

**January- 2023**



**Swami Sivanand Seva Samiti** REGD



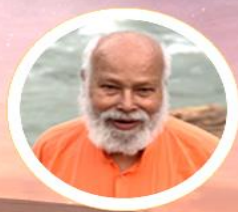
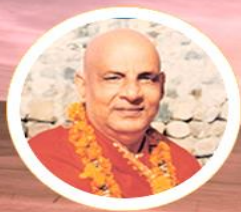
**Seva Samachar**

सेवा समाचार

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# सेवा समाचार



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

## Thought for the Month: NEW AND OLD

By Swami Premananda

The law of the nature is to multiply. One becomes many. This is called creation. This is possible only when one is divided. That means there is a gap between every two, there is a continuous change which brings the idea of the 'old' and 'new'. If the particulars one does not change, it remains either ever old ever new. The process is always the same.

So, it has to repeat itself again and again.

Oh Time! Are you constant? Or ever changing? Because you change and repeat yourself; so you are always new! Should I welcome the changing one or the constant one!! The absolute constant is neither pleasure nor pain. It is the absolute bliss! Beyond time and space!

Welcome Thee Oh! Ever constant bliss in our lives! Pray makes us ever constant; Oh, life of lives! Make us the inhabitants of the kingdom of peace, silence, equanimity! Accept us as one with thee!

Salutations and Prostrations un to thee oh absolute one without a second! Beyond the horizon of the events, relativity, dualism and time- space and changes!

OM OM OM

Wishing everyone an enlightening and prosperous new year.

Swami Premananda Saraswati

## Seva Samachar

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## PHILOSOPHY OF THE BHAGAVAD GITA –

By Swami Sivananda

The philosophy of the Bhagavad Gita is no other than the philosophy of the Upanishads. But in one respect it has gone a step further, in that the philosophy of the Bhagavad Gita has brought the philosophy of the Upanishads from the forest dwellings of the rishis and the munis, from the hermitages of tapasvis and sannyasins and has given it a central place in the home of the grihastha in samsara, in the market place of vyavahara, worldly life, so that the Gita is Upanishad-darsan in practice. In the Gita we have the Upanishadic wisdom applied. In the Gita we have the translation of the adesa (command) and sandesa (instruction) of the Upanishad into daily life. To teach how the Upanishad can actually be practised, how the Upanishads can be made the basis of our daily life, is the purpose of the Bhagavad Gita.

The philosophy of the Srīmad Bhagavad Gita deals with the situation of the individual pilgrim soul upon this earth plane, in the midst of the very vexing problems that constitute an inevitable part of the individual's life. It takes the life of the jivatma in this prapancha, beset by the dvandvas, love and hate, like and dislike, attachment and repulsion. It takes the life of the jivatma faced with the situation of an inner, essential conflict between what one would like to do and what one is required to do between one's sentiments, emotions and attachments and one's duty in one's station in life. It takes the life of an individual trying to grapple with this inner conflict of bhavana (feeling) and kartavya (duty), this inner conflict of the sreya (good) and the preya (pleasant), this inner conflict of dharma, which is very difficult, and the easier way.

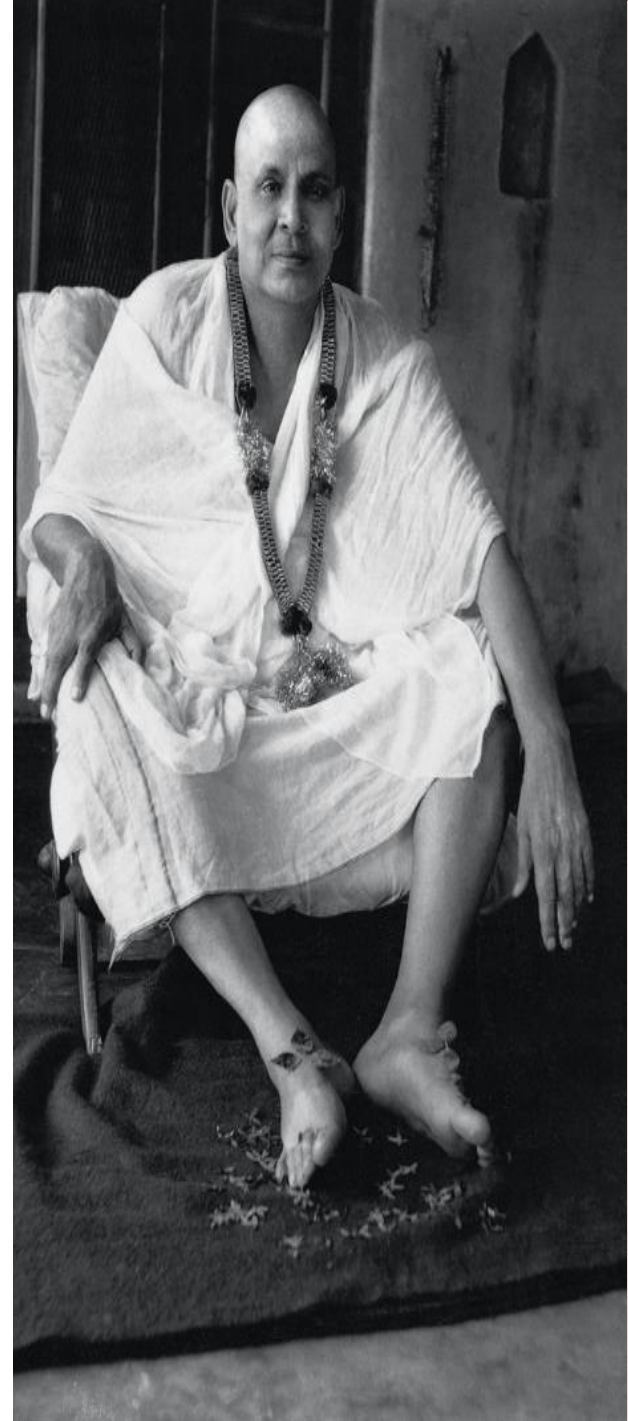
It provides the necessary strength to the individual by enlightening him with the hidden reality of the situation. Because of his insufficient understanding, his lack of proper perspective, the individual takes the situation to be what it appears to be and does not try to analyse it beyond and behind the surface appearance, nor try to understand it as it is in essence. He thus takes to a certain course of action which is contrary to his own highest welfare and supreme good and which is also contrary to the good of the world in which he lives.

The Gita, by bringing into our antahkarana, into our minds and hearts and intellects, the light of proper reasoning, correct perception and right understanding, liberates us from the delusion that brings about such conflicts, such inner two-ways pulls. When one understands a situation properly and one sees things clearly, one is then able to understand, to know, what the essence of the situation is in fact, not what it appears to be. How does the Gita do this?

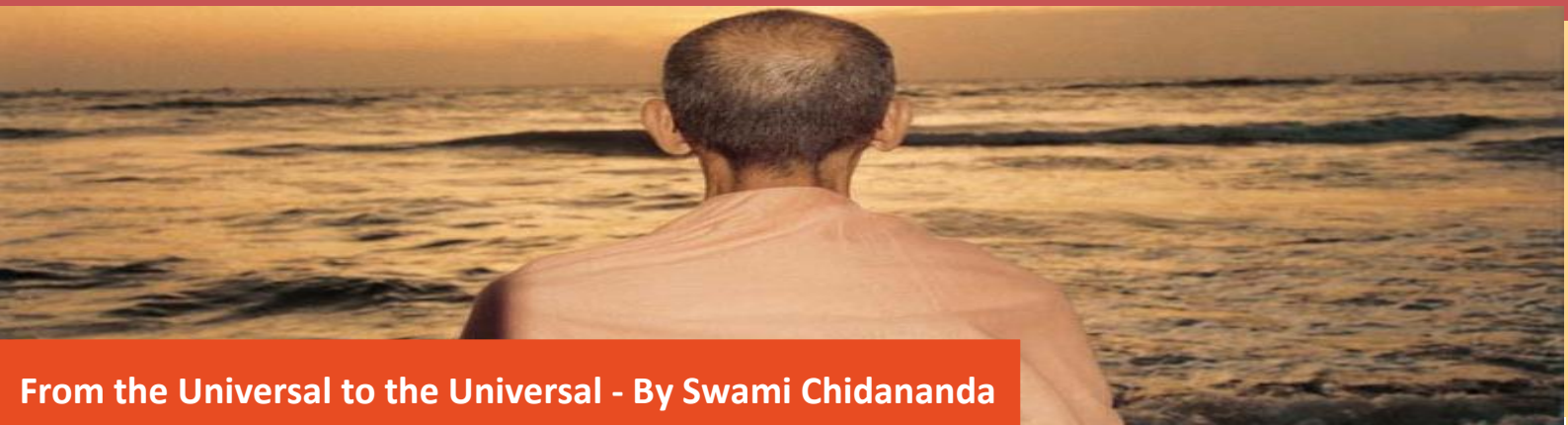
The philosophy of the Gita is not just a declaration of experienced truth. It is not merely an expounding of a certain revelation. But, from start to finish, it is dialectic in its method of approaching this question of the individual in this universe, of his situation in life and the various problems and conflicts that surround him as he tries to execute this journey of life. It takes on an approach that is dialectic, in that every chapter constitutes the imparting of certain teachings. It is a teacher teaching a student. It is like a class lesson and the teacher takes great pains to clarify intricate points and to answer all the questions of the student, to remove all doubts as the student goes on asking questions and placing doubts before him.

**Therefore, the philosophy of the Gita is an educative process of bringing the individual soul from a state of wrong understanding, a state of a mixed-up interior, a state of confusion, into a higher state of right understanding, a clarity of perception and vision and a very clear interior. The episode of the Gita sets the stage for this educative process of a teacher teaching one with lesser knowledge. In this process, the teacher attempts to lift the student up into the state of a fullness of knowledge that characterises the teacher himself. The teacher makes the student see through the teacher's eyes; whereas, before, the student was trying to look at things only through his own eyes.**

**Swami Sivananda**







## From the Universal to the Universal - By Swami Chidananda

The other day, when I was returning from my tour, I decided to get down at Dehra Dun instead of Hardwar. In the same compartment of the train were a Kashmiri lady and an army brigadier. They were talking about there being no provision in the India of today for the training of the youth—who are the wealth of the nation. I joined in the conversation and pointed out a number of organizations that were showing a real concern for the upcoming generation.

Finally, as we were getting close to Dehra Dun, the lady said to me, "Swamiji, you seem to know so much. Please give me some of your jnana, something that I can carry with me for my life." I said, "Look here, I have been giving it, and that should be enough. Nevertheless, as an individual aspirant approaching me, it is my duty to give you some jnana. Therefore, let me say something."

I went on, "The first jnana I want to give you is: This life is only a journey. You have come here; you don't belong here. You are on a journey, and at the end of the journey you will have to leave and go. So nothing is really yours here. Nor do you belong here. First truth. "The second truth is that when a person is on a journey, they usually have a destination to reach. What destination have you set for yourself? Is it what you were discussing with the brigadier? Is that your destination? Is that your reach? Think of it! Your destination cannot be anything here for the simple reason that you do not belong here. If you reach any destination here, it will be here and you will go elsewhere. So you can reap no permanent benefit from whatever secular, temporal, worldly, earthly goal that you set for yourself—no matter how great it may be.

It may even be something as comprehensive as banning the use of nuclear weapons, something upon which the fate of all humanity on planet Earth hangs. It may be something as big as the United Nations or the World Bank or the International Monetary Fund. All these things are trivial, for the simple reason that none of them can be your real goal; because no matter what you achieve here you will go empty-handed. You came empty-handed, you'll go empty-handed. Therefore, think!

"Third truth: All these important things that you have been discussing—that there is no proper provision in India today for the youth and that you must do something about it—is based on the egoistical feeling that there is a you and that you can do something.

"Look here, this world has been going on for hundreds and thousands of years before you and the brigadier and all people came. You come now and you will disappear like little insects coming in the rainy season having a 24-hour lifespan. Empires have come and gone. You have come and you will go. This drama of life will go on, the world will go on—another 1000 years, 2000 years, 10,000 years.

"You are nothing. There is some higher power that has been looking after this world for eons. Scientists say that the first sign of life came on planet Earth so many millions of years ago. What is your calendar of 365 days before millions of years? So don't worry about it. There is some higher power who is quite capable of looking after this world that you are so concerned about. Take care of yourself, so that during this precious little human life between an entry point and an exit point that you do something to improve yourself, bring out all the latent potential within yourself. And before you leave, try to do maximum benefit to God's creation—into which He has put you. That is the only thing that makes life worth living. Life's importance is not assessed in terms of how much you have amassed, what titles you have, how many audiences you have addressed or how many books you have written. All that is vain fancy. The value of life is in having come here, before you go how many people have been happier, how many have been benefited, how useful have you been to God's creation. Not only human beings, the whole world." I continued, "How many tears have you wiped from crying children, orphans, widows, helpless people, from poor, suffering people in the remotest villages where there is no drinking water, no sanitation, no education—they are disease bound? Try to do something. Go there and give them a proper road; they are cut off during the monsoon season. Go not to the posh cities, but help suffering humanity in the rural areas. Bring sanitation, hygiene, medical aid. Give eye camps for those who are blinded with cataracts. Then you have done something. "Our culture, our country has as its highest ideal in life *paropakara*, benefiting others, being useful to others, doing something that is good for others, not only for yourself. *Paropakara* is the highest ideal. They went so far as to say that this body has been given only for this purpose. So bring about a change in the orientation of your vision.

"So this I am telling you personally. What then is the goal? Your goal is to go back from where you came. There is a great Universal Soul. You are not this body, this cage of flesh and bones. You are not the five *karma indriyas* or the five *jnana indriyas*. You are not this mind, emotion, sentiment, imagination and various moods such as anger, passion, greed, envy, jealousy. You are not even this little "I" that you are identifying yourself with when you look in a mirror. All these are not you. You are a centre of radiant consciousness, shining consciousness—eternal, imperishable, unborn, beyond time, beyond space, infinite. Read the second chapter of the Bhagavad Gita every day!"

That is how we took leave. I did not speak to her as an individual addressing an individual. I spoke as the Universal addressing the Universal in that lady. And I said that you belong to that dimension. This is a golden chance to lift yourself up from this confined consciousness to your real dimension of infinite consciousness, universal consciousness. That is why we are here.

She asked for blessings. I said, "May the Universal Consciousness grace and fulfil whatever is there in your heart, whatever you are aspiring for, whatever you are ardently longing and wishing for. May it be fulfilled!"



सेवा समाचार

## Daily Programme

- Our Day begins early at 5 am with Vishnu Sahashranam 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.
- Now, with thousands of subscribers and an ever-growing number of viewers, our Daily Yoga Vasishta Classes are reaching seekers across the globe. Join Swami Premanand at 9:30 Am online to experience the divinity of one of the most significant text ever written!
- A Bhagavad Gita class by Swami Premanandaji is conducted every evening at 8.30 pm. This class is also being streamed through our [Youtube Channel](#).
- All notable festivals of the Hindu calendar are celebrated with pomp and glory.
- 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 and help to the poor people for houses, marriages and daily needs, etc.

**Total No. of such People/ Families supported: 33**

SERVE, LOVE, GIVE,  
PURIFY, MEDITATE, REALIZE





## AKHAND RAMAYAN

Om

On the 31<sup>st</sup> of December, Akhanda Ramayan was organized in ashram. The whole Tulsi Ramayan was chanted in 24 hrs until the next day noon without any stoppage or break. This was done on the will of swamiji as he wished to do Akhand Ramayan Path which was not done for couple of years due to pandemic.

All ashramites and the brahmins of the village joined for the whole Tulsi Ramayan chanting. The village deity was also present for the whole chanting. This time at ashram celebrated new year with Ramayan chanting. All the night was engrossed in Sri Ramji's glory on the New Year's Eve.

After the Ramayan path on 1<sup>st</sup> of January, A Shanti Homa was conducted for the peace, wellbeing and prosperity of all the beings.

Everyone rejoiced the prasad and food delicacies distributed after the pooja.

May Lord Rama give us the strength this year to overcome all obstacles in our path and fill our lives with glory!



RAMAYAN CHANTING



SHANTI HOMA







## Eye Camp December 2022



Doctors in O.T.



Bhandara for all Patient and their family.

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. Eye camp has become a monthly activity. On 2022, under the leadership of Dr. Om Prakash Verma, MBBS, MS (ophthalmology) a camp was conducted. No. Patients: OPD- 122, Cataract Surgery done for: 51.

And follow up was done in time and all the cases found successful.



Doctors testing Post Operated Patients.







HOMEOPATHY

## Healthcare Activities



PANCHAKARMA

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.

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

Patients Attended to in Hospital OPD	:	469
Eye patients	:	257
Panchakarma	:	77
Physiotherapy patients	:	211
Pathology Tests	:	101
Ambulance Seva to patients	:	06
Mobile Camp	:	119



TESTING LAB



OPTOMETRIST



RECEPTION AND MEDICINES

“The delivery of good medical care is to do as much nothing as possible.”



## Teachings from Yoga Vasistha: True State Of Spirituality



Mankind to be divided into two classes of the zealous and resigned (i.e. the active and the inactive); the one expectant of heavenly reward, and the other inclined to supreme felicity. Those that are addicted to enjoyments, think the quietude of nirvana as nothing to their purpose, and give preference to worldliness above the final bliss of others; and he that acts his part on this sense, is styled an active and energetic man. Such a man of the world bears his resemblance to a tortoise, which though it has its neck well hid in its shell, still stretches it out to drink the salt water of the sea in which it inhabits; until after many births, he gets a better life for his salvation, (as when the tortoise is removed to a lake of fresh water). But he who reflects on the nothingness of the world, and the uselessness of his situation in it; such a man does not allow himself to be carried on, by the current of his old and rotatory course of duties here in day after day. And he who reflects in himself, after being released from the burden of his business, on the delight of his rest after labour, he is the man who is said to repose in his quiescence. When a man comes to reconnoitre in himself, how he shall become dispassionate, and get over the boisterous ocean of the world; such a man is said to have come to his good and right sense, and to stand on the way to his tolerance. He who was an in feelingness in his heart, of the very many thoughts that daily rise in his mind; and manages his gravest and greatest concerns, without being much concerned about them in his mind; such a man is said to taste the delight of his staidness day by day. He who condemns the rustic amusements and mean employment of men; and instead of taking up the faults and failings of others for his merry talk employs himself to meritorious acts. Whose mind, is engaged in agreeable tasks and unpain-some acts; who is afraid of sin, and disdains all pleasures and bodily enjoyments. Whose discourses are full of love and tenderness, and appropriate without harshness; and whose speeches are suitable to the time and place in which they are delivered. Such a man is said to stand on the first step of yoga, when he makes it his duty to attend the society of the good and great, whom he learns to imitate in his thoughts, words, and actions. He collects also the work on divine learning from everywhere, and reads with attention and diligence; he then considers their contexts, and lays hold on the tenets, which serve to save him from this sinful world. Such a man is said to have come upon the (first) stage of yoga, or else he is a hypocrite who assumes the guise of a yogi for his own interest only. The yogi then comes to the next step of yoga, which is styled the stage of investigation—Viecara. He then hears from the mouths of the best pandits, the explanations of the śrutis and smṛtis, the rules of good conduct, and the manner of meditation and conduct of yoga practice. He then learns the divisions of categories and distinction of things, together with the difference between actions that are to be done or avoided; all which being heard from the mouth of an adept in yoga, will facilitate his course through the other stages, in like manner as the master of a house enters with facility into every apartment of his dwelling. (The guidance of a guru or spiritual guide, is essential to the practice of yoga). He wears off his outer habit of pride and vanity, his jealousy and avarice, and the other passions which formed as it were an outer garment of his person, as a snake casts off his slough from him. Having thus purified his mind (from the vile passions), he attends to the service of his spiritual preceptors and holy persons, and makes himself acquainted with the mysteries of religion. (This is the second stage of yoga, which is one of moral discipline and search after truth). He then enters into the third stage of unsocially or avoidance of all company, which he finds to be as agreeable to him as a bed of flowers. Here he learns to fix his mind to its steadiness, according to the dictates of the śāstras; and passes his time in taking on spiritual subjects, in society of hermits and devotees. He sits also with the dispassionate Vairagis, and religious recluses sannyasis who are disgusted with the world; and relying on the firm rock of his faith, he wears out his long life with ease. He passes his moral life with cheerful delight of his loneliness, and pleasing tranquillity of his mind in his woodland retreat and wanderings. By study of holy books and performance of religious acts, he gets a clear view of things, as it generally attends upon the virtuous lives of men. The sensible man who has arrived to the third stage of his yoga practice, perceives in himself two kinds of his unconnectedness with the world.

**Disconnection of one with all others is of two sorts, one of which is his ordinary disassociation with all persons and things, and the other is his absolute unconnection with everything including himself. (i.e., One's entire irrelation with both the subjective and objective). The ordinary unconnection is the sense of one's being neither the subject or object of his action, nor of his being the slayer of or slain by anybody; but that all accidents are incidental to his prior acts (or past lives), and all dependent to the dispensations of Providence. It is the conviction that, I have no control over my happiness or misery or pain or pleasure; and that all prosperity and adversity, employment and privation, and health and disease, ever betide me of their own accord. All union is for its disunion, and all gain is for its loss; Because 'Time' with its open jaws, is ever ready to devour all things.**



## **INVITATION FOR ARTICLES FOR SEVA SAMACHAR**

We are pleased to inform you that prospective authors and readers are encouraged to write article specifically for this magazine and your articles will be published in Seva Samachar. The articles can be related to various aspects of Spiritual experiences, Philosophical teachings, Poetry, Culture, Wildlife, Health Research, Sustainability Etc.

Please Note:

High-resolution photographs to be given for the authors as well as for the content. These should be in JPG and these should not be blurred; Photographs and the content should be either self-clicked photographs or images, only to avoid copyright issues

All interested are requested to send over their articles to [info@sivanandsevasamiti.org](mailto:info@sivanandsevasamiti.org). All are invited to write articles for editor of the magazine, latest by 21<sup>st</sup> of every month.

Bring out the writer hidden inside and spread the light!

EDITOR,  
SEVA SAMACHAR,  
SIVANAND SEVA SAMITI





## 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](mailto:swami.premananda@gmail.com)

[info@sivanandsevasamiti.org](mailto:info@sivanandsevasamiti.org)

## MEMBERSHIP PLANS

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

[www.sivanandasevasamiti.org](http://www.sivanandasevasamiti.org)

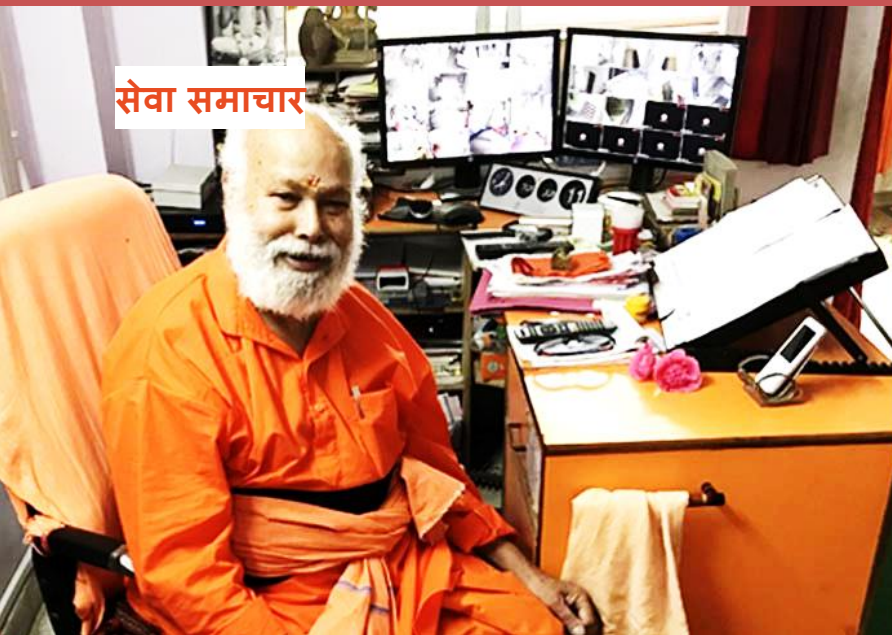
## HOW TO DONATE [Click Here](#)

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](mailto:swami.premananda@gmail.com)



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## SWAMI SIVANAND SEVA SAMITI

WE ARE ON THE WEB!

### ADDRESS

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[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](mailto:swami.premananda@gmail.com). All donations should be sent with full name, address, and PAN Card Details.

