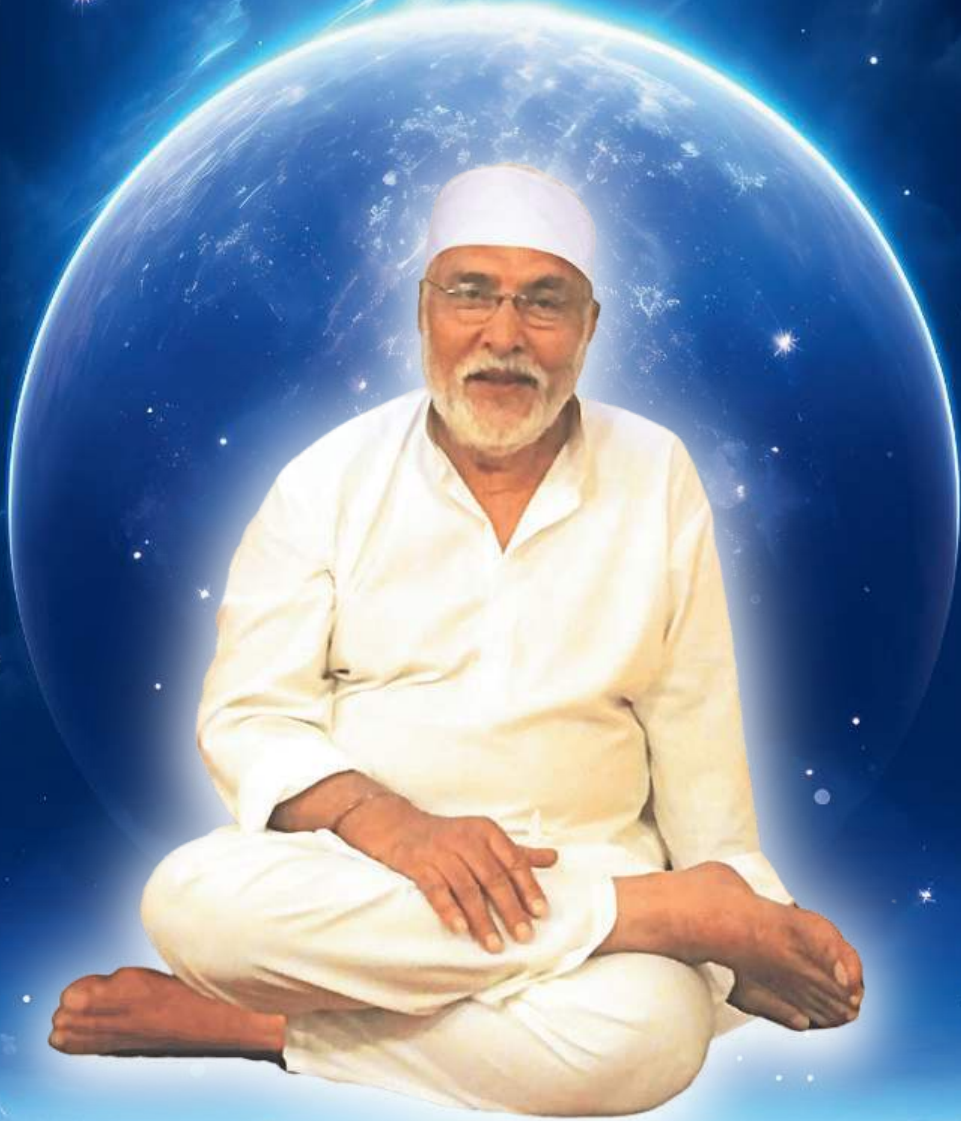


ESSENCE

Nirwan Diwas Edition



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

Aum Namoh Gurudev

Hanuman Jayanti

12th April 2025



In Truth's embrace,
and Love's divine array,
Through Service's path,
may Hanuman's grace hold sway.

सत्य की छाया तले,
प्रेम की दिव्य आभा खिले,
सेवा के पथ पर पग धरें,
हनुमान कृपा हम पर करें।

11th April 2025

११ अप्रैल २०२५

08:00AM-Akhand Shriram Paath Prarambh

सुबह 08:00: अखंड श्रीरामायण पाठ प्रारंभ

12th April 2025

१२ अप्रैल २०२५

06:00AM-Akhand Shriram Paath Samapan

सुबह 6:00: अखंड श्रीरामायण पाठ समापन

06:00AM-Bhagwan Hanuman Janam

06:00: भगवान हनुमान जन्म

06:15AM-Jyot Dhoop

06:15: ज्योत धूप

09:00AM-Sundarkand Havan

09:00: सुंदरकांड हवन

10:15AM-Hanuman Chalisa Paath

10:15: हनुमान चालीसा पाठ

11:15AM-Langar Prasad

11:15: लंगर प्रसाद



Experience, Participate, Volunteer
Gurudham, Lonavala

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/himgirispiritual

ॐ नमो गुरुदेव



Nirwan Diwas

19th April 2025

निर्वाण दिवस

१९ अप्रैल २०२५

Through verdant paths, where Universe softly sighs,
A boundless gift, beyond what seeking lies.
The heart receives, a treasure deep and vast,
More than the quest, a beauty meant to last.

हरी पगडंडियों पर, ब्रह्मांड शांत जहाँ,
असीम उपहार, खोज से भी परे, मिलता वहाँ।
हृदय पाता है, एक गहरा, विस्तृत खज़ाना,
खोज से बढ़कर, चिरस्थायी सुंदरता का ठिकाना।

Jyoth 06:05AM

Havan 09:05AM

Experience | Participate | Volunteer
Gurudham, Pawna-Lonavala



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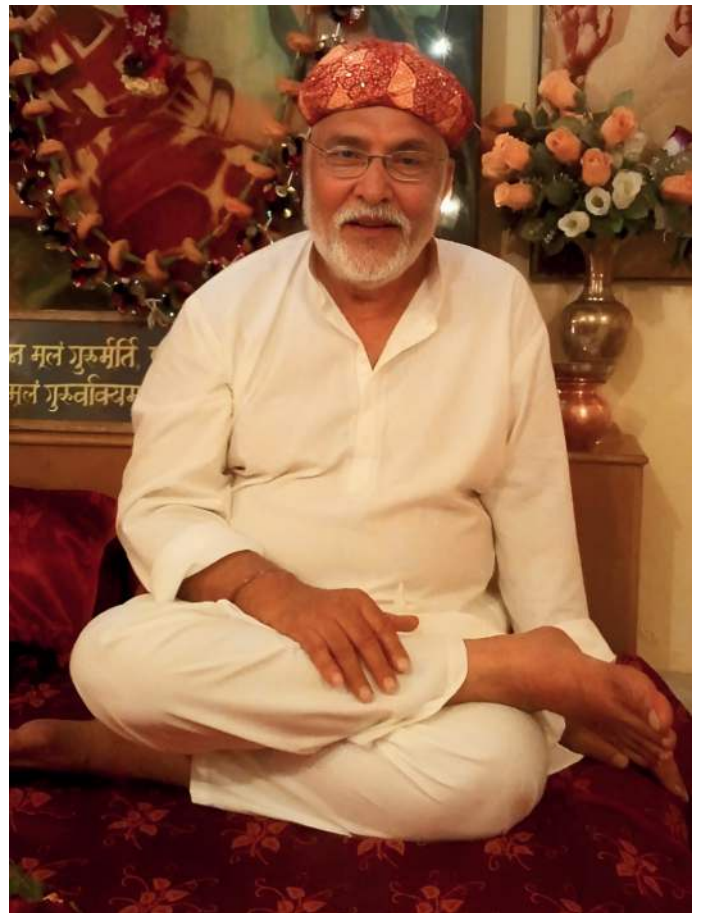


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a new follower**



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25 **Universal**

29 **Auspicious Beginning**
Satguru Prasad

34 **Awakening of
Rudraansh**



MAHASHIVRATRI 2025

GLIMSES OF JYOTH DOOP AND DARSHAN





MAHASHIVRATRI 2025

GLIMSES OF JYOTH - DHOOP





MAHASHIVRATRI 2025

GLIMSES OF THE EVENT

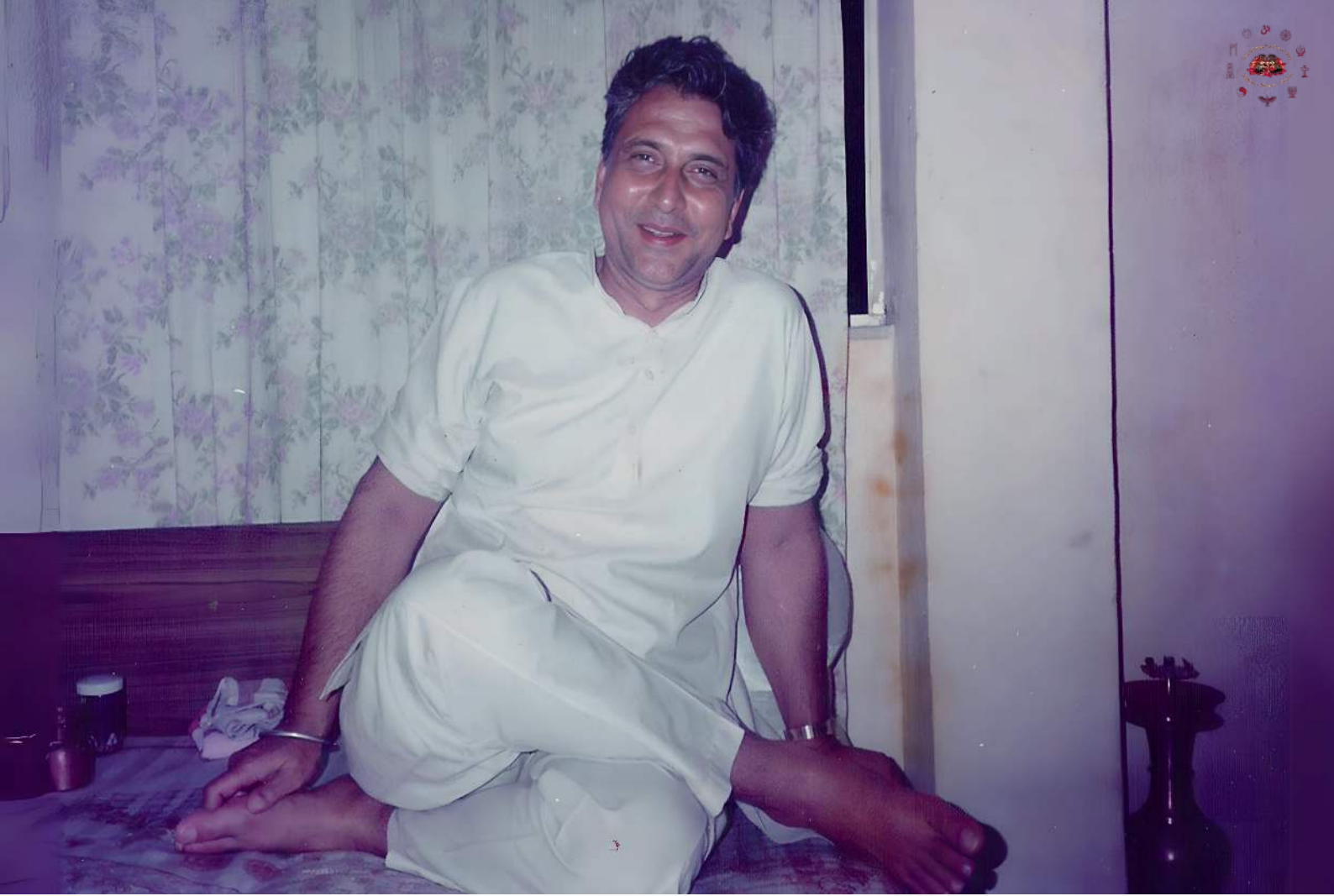




MAHASHIVRATRI 2025

GLIMSES OF SEVA





NIRWAN DIWAS

In English language, Nirvan means to achieve the state of zero or nothingness. Other meanings of the word “Nir-Van” are to become steady, calm, to extinguish or to end a state but notice that, these words mostly have a negative feeling attached to them however the word “Nirvan” is used in a very positive manner in our culture and with correct knowledge and perception, we can see the greatness of this word or state.

Nirvan is a state of becoming one with Nothingness but, to become one with Nothingness is like becoming one with everything, that is in the Universe and beyond. It is a scientifically known fact that our physical body and our Universe is made up of over 99% of nothingness so to say that everything that exists or that doesn't exist, is run by this 'Nothingness' is logical. In science, this Nothingness is made up of dark matter and dark energy and in our culture, they are Shiv and Shakti.



To attain Nirvan, one needs to achieve the state of Nirvan, while being alive in a physical body. The nature's law states that if an attribute or a behavioral quality of a being becomes a part of his/her natural state in present moment then that quality will stay with that soul too, hence a Nirvan Diwas is for an enlightened being.

Now, how can one attain Nirvan state in their current state of being? Gurujji created the most important area at Gurudham where we have the Jyotirling and Guru Paduka. He named this most important space or area as 'Dhyaneshwar' but why 'Dhyaneshwar'. Dhyan means meditation, churning of feelings, doing mantra and most importantly, to be in Dhyaan of Guru or to always keep the attention resting on the Guru, in the present and then to reach the nothing state. By keeping our Dhyan in Guru, we achieve the first step towards becoming one with Shiv Shakti.

The other important thing that our Gurujji have given to us is to perform Seva or to provide service to humanity. Sometimes, people say that they don't know how to do Seva as they don't have the time or the resources to perform Seva. This was also simplified for us by Gurujji and he shared that one of the best seva, is to pray for other souls at his holy feet and let go, so the easiest way to do immense amount of seva is to close our eyes wherever whenever possible and pray for anyone you feel like at his holy feet and then to let go with feelings of surrender and thankfulness towards the Guru. This seva can be done by anyone, anywhere and anytime!

Initially, for healing from personal Karma's, one can do this meditation and say within a prayer asking for their forgiveness and saying a sincere sorry, to whom we have hurt and also to all those who have hurt us. Let all negative feelings go to the Guru Charan for healing and let all positive feeling go to the Guru Charan in gratitude. Tell them 'I love you' and I 'Thank you'. Repeat this act as many times as possible and or whenever the memory triggers. By asking for forgiveness, saying sorry, thank you and I love you to them with heart and positive feelings, you release yourself from those karma's and evolution becomes possible. One only needs to do this in his or her heart, silently and can continue to be practical while dealing with them in worldly affairs and see how light you start to feel each day and your relationships

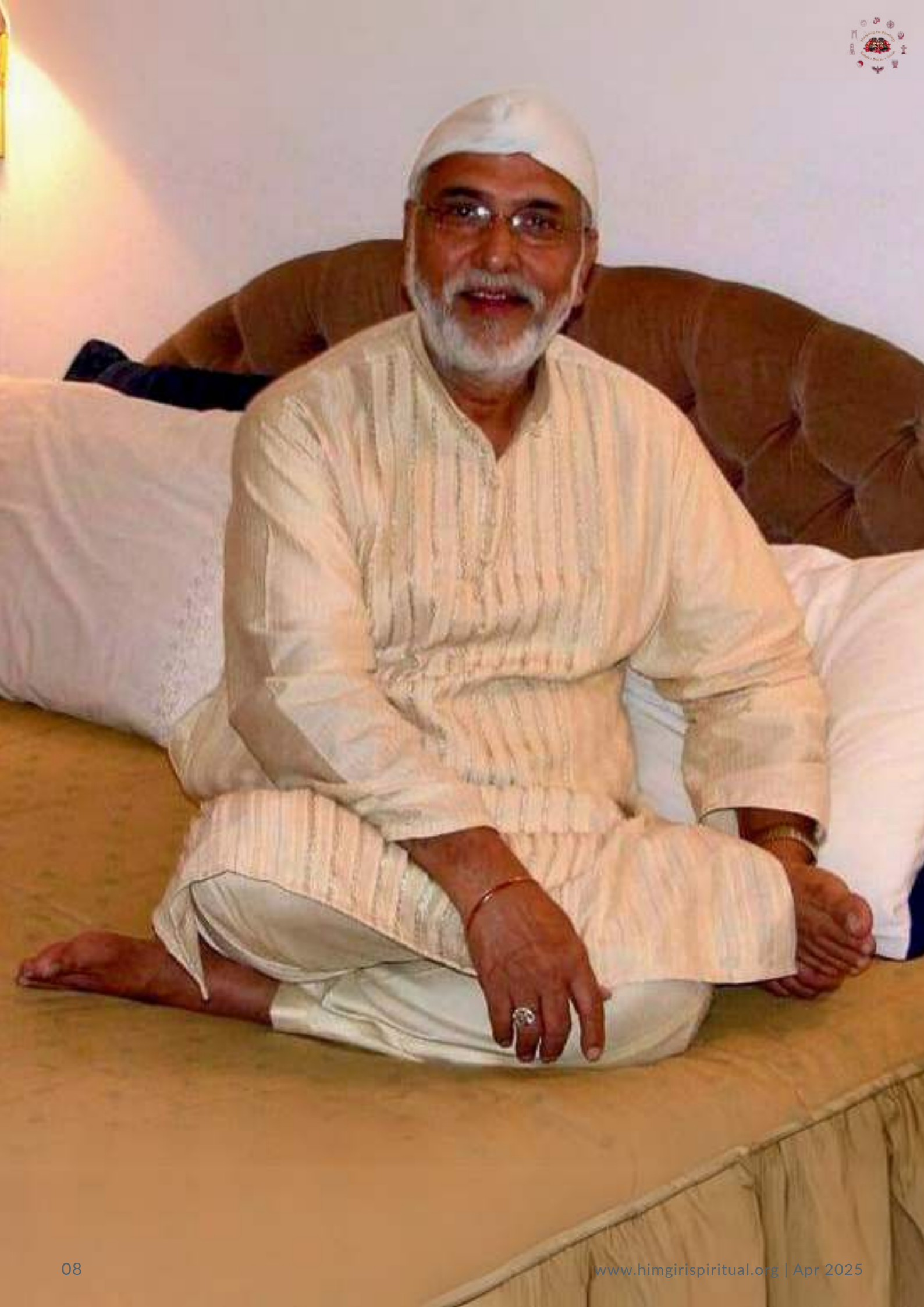


evolve. With Guru's grace, the nature converts all that negative energy into positive energy and returns back to you, leading to immense growth, happiness and development! After good practice, one can silently do this as seva for others, surrender all at his holy feet and be at service to others.

Following Dhyaan and Seva in our life, gets us closer to universal energy, allowing all possibilities and eventually Nirvan. On this occasion of Guruji's Nirvan Diwas, let us all pray that we stay on his shown path and continue to receive his immense blessings, love and care, to attain all our goals and be in gratitude, relaxed, careful and Cheerful state, always!

|| Om Namoh Gurudev ||







CONFIDENCE

BABA NE KAHA

Baba's wave was spreading, and Guruji said, "What shakes, gets struck; what is established, is worshipped! What is outside is just a pebble, but what is within is the divine." Baba said, "My dear, a stone on the road is kicked around, but when a fakir places that same stone under a tree and offers water to it, people begin to worship it. It is all about establishment!"

I prayed, "Yes, Guruji!"

Baba explained, "My dear, this establishment happens through confidence, and confidence itself is establishment. Confidence comes from experience, experience comes from actions, actions come from involvement, and involvement comes from interest. Interest arises from the mind, and when Guruji's grace is there, everything happens effortlessly—it is beyond human control. Actually, confidence is your soul, and the stronger your soul, the more confident you will be!"



“Clear?”

“Yes, Guruji!” I replied.

Baba serves your soul so that all His children become strong and enjoy this journey of life with confidence! Guruji always does HIS part; you just need to stay devoted to HIM so that you can fully experience everything HE is doing for you. A Guru is always determined for HIS disciples, which is why HIS children are confident. That’s what it means to be a true disciple of the Guru! Even in life, you say, “This person is intelligent in studies, very confident! He does his work with great confidence!” Confidence earns respect in this world. In spirituality, this is called establishment, (atma Sidha ho jana)!

Just like a child learns from being scolded by his parents—some learn through punishment, some through a stern warning, some just by being told once, and the wise understand even from a mere gesture. Tell me, yes or no?

I prayed, “Yes, Guruji!”

This level of understanding depends on the depth of one’s soul. A Guru also expects HIS disciples to understand through mere gestures. The one who can read HIS Guru’s signals is truly HIS disciple; otherwise, he is just a fool!

You are all children of Shiva, and among His infinite names, one is Mr. Confidence! That is why the soul, which is a part of the Supreme Soul, is inherently confident!

People say, “If you do something, do it wholeheartedly and completely, or don’t do it at all!” A half-hearted effort is worse than not doing it at all. And a task is only completed with confidence!

So, whatever you do in life, do it with confidence!

I have shared—now it is up to you to decide whether you want to live life with confidence or in self-doubt. Because whatever you choose, nature will align itself accordingly with you...

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: -



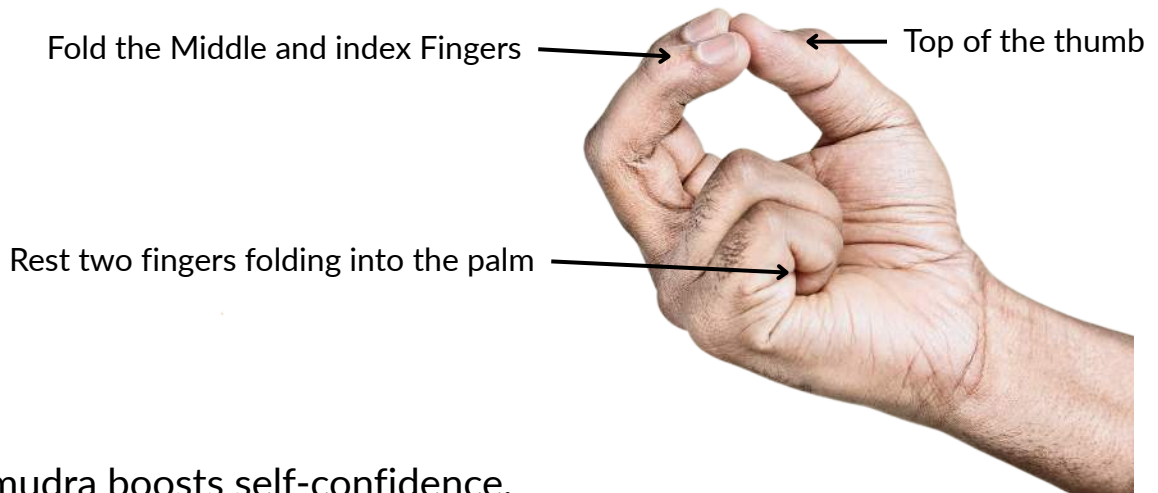
KUBER MUDRA

Meaning

According to Ayurveda, Kapha (mucus) is formed due to the combination of the earth and water elements. By reducing these elements, Kapha-related disorders can be alleviated.

Method

Similar to Vyan Mudra, touch the tips of the index and middle fingers to the tip of the thumb. Instead of keeping the other two fingers straight, bend them and press them against the palm. Take deep, long breaths repeatedly.



Benefits

1. This mudra boosts self-confidence.
2. Practicing Kuber Mudra while inhaling deeply helps relieve sinus issues. Direct your breath towards the sinuses. Repeated deep breathing clears the mucus accumulated in the sinuses, opens blocked nostrils, and alleviates headaches and heaviness caused by sinusitis.
3. This mudra helps reduce stress.
4. While performing this mudra, cultivate positive thoughts. What you think will begin to manifest.
5. As the name suggests, this mudra is dedicated to Lord Kuber, the deity of wealth and prosperity.
6. An increase in the earth and water elements can lead to the formation of nasal polyps. Kuber Mudra helps reduce these elements, preventing their growth.

**SAB BHATAK RAHE THE, JAB TAK MEIN RAHA THA BHATAK
JAB DIYA SAB JHATAK, TAB GURU BAN GAYE PATHDARSHAK**



**THE BEST ANIMAL
IS A HUMAN BEING,
HE BECOMES GREAT
BY THE
GRACE OF THE GURU.**



A HEARTY FEELING OF A NEW FOLLOWER

19th April 2015 was the day when you left your body and bid farewell to this world forever and took Samadhi. How detached you are Guruji. Did you not think for a moment what will happen to your children after you?!

For whom you are the world, you are gone but how will your children be able to live without you? I agree Guruji, you have made your children very strong but still why were you in such a hurry to leave? There were many of your children who hadn't even had a glance of you. For their sake alone you could have delayed taking samadhi. Some innocent children like us could not even take one look at you, whose soul yearns to see you even for a moment. Agreed that we are getting everything from your children, our Gurus that we would have got if you were here in person, and that is why we have no complaints against you. Rather, we are thankful to you a million times that you have created so many places for us to guide us on this spiritual path.



And to tell you the truth, Guruji, you are not far from our hearts rather you are at any moment close to our hearts.

You remain close, Guruji, this means that we are still not one, you are not in the body, but spiritually, you still reside in all of us, Guruji, you hear everything, you see everything, you know us more than we know ourselves, Guruji. So, please listen to your children, Guruji, make them capable enough so that whoever wants anything can get it quickly. Because time is short and the pendency is also very high, Guruji. So we should also become capable quickly so that we can be of some use to our teachers. Please keep your blessings on all your children Guruji.

Love you Guruji





द मूलं गुरुर्मति, य
मूलं गुरुर्वाक्यम्,



DON'T RUN, STAY FIRM

The relationship between a Guru and a disciple is like a flame igniting another flame.

A Guru works on the soul of the disciple.

Being in the Guru's presence feels wonderful and sweet. Listening to his words brings joy, and even sharing them with others feels good. However, when the Guru strikes at our deep-rooted beliefs and habits, irritation and frustration arise, and sometimes, the urge to run away takes over. Many people do run away, only on realizing their mistakes again reconnect with the Guru later.

Running away and reconnecting repeatedly is not in our control—it depends on the Guru's will.

If we recognize that our cloth is dirty, it requires soap, water, effort, and time to clean. Similarly, cleansing the mind requires patience. Once we realize our



mind is impure, we must persist in the cleansing process. It requires endurance and perseverance.

Patience and penance are essentially the same.

Our mind is shaped by our past impressions (Sanskaras), which are formed by our thoughts. Actions follow thoughts, and eventually, we become what we think.

These impressions are not just from this life; they carry over from many lifetimes. The stains on the mind are ancient and deeply embedded, making purification extremely difficult. Until the mind sheds its impurities, it cannot embark on the path to supreme bliss.

When the Guru acts upon us, it may feel unpleasant. If something the Guru says or does upsets us, it's natural. If we grow distant because of that bitterness, even that is understandable. But if we never return, that is a mistake.

There is a story about Bulleh Shah. One day, he offended his Guru, and the Guru became extremely angry. He told Bulleh Shah, "Leave this place and never return."

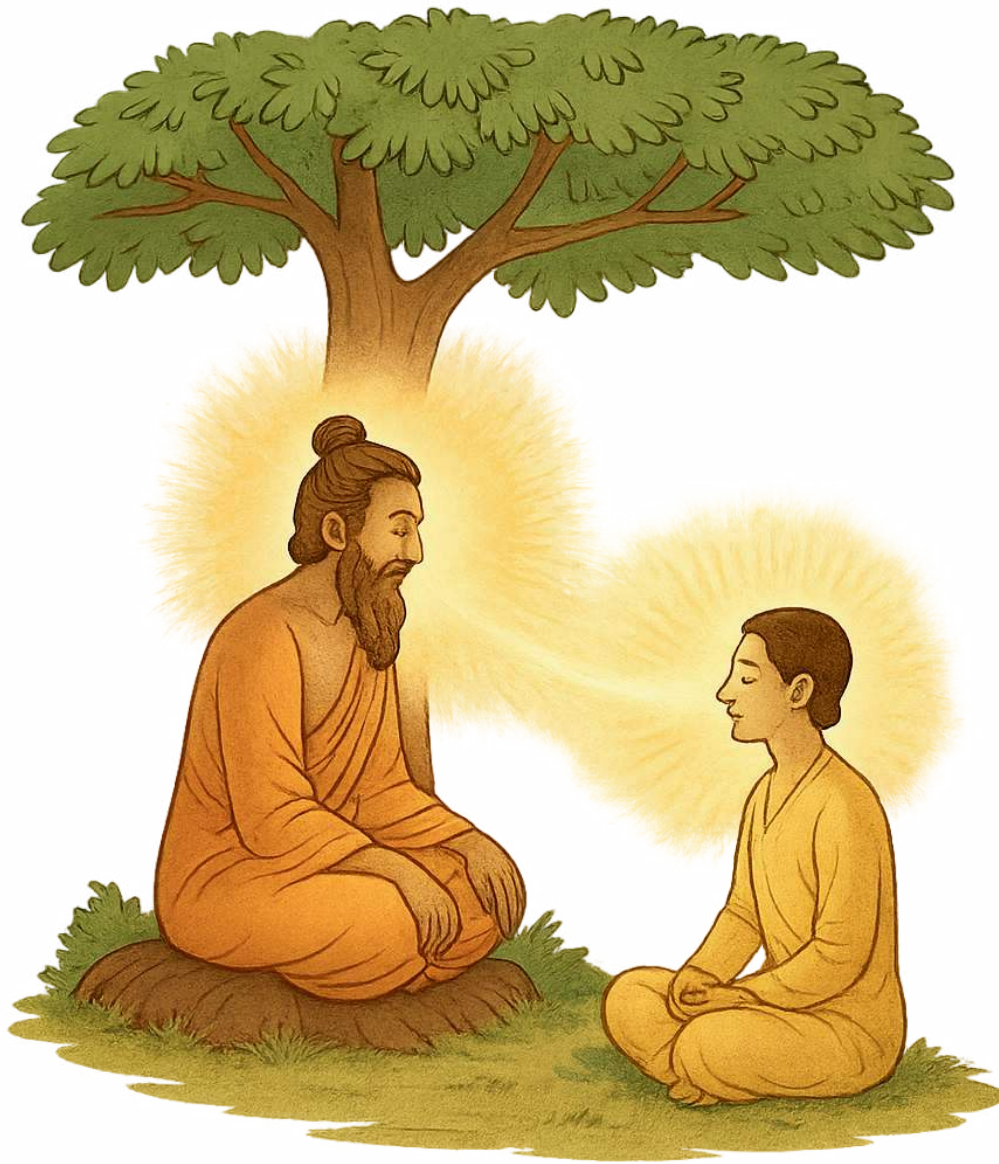
Bulleh Shah, being young and proud, replied, "I will leave and never come back."

But the pain of separation soon became unbearable. After some time, he sent a message asking, "May I return?"

The Guru responded, "No, stay where you are."

Bulleh Shah tried several times to approach his Guru, but the Guru refused.

So, Bulleh Shah decided to take an unusual approach. He dressed as a woman and started dancing from village to village, saying, "I am trying to please my beloved, who is upset with me."



Word reached the Guru, but he remained firm. He declared, “I will not allow him to return.”

One day, a group of singing and dancing women were going to meet the Guru, and Bulleh Shah joined them, disguised. When they reached the Guru, all the women bowed before him, and the Guru blessed them.

Bulleh Shah, still in disguise, also bowed and received the Guru’s blessing. At that moment, he removed his veil and started dancing, saying, “Now it’s done! Now you have blessed me; now you cannot send me away.”

Such playful interactions between Guru and disciple are part of the tradition. It is a relationship filled with love, surrender, and sometimes even playful defiance. This bond is like a divine dance, where moments of separation and reunion are integral to the journey.



The Upanishadic Peace Chant states:

ॐ सह नाववतु।
सह नौ भुनक्तु।
सह वीर्यं करवावहै।
तेजस्वि नावधीतमस्तु माविदविशावहै।
ॐ शांतिः शांतिःशांतिः ॥

Translation:

*“ May we both (Guru and disciple) be protected.
May we both be nourished.
May we work together with great energy.
May our learning be enlightening,
and may we never quarrel with each other.
Om, Peace, Peace, Peace. ”*

After this peace chant, discussions between Guru and disciple may involve sharp criticism and resistance. It is likely that one of them will get upset.

That is why, no matter what happens, one must remain steadfast.

This is why our Param Pujya Guruji initiated the “Don’t Run” discourse (BhagMat) –to make us aware of this.

Our ears are meant to listen to the world, but the words of the Guru must be heard with the heart. When the heart speaks and the heart listens, true dialogue with the Guru begins. This requires truth, love, sincere devotion, and selfless service.

Those who recognize the Guru’s voice in the melody of their heart can traverse the spiritual path effortlessly.

A mere glimpse of the Guru’s divine presence, the tender touch of his feet, the words he has spoken, and the moments spent with him—all offer glimpses of the ultimate truth.

If we constantly remember these moments, we can still experience



communion with our revered Guru.

A Guru is a conscious force.

True grace is attained through unwavering devotion, selfless love, and service as directed by the Guru.

One who sees the Guru as just a physical being remains lost. But one who realizes the Guru as pure consciousness finds his path illuminated.

On this sacred day of Nirwan Diwas, let us all pray at the feet of our revered Guru that his divine consciousness may soon dwell within our souls.

Thank you.





**EVERYONE LOOKS AT
THE GURU'S FEET,
GURUCHARAN SEES
THE GURU IN THAT
FACE.**



UNIVERSAL

Meaning of universal

Universal means something that applies to all, or is good for all, without any exceptions.

A universal approach is to do that which benefits the larger whole and not something that is restricted to just our personal benefit.

Explanation of universal

A universal approach is possible only when we have pure love for everything and everyone. This universal love is an experience of being one with others and the whole of existence. And this guides us to lead a life that is all encompassing, that will benefit all.

We become truly universal when we lead a life knowing that every thought, word and deed has an effect not just on our own life, but on life everywhere - including the universe itself.



Examples of being universal

Examples of being universal are invariably seen in our daily lives because being universal is an everyday practice... Being kind, loving and helpful to all; being a source of learning, encouragement and strength for others; praying for worldly and spiritual progress for all and being grateful for all that we have been blessed with; being mindful about how we use Mother Nature's precious resources, etc..., etc...

And yes, Badé Guruji's life is an example of all of the above and so much more. Satya, Prem, Seva are the foundations of being truly universal. Satya, the universal truth that we all souls(atmas) are a part(ansh) of the Supreme Divine consciousness (param-atma) and therefore we all are one. An overwhelming, overflowing sense of love (Prem) for one and all, accepting all with open arms no matter how flawed or broken one is. And performing service (seva) without any expectations regarding the outcome or personal benefits... or the sense of doer ship, attributing everything to his guru.

Steps we need to practice

1. Invoke Guruji's grace
2. Remind ourselves every morning that we embody the love of Guruji and it is our natural calling to live and express it consistently throughout the day in every way.
3. Ensure that we wish only good for everyone and in our thoughts let us choose to see the positive side of situations.
4. Keep in mind that we speak such that there is no anger, frustration,





bitterness or resentment in our speech. Our words should be loving, positive and encouraging.

5. Ensure that our actions are beneficial to all - whether it be any person or Mother Nature.
6. At the end of the day check
 - a. whether our choices are adding to the harm and chaos or bringing about healing and divinity.
 - b. where all we got caught in our personal agenda and how we could have tackled the situation in a universal manner.
7. Stay focused, think positive and pray for Guruji's guidance and grace.

So let us live the future of humanity today, by choosing to be committed to live in, from and with love.

Benefits of being universal

- Results in spreading love, peace and happiness everywhere. Living in complete harmony with each other and therefore stronger relationships.
- It gives a greater sense of purpose to our lives.
- We are no longer stuck in our personal mess. In fact a universal approach by default takes care of our personal issues too!
- We start following Mother Nature's laws - the true way to lead our lives.
- It ensures our spiritual progress.
- Because of our universal outlook, we become an inspiration for many others... And we truly become Guruji's visiting cards.

Prayer

Guruji,

Aap né kar dikhaya hai ki Swarth sé parmARTH bhala!

Bus hum bhi Aap ké achché followers bun jayé,

aur iss raah pé hamesha chalté rahé.

Thank you Guruji!!!





AUSPICIOUS BEGINNING

SATGURU PRASAD

I do not aim to give directions, lessons, or preachings. Every entity in the world operates according to its own natural laws and qualities, not based on external instructions. My goal is to clarify the principles of Natural Truth, and I hope readers will accept my effort.

People have different preferences—some like sweets, while others prefer spicy or sour foods. Some worship a formless God, while others follow idol worship. Some even see themselves as divine or consider their words to be God's message. Every book reflects the author's thoughts, but not everyone will agree with them. Each person has the freedom to choose their beliefs however, some universal truths exist, such as the laws of nature, mathematics, and science, as well as fundamental human needs. These truths remain unchanged regardless of personal preferences.



The Pursuit of Happiness

Human beings learn many truths through personal experiences. Unlike other creatures that follow their natural instincts, humans constantly evolve their thoughts, actions, and beliefs based on time and circumstances. Despite these differences, there are some common desires—everyone seeks happiness, security, love, and freedom. This pursuit of happiness has even led to concepts like Heaven and eternal bliss. Unfortunately, misleading teachings can sometimes push people toward extremism.

People find joy in different ways—through sports, music, science, devotion, or social service. The desire for inner happiness drives human actions. In spiritual terms, the soul is often described as Sat-Chit-Anand—eternally blissful and conscious.

Freedom and Religion

According to ancient scriptures, the soul is wise, free, and eternal. Because of this, humans naturally value freedom. They are free to follow any religion, change their beliefs, or reject religious doctrines altogether. Simply belonging to a religion does not guarantee happiness or a solution to life's problems. Many religious teachings claim that pleasing God leads to Heaven while disobedience leads to Hell. But how can one truly know if God is pleased or angry? Only God knows the truth of what happens after death.

God does not assign religious labels at birth—humans are born without any defined faith. He does not demand worship or obedience, nor does He enforce any religious practices. Everything in nature exists as an expression of His grace. With their intelligence, humans discover ways to use natural resources for their benefit.

Truth is independent—it is neither good nor bad but simply exists. The more one understands and accepts truth, the closer they come to it. Human needs and emotions, such as hunger, thirst, and love, are real. Every action is driven by the need to reduce suffering and seek happiness. People often turn to God, gurus, or religious rituals in search of relief from fear and sorrow. If there were no fear or suffering, would people still worship God? This suggests that much of human devotion stems from personal struggles.



The Role of Fear and Sorrow

Fear and suffering play an essential role in maintaining social order. Without them, humans could become reckless and undisciplined. Humans are naturally intelligent and self-interested. Even when they follow religious or ethical rules, it is often for personal gain—such as ensuring social stability and mutual safety.

A person's nature, desires, and needs are not self-created; they are ingrained. According to the Bhagavad Gita (5-14), human actions and their results are governed by natural law, not personal will. If effort alone determined outcomes, everyone would always achieve what they desire. Instead, results come by God's grace.





Understanding Truth

No one chooses to be born—it happens naturally. A child is unaware of religion or morality at birth and gradually learns from society and personal experiences. Humans judge actions based on profit and loss, happiness and suffering. The mind, intellect, and soul serve as internal guides, helping people move from ignorance to wisdom.

Even the most intelligent individuals make mistakes. Often, people act thoughtfully, yet the consequences of their choices remain unpredictable. Whether a decision was right or wrong is known only after seeing the results. When an action brings happiness, it is seen as good; if it causes suffering, it is considered bad.

The soul plays a key role in decision-making—it grants permission before any action is taken. According to the Bhagavad Gita (13-23), God resides within every being, observing and guiding them. Like a driver steering a vehicle, God directs human lives. In Gita (18-61, 62), Arjuna is advised to surrender to this divine presence for ultimate peace and liberation.

Conclusion

The Supreme God is real, and His creation, including this world, is also real. Truth leads to more truth. Life and death, joy and sorrow, nature and its laws—all are realities. Human problems and their solutions are real as well. Truth alone can remedy truth. Truth is knowledge, and knowledge is science. Understanding the reality of illusions leads to the ultimate truth.

In the end, everything happens by the will of the Guru (divine master).







AWAKENING OF RUDRAANSH

CHAPTER 4: FACING CHALLENGES

The weeks rolled on, and Rudraansh was beginning to feel the positive effects of mindfulness in his life. His stress levels had decreased, and he felt more present and engaged in his daily activities. However, the pressures of college and work continued to mount, and despite his best efforts, Rudraansh found himself slipping back into old habits of rushing and anxiety.

One particularly hectic day, Rudraansh had back-to-back classes and an important group project meeting. He felt the familiar tight knot of stress in his chest, and his mind was a whirlwind of worries. He barely managed to get through his classes and was running late for the meeting, his heart pounding with the anxiety of being unprepared.

After the meeting, he felt drained and frustrated. He walked to the campus café, hoping a cup of coffee would help him clear his head. As he sat down



with his drink, he noticed Saanvi sitting at a nearby table, engrossed in a book.

Rudraansh hesitated for a moment but then approached her. “Hey, Saanvi. Do you have a minute?”

Saanvi looked up with a warm smile. “Of course, Rudraansh. What’s up?”

Rudraansh took a seat across from her, feeling the weight of his day pressing down on him. “I’ve been trying to keep up with mindfulness, but today’s been overwhelming. I feel like I’m slipping back into my old patterns of stress and anxiety.”

Saanvi nodded sympathetically. “It sounds like you’re facing a lot of pressure. It’s normal to have setbacks, but the key is finding ways to ground yourself when things get tough. Have you ever tried grounding techniques?”

Rudraansh shook his head. “No, I haven’t. What are they?”

“Grounding techniques help you stay connected to the present moment and can be especially useful when you’re feeling overwhelmed,” Saanvi explained. “They help anchor you in the here and now, making it easier to manage stress and anxiety.”

Saanvi then guided Rudraansh through a grounding exercise. “Let’s try one together. It’s called the **5-4-3-2-1 technique**. It’s simple but effective.”



Rudraansh leaned in, curious. “How does it work?”



“First, take a few deep breaths to calm yourself,” Saanvi said, demonstrating. Rudraansh followed her lead, inhaling deeply and exhaling slowly.

“Now, look around and identify **five things you can see**,” Saanvi continued. “Take a moment to really observe each one.”

Rudraansh glanced around the café. “I see the red sunshade outside, the barista at the counter, the plants in the corner, the framed pictures on the wall, and the people sitting at the tables.”

“Good. Next, listen for **four things you can hear**,” Saanvi prompted. “Pay attention to the sounds around you.”

Rudraansh focused on the ambient noise. “I hear the hum of the coffee machine, the chatter of other customers, the clinking of cups, and the background music playing softly.”

“Now, notice **three things you can feel**,” Saanvi said. “It could be the texture of the chair you’re sitting on or the warmth of your coffee cup.”

Rudraansh focused on the sensations. “I can feel the smooth surface of the table, the coolness of the coffee cup against my fingers, and the softness of the chair I’m sitting on.”

“Great. Next, identify **two things you can smell**,” Saanvi guided. “This might be a bit challenging, but try to notice any scents around you.”

Rudraansh took a deep breath. “I smell the aroma of freshly brewed coffee and a hint of vanilla from the pastries.”

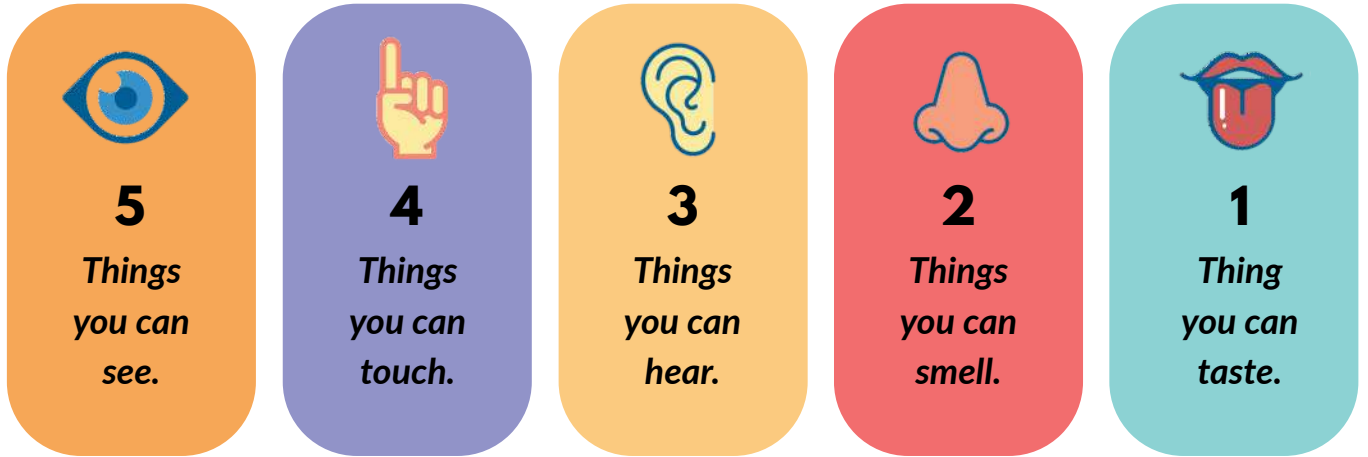
“Finally, find **one thing you can taste**,” Saanvi said, her voice soothing. “Take a moment to really savor it.”

Rudraansh took a sip of his coffee, focusing on the taste. “I can taste the rich flavor of the coffee and a bit of creaminess from the milk.”

“Excellent,” Saanvi concluded. “This technique helps you ground yourself by



THE 5-4-3-2-1 GROUNDING TECHNIQUE



engaging your senses and bringing your focus to the present moment. It's a quick and effective way to manage stress and feel more centered."

Rudraansh felt a sense of calm wash over him as he completed the exercise. "That was really helpful. I can already feel my stress levels dropping. I'll definitely use this technique when I start to feel overwhelmed."

Saanvi smiled. "I'm glad it helped. Remember, grounding techniques are just one tool in your mindfulness toolkit. There are many ways to stay present and manage stress, and it's all about finding what works best for you."

As they continued their conversation, Rudraansh felt more at ease. The grounding exercise had given him a practical tool to handle his stress and a renewed sense of hope. He realized that mindfulness was not just about occasional practices but about integrating small techniques into his daily life to create lasting change.

As he left the café, Rudraansh felt a newfound sense of empowerment. He knew that while challenges would continue to arise, he had the tools to face them with greater resilience and presence.

To be continued...



UPCOMING EVENTS

2025

MAY - JULY





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... ”*



2025 JUNE

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:

- 05/06 BADA GURUVAR (MUMBAI)
- 26/06 BADA GURUVAR (GURUDHAM)

*“ A sea of emotions, where sorrows reside...
Action’s the anchor, where peace can abide... ”*



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... ”*

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

॥ Om Namoh Gurudev ॥



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