





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

Thought for the Month:

Root cause of pain and pleasure

The objects of the manifested world have 5 aspects: 1. existence (Sat) 2. knowledge (Chit) 3. bliss (Ananda) 4. form 5. name.

Sat-Chid-Ananda is always present in every object without seeing them, but we can see the form of the objects. Forms are limitations which we need to be able to identify, compare, distinguish the worldly objects or beings. By limiting them we also name them.

This is the cause of seeing the objects. But by seeing them through names and forms they cannot cause any pain and pleasure. It is only a perception with the help of the senses. For example, if you have a chili on your plate, you do not feel anything. You have to use your senses; in this case you have to taste it to feel pain or pleasure. And the absence of the chili also cannot cause pain and pleasure directly.

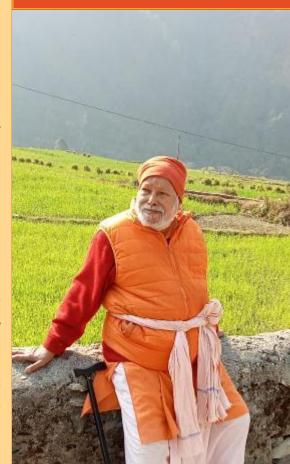
The real cause

The presence and absence of the objects cannot cause any pain or pleasure. To understand it we should dig deeper, literally meaning. The key is the subconscious mind. Let's follow the example of chili.

Say that this is the first time that you can see a chili. You see its form, color, you can smell it, you also can touch it. Then you decide to taste it. After tasting it, you feel a strong pungent taste. It causes you some pain, or if you like hot spices it can cause you pleasure. Your ego (Ahankara) decides if you like it or not. After some repetitions this experience will be stored in your Chitta, the subconscious mind, and next time when you see a chili you already know whether you like it or not. This like and dislike is called a connection with the object. If you have this connection only then you can feel pleasure or pain. If the chili is on your plate again and you dislike the taste you immediately feel pain. Furthermore, if the chili is not there but you remember it (imaginative power of the mind – Kalpana), you also can feel pain and pleasure.

Seva Samachar

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- BECOME A MEMBER





Root cause of pain and pleasure (Contd.)

Mind is a contact maker, it creates the whole process of connection, but it also stores the experiences in the subconscious mind. The process of connecting the object cannot be finished without storing the information, so eventually we can say that the cause of pain and pleasure is Chitta. But Chitta is nothing but restless mind, which means extrovertness also.

The extrovertness of the mind is the root cause of pain and pleasure.

Karanavairagya

I should mention another example which is related to vairagya or dispassion. On the path of Sadhana we should strive to attain dispassion for worldly objects. This is a different process, because dispassion arises with the strong presence of Viveka or discrimination. But sometimes we are deceived by our own mind. We think we reached dispassion – for example for chocolate. We avoided to keep chocolate at home or in the car or at our workplace, and soon we do not feel the need to eat it. This state is called Karanavairagya (Swami Sivananda: How to get Vairagya). But as soon as somebody gives us a bar of chocolate we cannot resist. The cause of this failure is that we still have a hidden relationship with the chocolate in subconscious level. Its absence caused a false image of not feeling pain or pleasure but as soon as the chocolate is present, we feel it again.

Method of ending relationship with objects

The whole process is beginning in gross level where the gross body connect the objects through the senses of action. In order to contact them we need to hear, touch, see, taste and smell them. So the appropriate solution would be to withdraw our senses from the objects. In this way the information is not getting the mind, the experience is not going to be processed and Chitta will not store any memory of them or of the quality of the relationship.

This is the key to reach Chitta-suddhi, which is the purity of the whole mind and heart. If Chitta or mind is pure, it becomes steady, it has no movement, so it becomes introvert. And introvertness of the mind leads us to liberation or Moksha.



Benefits Of Thought-Control By Swami Sivananda

Thoughts lead to action. Thoughts are the sources of all actions. Thought is the real Karma. Thinking is the real action. If you can root out all evil thoughts in the beginning, you will not do any evil action. If you can nip them in the bud, you will be free from the miseries and tribulations of this world. Watch your thoughts with vigilance and introspection.

Thought is the real action. Activities of the mind are the real Karmas. Once the Vikshepa of the mind vanishes, you will get good Nishtha (meditation). The mind will be very, very calm. Get rid of the impurities of the mind. Have mastery over the mind. Then all the miseries of the Samsara with births and deaths will come to an end. If you free yourself from the clutches of the mind, Moksha (liberation) will come by itself. There is no doubt about this.

A wise man watches his thoughts and eradicates all evil thoughts as they arise from the surface of the mind. So he is happy. He has always pure thoughts. By meditation on God, pure thoughts emanate from the mind, because God is purity (Nitya Suddha).

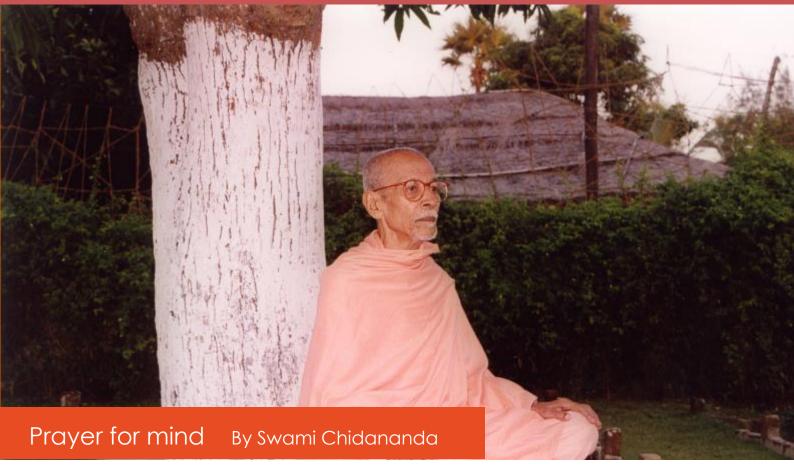
If you have control over your thoughts, you can turn out immense work with intense concentration. Mental torments of all sorts, cares, worries and anxieties will disappear. The peace that you will enjoy cannot be adequately described.

If you are not able to control any evil thought, control the body and speech first. Slowly you will gain mental strength and will-force and will be able to control the thoughts gradually. If, for a moment you think you will not succeed in vanquishing an evil thought, at once get up and set about some work involving physical labour. One effort after another will make gradually the task easy and, in a few weeks, you will obtain a complete control over your thoughts.

Those who have even a little control over their thoughts and speech will have a calm, serene, beautiful, charming face, sweet voice and brilliant, lustrous white eyes. Just as sweet perfume continuously emanates from an incense stick, so also divine perfume and divine effulgence (magnetic, Brahmic aura) radiate from a Yogin who has controlled his thoughts and who is constantly dwelling on Brahman or the infinite. The effulgence and perfume of his face is Brahma-Varchas. When you hold in your hand a bouquet made of jasmine, rose and Champaka flowers, the sweet perfume pervades the whole hall and tickles all alike. Even so, the perfume of fame and reputation (Yasas and Kirti) of a Yogin who has controlled his thoughts spreads far and wide. He becomes a cosmic force.

Radium is a rare commodity. There are only 16 grains in the world. Yogins who have controlled their thoughts are also very rare in the world, like radium.

Through constant and intense practice, you can become waveless (thought-free). The waveless Yogin helps the world more than the man on the platform. Ordinary people can hardly grasp this point. When you are waveless, you actually permeate and pervade every atom of the universe, purify and elevate the whole world. The names of waveless Jnanins such as Jada Bharata and Vamadeva are even now remembered. They never built Ashrams. They never lectured. They never published books. They never made disciples. Yet, what a tremendous influence these waveless Jnanins had produced on the minds of the people. Glory to such waveless Jnanins!



Loving adorations to revered and beloved Holy Master Gurudev Swami Sivanandaji Maharaj, who taught us about the transitory nature of all names and forms that go to make up this world appearance, who taught us the permanent nature of the Eternal Reality that is beyond all ever-changing names and forms, that is eternal and absolute, imperishable and everlasting.

If we wish to attain enlightenment, illumination, divine perfection and liberation, we should channelise all our thoughts in the direction of this great, all-transcendental, absolute Reality. In making our mind move continuously and constantly in an unbroken thought stream towards that one Being lies the guarantee of attaining the true fulfilment of our life. In that lies the guarantee of attaining our own highest good and supreme blessedness.

Therefore, this is the type of mind you should pray for—a mind in which there is no inclination to turn in the direction of this temporary, perishable world of vanishing names and forms; there is no inclination to move outwards towards the objects that give a momentary, superficial, gross sense-pleasure, but at the same time are capable of inflicting upon us much disease, much sorrow.

Wise people do not revel in these attractive but deceptive sense-objects. The wise do not revel in objects of superficial temporary satisfaction. You have to decide. Do you want to be wise, or do you want to prove yourself to be foolish. In spite of so much of spiritual reading, so much Satsanga, Viveka, Vichara, if you are still foolish, that means that your foolishness goes very deep.

We should also ask for a mind that remains balanced in pleasure and pain, honour and dishonour. Bear insult and injury. If anyone pleases you, if anyone blames you or speaks insultingly about you, remain the same. Do not be moved by it. Because in this world insult and injury are unavoidable. All types of people are there. If we are upset by little negative feelings people have towards us, then there will be no end to our being upset. You will never be at peace.

Therefore, you must pray to God for a mind that is always the same no matter what kind of treatment is meted out by people. There is a Parsi saying that goes, "Give me such a heart, O Lord, that I may pass over even a period of utmost sorrow and suffering with a serene, cheerful mind. As I am cheerful when all things are running smoothly with me, even so may I always be cheerful when they are not running smoothly." This is the sign of a true devotee, a sattvic devotee.

A yogi who is united with God inwardly is always enjoying a feast. And what is that feast? The feast of contentment, Santosh. There is an English saying, "Contentment is a continuous feast."

Let us, therefore, cultivate this type of interior—always cheerful, always balanced, always taking pleasure and pain as the same, always taking insult and injury or honour and respect in the same way—living always in a state of inner balance, contentment and cheerfulness.



- 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 Vasishta 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 classes are conducted. Village students, under the guidance of Swamiji, enthusiastically attend the classes
- 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: 15









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 : 541

Eye : 120

Dental : 26

Mobile Camp : 268

Panchakarma : 168

Physiotherapy patients : 164

Homeopathy : 30

Pathology Tests : 43

Ambulance Seva to patients : 05







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 : 06
Foreign guests : 08
Ashram inmates : 19



Annakshetra

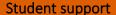
A daily routine of free food facility of breakfast, lunch, evening tea, and dinner is served in the Annakshetra to guests, visitors and hospital patients etc. whosoever is present in the Ashram.

Total No. of People fed approximately per day: 40

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 : 3



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: 15





Glimpses of Makar Sankranti, Republic Day celebrations and Satsangs



Makar Sankranti is a widely observed Indian festival which was celebrated on the 15th of January. Braving the cold, people took dip in the Ganges in the wee hours of the morning, prayed in the temple and then gathered around bonfires to celebrate the passing of the winter solstice. In the morning, worship and havan was performed for welfare of all beings. This was followed by Bhandara of traditional dishes and delicious sweets of sesame seeds and jaggery, the typical Makar Sankranti dishes. Swamiji shared heartwarming tales about the festival and celebrations later in the day.





India celebrated its 75th Republic Day on this 26th of January, and like every year, the inmates, ashram and hospital staff celebrated it with prayers, flag hoisting, patriotic song and dance and good food.



Ashram commemorated Shri Rama Pran Pratishtha ceremony

As the nation and the world at large celebrated the auspicious occasion of the opening of the Rama Temple at Ayodhya and Shri Rama Pran Pratishtha (consecration ritual) Mahotsav on 22nd January, a grand program was organized at the ashram as well.

From 21st January, Vedic hymns and mantras were chanted followed by Akhand Ramayana Parayana (continuous 24-Hour recital), Sankirtana and Havan for the smooth completion of the inauguration and consecration. Prayers were conducted for the peace, prosperity and welfare of all devotees and all beings of the Universe.

Nag Devata, the local deity, arrived in the palanquin to bless the sacred occasion.





Later, Swamiji, as Chief Guest, inaugurated the Ramayana Vatika near the Government Inter College, Gangori on the holy banks of Ganga.

Different species of invaluable trees mentioned in Ramayana in Aranya-Kand, which contains detailed description of Shri Rama's 14 years of exile, have been planted in this garden. Arrangements are also made for conservation of rare Himalayan and medicinal plants.

The intercollege students, along with ex-students, performed a colorful cultural program, which was enjoyed by everyone.





The celebrations culminated with a grand Bhandara for all and blessings by Nag Devata at mid-day, and Deeputsav (lightning earthen lamps) in the evening.







Teachings from Yoga Vasistha: Be Disease-Free

Disease is something that puts us out of ease. Disease is a result of disturbance or imbalance in the normal state which makes us feel uncomfortable, it makes us un-easy; it results in anxieties and sufferings. It is commonly said, Śarīraṁ vyādhi-mandiram i.e. the body is a temple of diseases (and miseries). So, as long as we have a body, we are bound to suffer. But what is the root cause of any disease? It is imbalance or change. When everything is in a perfectly balanced state, we are at ease, we are in bliss; there are no disorders or diseases. But as soon as we move away from the perfectly balanced state or equilibrium, we become subject to diseases.

In Ayurveda, the imbalance in Vāta (air aspect), Pitta (fire aspect) and Kapha (water aspect) within the body causes diseases. These 3 aspects are engaged in circulation of life force and vitality, circulation of water for metabolism, nutrients for blood, bone, muscles etc. and discharging of waste. But we have seen in previous teachings from Yoga Vasistha that desire is the cause of birth and rebirth, and any desire or thought creates a vibration which itself is an imbalance.

Any particular body, gross or subtle, is a form that gets created to fulfil certain desires and enjoy certain results of past actions, which again was done to fulfil some desires during the time of the action. The gross body enjoys pain and pleasure in the gross realms (Iha-loka) and the subtle bodies enjoy pain and pleasure in the subtler realms (Para-loka). It is said that there are 84lac types of beings and the Jīvātma or individual soul takes any of the forms according to its needs. So, we can safely conclude that this body is a product of desire, and in turn, we can analytically say, it is a result of imbalance. However, if there is balance or harmony with the imbalance (creation), then from a relative perspective, we are Nīroga or disease free.

But from an absolute point of view, we are not disease free. Because every name and form are the result of imbalances. So, even if we appear disease free (healthy in common parlance), we are still afflicted by the greatest disease called Bhava-rogā. Gurudev Swami Sivananda says - Our Bhava-rogā (disease of transmigration and worldly existence) is the main affliction from which we are suffering.

This great disease that binds us to the Saṃsāra also has its root in the idea of I and Mine and thus we can name it as the Dualism Disease. The Ahaṁkāra or ego that keeps identifying with the senses, body, mind, intellect and keeps changing every moment is the cause of our miseries. Its nature is movement and hence it can't rest silently; it disturbs the absolute peace, equilibrium and due to habit (repetition of particular vibration) over lifetimes, it has grossified so much and we have become so restless that we have forgotten our original state of peace. Our vision has got limited to the 2 gross aspects called Nāma (name given to identify a being) and Rūpa (form or characteristics of a being), and we fail to see the other 3 subtle aspects called Asti (Existence Absolute), Bhāti (Knowledge or awareness of the Existence absolute) and Priya (Bliss absolute) which is the common factor or substratum behind all the names and forms. Throughout our lives, we remain busy trying to remove the diseases of the body that result in temporary (short term) sufferings. Guru Vasistha Ji advises us that we should rather focus upon eliminating our main suffering of the endless cycle of birth and rebirth, which will automatically save us from all the temporary sufferings as well.

By analysing deeply, we have already found out that the root cause of these incessant disease is change (or disturbance) in the absolute equilibrium state and the ambrosial medicine to cure this disease is discrimination, dispassion, study of Śastras, company of the Wise Men, accepting the teachings of the Wise and following the same with right understanding. And what does Guru Vasistha ji and all the wise men say? They all unanimously declare that we can be permanently cured by completely giving up all desires, giving up selfishness (i.e. individuality or I and Mine-ness) and becoming selfless (or associating with universal), being Akartā (non-doer), Abhoktā (non-enjoyer), Asaṅga (unattached) and as finally moving back to the state of silence or absolute peace; in other words, through Ātmā jñāna or knowledge of the Self.



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:

Pease 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



SWAMI SIVANAND SEVA SAMITI

ADDRESS

SIVANANDA ASHRAM, CHIDANANDA KASHI, GANESHPUR, UTTARKASHI - 249193, UTTARAKHAND, INDIA.

EMAIL:

swami.premananda@gmail.com

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.





