

April 2024



सेवा समाचार

Seva Samachar

Swami Sivanand Seva Samiti ^{REGD.}

sivanandsevasamiti.org

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SWAMI SIVANAND SEVA SAMITI, CHIDANANDA KASHI, GANESHPUR,
UTTARKASHI, UTTARAKHAND, INDIA.

Thought for the Month:

Thoughts to be Ponder upon

- Bliss is the ultimate purpose of life.
- What is Truth? Is it the world what we see, which is ever subject to change.
- What have you thought about yourself! Who are you?
- World is not True! So, we should ponder on what is Truth.
- All pervading truth can be only one, which never changes
- What appears in physical realm is reflection of the Truth.
- Is water and Liquidity same or different?
- What we perceive is our understanding.
- Water, wave and bubbles are never different from each other.
- Our vision is faulty and uncertain. (Things are other than what we see).
- When you are awake your vision or perception remains unstable.
- The sense organs by which you perceive are fixed so what is changing?
- Whether mind or intellect is changing?
- Wherever there is a gap there is a change.
- Doer, doing and done is called Triad.
- We are in process of working system of Universe.
- When you see a tree, do we see; the tree or parts of it?
- Senses are demarketing lines, which gives the sense of "In and Out"
- The innermost heart is subtler than subtlest and greater than the greatest. It can contain innumerable worlds within it.
- Cause of all causes, is the causeless cause, which is one without a second.
- Because of faulty and limited vision, the background screen is never seen,
- Stop seeing and understanding; you will understand. Understanding and seeing is a process and process is ever changing. When one stands still then only, the view gets clear. Relative world is made-up of pairs of opposites.
- Sound is root cause of the creation.
- Equilibrium is way. This is called Yoga

Seva Samachar

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- Understanding DESIRES
- Life On Earth And The Problem of the Modern Man.
- Daily Programme
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- Ashram News
- Teachings from Yoga Vasistha





Understanding Desires - By Swami Sivananda

1. Consecutiveness in Desires

There is consecutiveness in desires even though separated by class, place and time on account of the unity of memory and impressions.

NOTES

Death is similar to sleep. Birth is like waking from sleep. When you see a friend whom you saw forty years ago the events and occurrences that took place long ago come back to your memory at once, and those that happened recently are held in check or abeyance. This is your experience in your daily life. The same law applies to Vasanas and different kinds of births. There is unity or identity in Samskaras and memory. Desire Samskaras will manifest as desires. Kriya Samskaras will manifest as actions. Jnana Samskaras will manifest as Smriti or knowledge. The suckling of a child and the act of swimming of a duckling - these instinctive acts are proofs of a memory which must be the result of their corresponding and inseparable impressions left by the same acts in a previous incarnation. There is continuity of Vasanas or impressions as cause and effect. Every act leaves Samskaras in the Chitta which cause memory. Memory in its turn leads to fresh actions and fresh impressions. This cycle or Chakrika goes on from eternity like the analogy of seed and tree. In a human body the Samskaras of various human bodies only will operate. The Samskaras that were produced through experience in other kinds of bodies lie dormant. Therefore, the continuity of bodies, Samskaras and desires is kept up, though there is separation in species, time and space. The desires, ideas and feelings constantly change. Some of the old desires, ideas and feelings are constantly departing from their store-house, the mind, and new ones are replacing them. This constant change does not in any way interfere with the harmony of mental operations. Only some of the old desires, ideas and feelings depart. Those that remain, work in healthy cooperation and concord with the new arrivals. The new arrivals are strongly magnetised by the old ones. They both work in harmony and this harmony retains the identity of the mental existence.

2. Desire Is Beginningless

They (the Vasanas, desires) are beginningless, as the desire to live is eternal.

NOTES

'They' refers to 'the desires.' Desires have no beginning and end. Every being has clinging to this physical life (Abhinivesa). This 'will to live' is eternal. Experiences also are without any beginning. Brahman is 'Anadi Anantam'. Maya is 'Anadi Santam'. Maya terminates for that person who has attained knowledge of Atman. You cannot think of a time when this feeling of 'Aham' or 'I' has not existed. This 'I' exists continuously without any interruption. From this we can very easily infer that there had been previous births for us. Mind is very subtle and all-pervading like ether.

How could there be fear of death and desire to avoid pain, in any being, who has only been born, if he has had no experience of liability to death, it being understood that desire to avoid anything is only caused by remembrance suffered in consequence thereof? Nothing which is inherent in anything stands in need of a cause. How should it be that a child, who has not experienced his liability to death in the present life, should, as he may be falling away from the mother's lap, begin to tremble and hold with his hands tightly the necklace hanging on her breast? How is it that such a child should experience the fear of death, which can only be caused by the memory of the pain consequent upon aversion to death, whose existence is inferred by the trembling of the child?



Some philosophers say that the size of the mind corresponds to the size of the body with which it is connected. It contracts and expands like a light placed in a jar or a house, as the case may be. This is wrong. The flame of the light neither increases nor decreases, neither contracts nor expands according to the space. So also, the Vrittis of the mind only contract or expand. The mind remains the same always. The mind, therefore, is all-pervading and subtle. The happiness of a baby which is inferred from smiles should be considered as proof of a previous life.

3. How to Destroy Desires

Being held together by cause, effect, substratum and support, they (Vasanas) disappear on the disappearance of these (cause, effect).

NOTES

Vasanas produce actions. Actions strengthen the Vasanas. Vasanas and actions produce Samskaras in the Chitta. Samskaras again produce Vasanas, memory and action. This Pravaha is running from Anaadikala. Egoism and Raga-Dvesha are the causes for virtuous and vicious actions. The Asraya is the Chitta wherein Samskaras are lodged. Alambana are the objects. The contact of the senses with objects brings in fresh desires. If the cause, effect, support and objects are destroyed, all desires also will be doubtless destroyed. Dharma brings happiness. Adharma brings pain. The cause for desire is happiness. The cause for hatred is pain. Effort takes place by these. This effort is done by mind, speech and action. Through this effort you favour some and hurt others. Enjoyment is not possible without hurting others. Then again by these acts, virtue, vice, pleasure, pain and through these Raga, Dvesha are again developed. This Samsara is kept up by this six-spoked wheel. Avidya makes this wheel to revolve. This is the root cause for all Klesas. This is Hetu. Phala is Jati, life-period and Bhoga (enjoyment).

4. Mind Acts for the Purusha

The mind through its countless desires acts (for the enjoyment) of another (the Purusha), as it acts in association.

NOTES

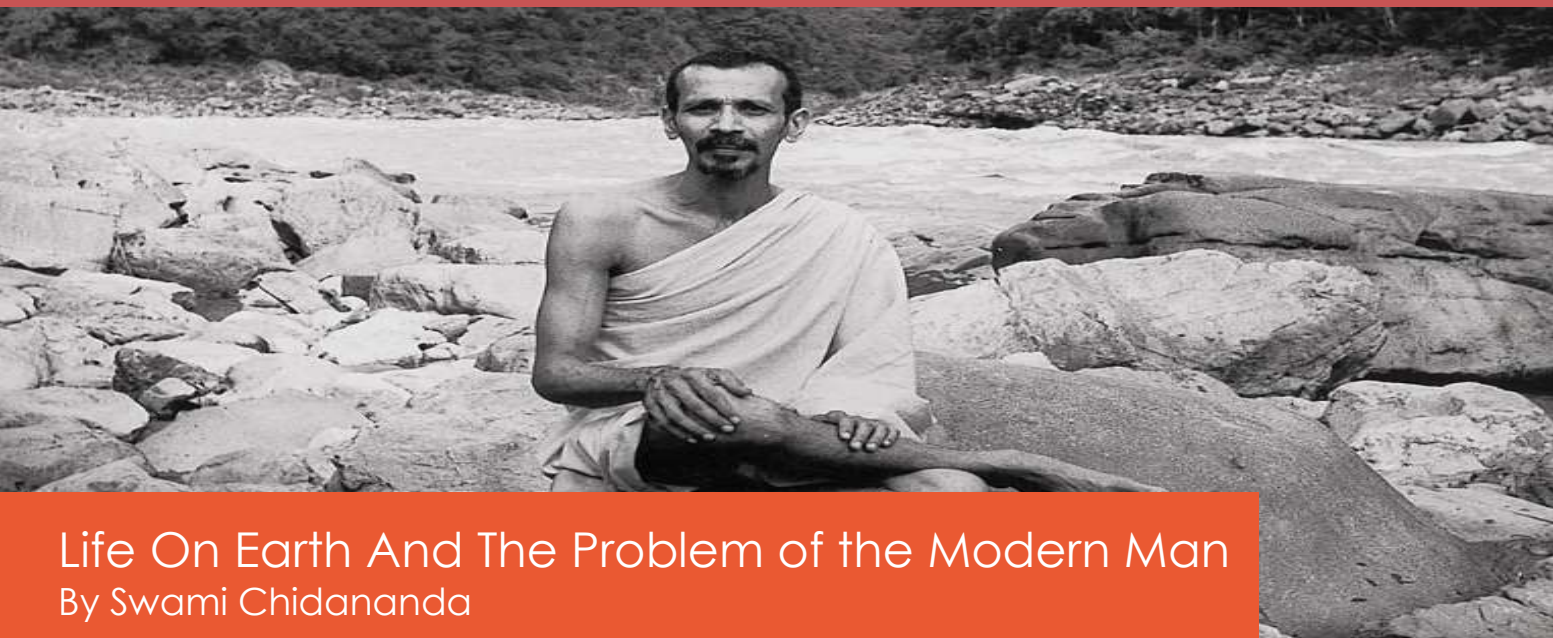
Just as the body exists for the enjoyment of the Indriyas, just as the Indriyas exist for the enjoyment of the mind, so also the mind exists for the enjoyment of the Purusha. Just as the house which has assumed its shape as such, by various materials being brought together, exists for the enjoyment of another, so also this compound mind exists for the enjoyment of the Purusha.

5. Desireless Mind

Of these, the mind born of meditation is free from desires and impressions.

NOTES

There cannot be any abode for desires or Raga-dvesha (attraction and repulsion) or Punya-apunya (virtue and sin) in the mind that is born of meditation. The other minds born of Tapas, Mantras or herbs, etc., will have abode for desire, Raga-dvesha, etc.



Life On Earth And The Problem of the Modern Man

By Swami Chidananda

"Life On Earth "

What is your mission here? What is the meaning of your being here in this temporarily embodied condition? If life is to result towards any attainment we have to live it meaningfully. We must be aware what purpose, what deeper significance life holds for us, other than the external biological processes of life. What is the meaning of life? If you asked a medical man or a biologist clinically, a man is said to be alive if his heart is functioning, if he is breathing and his blood is pulsating through his body. If so they declare a person to be alive. If not they say he is dead. Life according to them is equated to the metabolic processes, the biological functions of the various parts of the inner mechanism of the body, heart, lungs, is that life? Evidently that falls far short of your concept of life. You are more than that. You think, feel, you are an intelligent being, a rational being. We are more than plant, more than insect or animal. We are human. We must enjoy life in a higher way.

But, illumined souls with a greater vision, a deeper vision have seen even beyond the psychological self of man. They declared that more than this there is something in man, something higher, something beyond, which in their vision they saw to be superior. For this reason: that the biological, physical being is temporary. It has a beginning and an end. It is subject to decay and ultimate dissolution. Even so, psychological man has a beginning and an end. It is unstable, unreliable, it is ever changing. There is no continuity in it. It is subject to constant alteration. They have also declared to man: Oh man! You are a traveller on this earth plane. You do not belong here in the ultimate analysis. You come from a realm of everlasting life. In reality you have no birth and death, no beginning and no end. You are the light of lights; you are peace and bliss. You are complete and whole. It is to rise into this experience of self-awareness which by itself liberates you from all the bondage you have at present. That is the great mission in life of every individual soul.

"The Problem of the Modern Man"

The problem of the modern person today is in the context of changing times and conditions. One cannot recreate and duplicate the same exact circumstances of spiritual life of hundreds of years ago. Present day of life has become greatly modernized, industrialized and commercialized. Money economy exists everywhere. People are no longer self-sufficient. Sometimes they are required to be at their place of work for eight hours a day, and it may take an hour to go and come from work. In temperate zones, people go and return from work in the dark. All these things seem to have been perceived by Holy-Master Swami Sivananda. He knew that life is short, time flies away, so naturally, what has to be done must be done while you are still alive. But such is the lifestyle of modern man, that Gurudev said that since you all have to work, do it, but do not lose life's great opportunity. Even in the midst of your work, develop the habit of repeating God's name silently to yourself. Leave your hands to work, and let your tongue repeat God's name. While so engaged in work, the repetition will keep you in God-remembrance. So contact with God will not be totally lost, because a part of your mind ever remains with Him. In the work that you do, let there be a worshipful attitude, knowing that God is not a far off, remote Reality, but is an ever present Being. Whenever I am working, whatever I am doing, I am doing it in God's presence. I offer whatever I do to Thee. We are all divinity. My work will be my adoration. All my activities will be my way of worshipping God. If you give your life this feeling, it will take a Godward movement. From time to time, mentally offer your life at the feet of God. Oh Lord, whatever I do, all my acts, I offer at Thy feet. Thus everything becomes linked up with God and all activity becomes a yogic process. Everything becomes linked up with God and all activity becomes a yogic process. Everything you do becomes devotion and worship. In all that you do, keep an unbroken current of God-remembrance. Then work becomes meditation. It becomes Yoga and worship, and a continuous attraction to God. There is also jnana (wisdom) in it, because you understand that you are living, moving and having your being in God's presence. It is knowledge, devotion and meditation.

Daily Programme



- Our Day begins early at 5:15 am with Vishnu Sahashranama and Saraswati Upanishad Recitation with prayers.
- Daily rituals of Mother River Ganga, Gangadhar Mahadev, Radha Krishna & Gurudeva are performed in the Temple
- Evening Satsang is performed with enchanting prayers offered to all Lords by reciting Mahimna Paath, Hanuman Chalisa, Ramayan Paath and Bhajans.
- Every Saturday of the week, Ramayana especially Sundarkand is recited with full fervor encompassing nearby Villagers, Students and Sadhakas.
- Every Sunday afternoon Yoga Nidra session is conducted.
- Every Monday Rudra Abhishek and Mahamrityunjaya are conducted in our Shiva Temple that all are welcome to participate in.
- Now, with thousands of subscribers and an ever-growing number of viewers, our Daily Yoga Vasishtha Classes are reaching seekers across the globe. Join at 9:45 AM online to experience the divinity of one of the most significant text ever written!
- Yoga asana sessions are often conducted and is attended by students from nearby villages.
- Narayan Seva is providing an indispensable support to the Wandering sadhus, Pilgrims, and to underprivileged people living in the Uttarkashi Himalayan villages. Support is offered by means of Dry Ration, Money, Medical/ambulance, blankets and winter clothes and help to the poor people for houses, marriages and daily needs, etc.

Total No. of such People/ Families supported: 66





Healthcare Activities

The current running departments of Sivanand Dharmarth Chikitsalay are General OPD, Eye, Dental, Physiotherapy, Pathology Lab, Ayurveda, Homeopathy, Veterinary and Ambulance Services for referral or emergency cases.

Panchakarma department is functioning well for male and female. The Tele Medicine facility having connectivity with AIIMS Rishikesh serves many chronic patients.

The Entire Dispensary works on HIMS (Hospital Information Management System) helping in maintenance of Electronic Medical Record, Pharmacy stock & Issue details and quick generation of patient Data. This is the only hospital in the entire Uttarkashi region offering this automated service.

Every month regular mobile medical camps are organized in remote villages around the Uttarkashi for the welfare of the people staying in remote villages. Also, regular medical education is provided at schools.

The new cloud enabled touch screen Health ATM, with a capacity to conduct more than 50 types of tests, provides instant reports to patients through print outs, e-mail and SMS.

The whole medical services are based on selfless-service to the needy.

Patients Attended to in Hospital OPD	: 652
Eye	: 360
Dental	: 68
Mobile Camp	: 89
Panchakarma	: 424
Physiotherapy patients	: 297
Homeopathy	: 42
Pathology Tests	: 33
Ambulance Seva to patients	: 3



Panchakarma Treatment



Staff Meeting

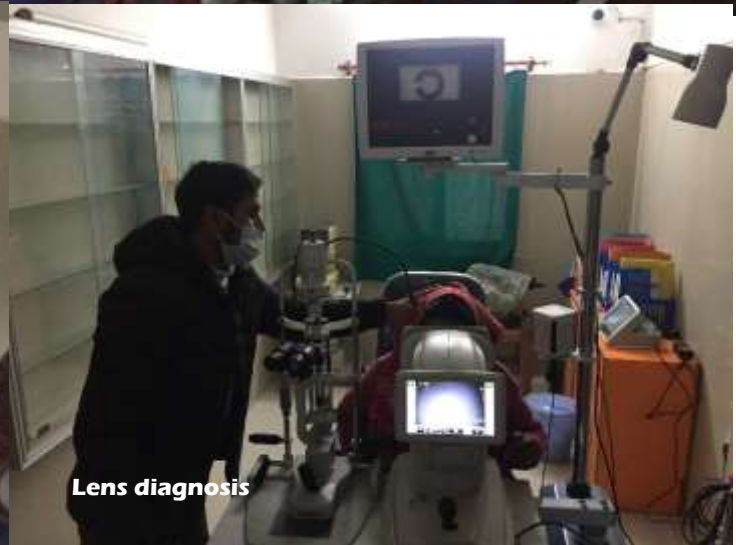


Physiotherapy

Healthcare Activities: Eye Camp



Registration



Lens diagnosis

Swami Sivanand Seva Samiti conducts frequent free Eye camps. Doctors and specialists from India as well as abroad are involved in providing the necessary consultancy during the camps. All medical aids are distributed to the needy patients free of cost. These Eye camps are an endeavor from Swami Premanand ji on a Sewa ground towards welfare of rural communities around Uttarkashi hilly villages.

In March, under the skilled leadership of Dr. Om Prakash Verma, MBBS, MS (ophthalmology), a 3-day camp was conducted, which involved registration, screening, surgery, treatment such as prescription glasses and medications, health education and counselling.

Timely follow up was done and all the cases were found successful.

No. Patients -- OPD: 345

Cataract Surgery done for: 53



Ophthalmologist at OT



Healthcare Activities: Panchakarma Camp

In the month of March 2024, a successful Panchakarma Camp was held at the hospital for 22 days, by Dr Kalphana Moghe, From Pune. About 424 patients from several villages of Uttarkashi district were examined and provided remedies during the camp.

Panchakarma Treatment



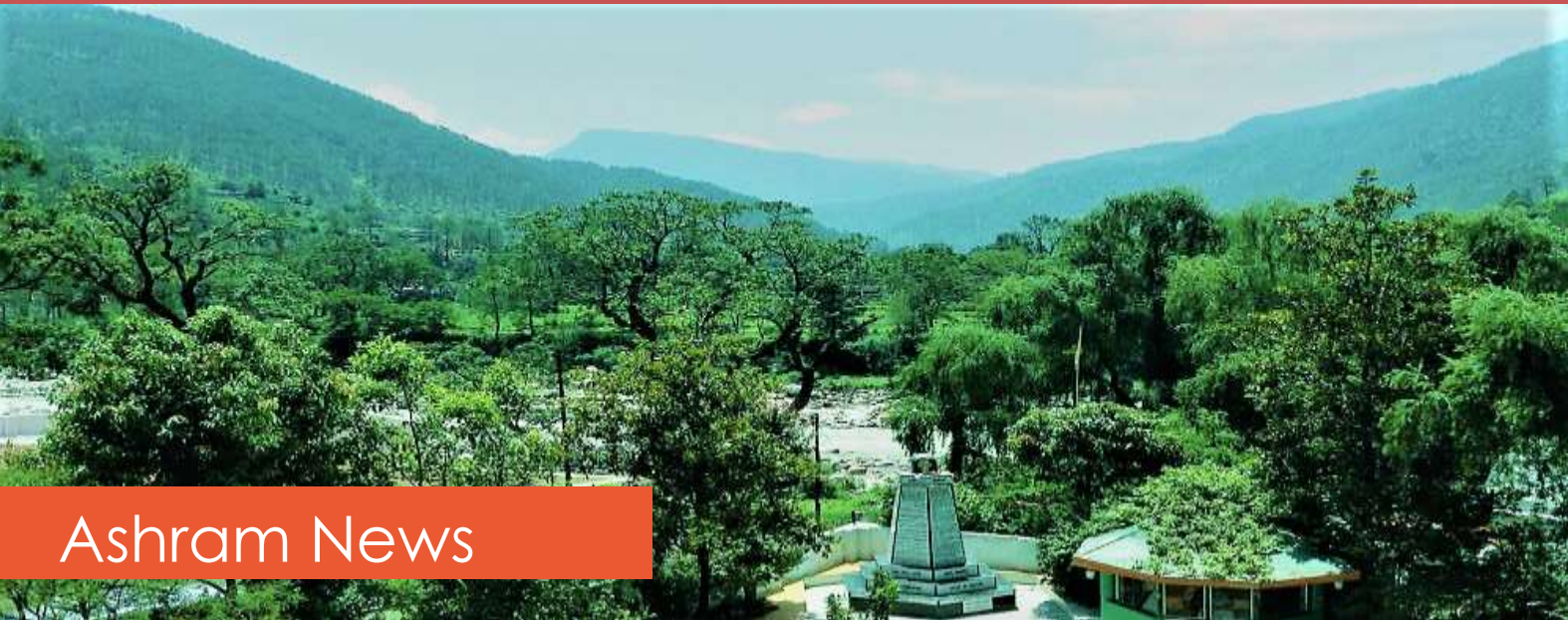
Dr. Kalphana Moghe at the camp



Mobile Camp

Like every month, the team conducted several mobile camps in March. They also visited few snow-covered hilly villages where providing regular medical facilities sometimes becomes challenging. Free health checkup, consultations and treatment and appointments were provided to the patients who required higher medical attention.





Ashram News

Hospitality

Many Mahatmas, on their way to Gangotri, arrived in the ashram for Swamiji's darshan. They were given privilege of rest in the Ashram for a few days, along with food and medicines. Other spiritual seekers are also allowed to stay in the ashram and are given guidance in their spiritual practices. Ashram provides free food and accommodations to all these guests.

Indian guests	:	30
Foreign guests	:	25
Ashram inmates	:	10

Annakshetra

A daily routine of free food facility of breakfast, lunch, evening tea, and dinner is served in the Annakshetra to guests, visitors and hospital patients etc. whosoever is present in the Ashram.

Total No. of People fed approximately per day: 50

Goshala

A team of Ashramites and workers are dedicated to the care of the cows and calves to cater to their needs. Also, a regular check-up and medical support is being provided by the Veterinary Department of our Hospital Wing.

Total No. Of Cows	:	6
Total No. Of Calves	:	4

Student support

The students needing support are identified on the basis of their educational performance, family background and annual family income. They are provided educational support in terms of fees, school uniforms, school bags, books, stationary etc.

Total No. of Students supported in the month of October: 35



Maha Shivaratri And Holi Celebrations

Gangadhar Mahadev Temple Lit up for Shivaratri



Dawn Of Shivratri



Bhajans Kirtans the whole night

Ashram Celebrated the auspicious occasions of Maha Shivratri and Holi in the month of march.



Children and their best friend Swamiji having a great time together during holi

Teachings from Yoga Vasistha: True nature of Brahman

With Prapanch and without Prapancha, the form of Brahman, which is visible in both true and false ways.

The pure, unsubjective form of Samvit (knowledge) between the two worlds is the supreme, unobstructed form of the Supreme Lord.

To become Niramaya i.e. to attain the state of Nirvana, you must become absorbed in this subjectless mind while walking, listening, touching, smelling, being awake and laughing.

Vidya is to never move, that is, to remain firmly established in the state like Mount Sumeru and to behave according to the conduct of one's clan, with the same form of mind, void of illusion, truth and lust and desires, that is, knowledge.

The only form of Avidya is that it cannot be attained by looking thoughtfully through the evidence and if it is attainable by looking thoughtfully, then it is Para Vidya only.

In the absence of ignorance, is it possible to distinguish between Chiti and Chetya (subject)? And in the absence of discrimination, how can that mind illuminate whom within itself? Therefore, after thinking about it, it appears that the peaceful, subjectless state of mind is the one that has arisen forcibly.

Due to being mixed with both Vidya and Avidya

Despite having one form, that Brahma remains as if it is full of various natures against indeterminacy, with many such contradictions and evidence, logic and experience etc., it is described in detail till the end of the canto - 'Satyam Gyanam Anantam'.

Brahma and the world are essentially one, but due to ignorance, they appear to be different i.e. situated oppositely. And despite being omnipresent, perfect and pure, Brahma appears incomplete and impure due to ignorance.

Despite being non-zero, it is clearly visible like zero in the annihilation and despite being zero, it is clearly visible like non-zero in the time of creation. Despite being unseparated from space and time

Even though it is free from vices, it is similar to the vices, even when it is peaceful and homogeneous, it is like the unsettled and uneven due to ignorance, even when it is real, it is similar to the unreal because it is unable to be seen with the eyes, and even when it is dark, it is the same Brahma. -It seems like the sun has risen.

Even though it has no divisions, it is like a part, even when it does not have the physical form, it is like a root.

Despite being devoid of subjects, he still attained the feeling of subjectivity.

Even though it is devoid of fractions, it appears as beautiful as the one with fractions.

Even though he is egoless, he is equal to one with ego, even though he is imperishable, he is equal to perishable, even though he is free from blemish, he is equal to someone with a blemish, even if he is devoid of object.

From the point of view of a wise person who is situated in the role of being, it appears to be equivalent to Brahma along with the fixed subject.

Even though it is self-luminous, it is like dense darkness, despite being old, it is like new, it is subtler than an atom and holding many worlds within its belly.

One who, despite being omniscient, has given up the entire visible group through great efforts in the form of sacrifice, charity, penance, purification of mind, dispassion, hearing, meditation etc. and despite being void of the worldly web, who is like one who is bound by the worldly web. And despite being situated in many ways, the second appendage is void.

Despite being devoid of illusion, he is the pure sun of the rays of illusion. Like the ocean, the lord of the waters, who is the lord of all the Vedas, despite being the only form of Vedas, know Him as Brahma.

सेवा समाचार

BY SWAMI PREMANAND

तु चला - मैं चला

BECOME A MEMBER

One who follows the principles of Gurudev Swami Sivanandaji—Serve, Love, Give—is welcome to become a member of Swami Sivanand Seva Samiti. We are extending our family to all those who will selflessly serve the philanthropic and humanitarian cause and pursuit of Swami Sivanand Seva Samiti.

MEMBERSHIP DETAILS

I am privileged to be a part of Swami Sivanand Seva Samiti, Chidananda Kashi, Ganeshpur, Uttarkashi.

My details:

Name :

AGE:

OCCUPATION:

ADDRESS:

PHONE NUMBER:

EMAIL:

Please send us the above information by email to:

swami.premananda@gmail.com

MEMBERSHIP PLANS

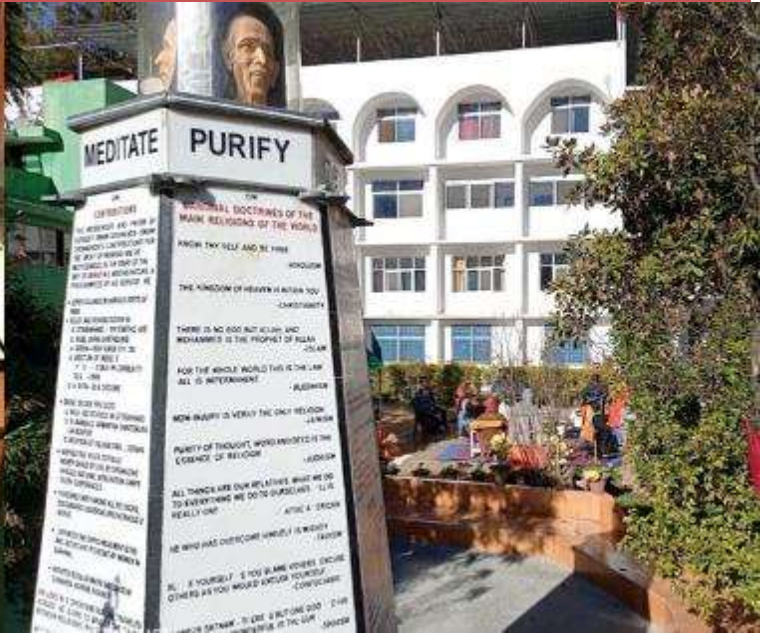
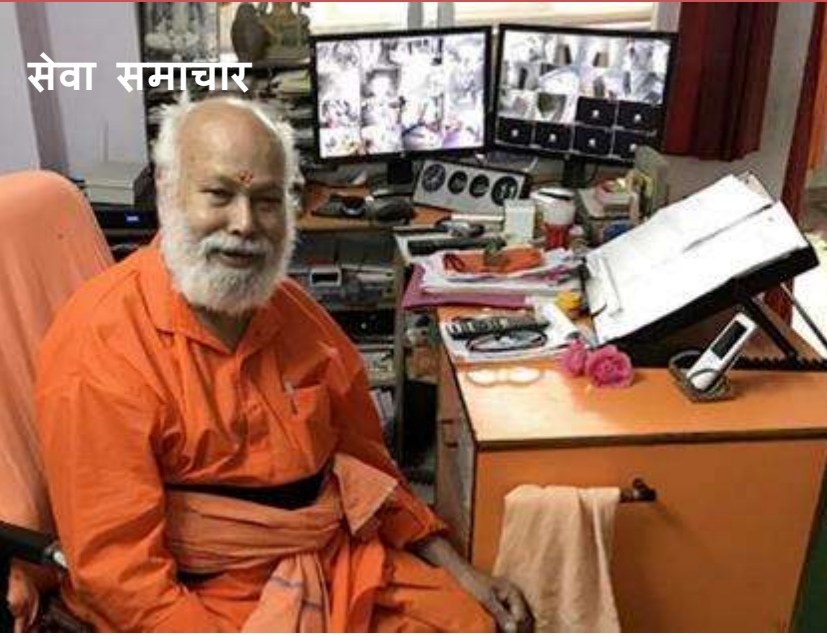
- LIFE MEMBERSHIP:
RS. 25000/ for corpus fund
- REGULAR MEMBERSHIP:
RS. 200 PER MONTH OR
RS. 2000 PER YEAR
- NO PRIVILEGES—WE ARE ALL
DEVOTEES. ACCESS TO STAY IN
THE ASHRAM IS A SADHANA

www.sivanandsevasamiti.org

HOW TO DONATE

ANNA DANAM	Rs. 3, 100 for 100 people per day
VASTRA DANAM	Rs. 2, 100 for 1 person for Blanket, Sweaters and clothes
CHIKITSA DANAM	Rs. 1, 100 for 1 week and Rs. 5001 for 1 month per person
VIDYA DANAM	Rs. 5, 001 for 1 student per year
GAU SEVA	Rs. 5, 100 for 1 Cow per month
BHANDARA	Contact us for details

PLEASE SEND ALL DETAILS TO - swami.premananda@gmail.com



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WE ARE ON THE WEB!

www.sivanandsevasamiti.org

[click here for our Youtube Channel](#)

[click here for our Facebook Page](#)

Swami Sivanand Seva Samiti is rendering one of the greatest services to humanity and mankind through **Sivanand Dharmarth Chikitsalay**. Keeping healthcare as an emerging need and responsibility to address, Samiti would extend its philanthropic medical arm to more and more people and connect for longer period. In the wake of it, there is a need of Corpus Fund to spearhead the cause.

Like-minded people are welcome to support this endeavour towards the noble cause of healthcare. The interest generated out of the Corpus Fund is being used for the medical help in the rural areas.

SUPPORT US:

SWAMI SIVANAND SEVA SAMITI supports needy people through various seva, right from education to health in many ways. Everybody is welcome to support the Samiti by being a part of these various SEVAS. For all Donations and Fund transfer from India or Abroad, reach us at swami.premananda@gmail.com. All donations should be sent with full name, address, and PAN Card Details.

