

March- 2023



Swami Sivanand Seva Samiti REGD .



Seva Samachar

सेवा समाचार

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Seva Samachar

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सेवा समाचार



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

Thought for the Month: Importance of Stotras and Stutis

In the course of our daily worship in India, we chant several *stotras* and *stutis*. People of other religions say prayers. Quite apart from such prayers, there are also verses of praise and glorification of God composed by saints and mystics. In all religions there are certain fundamental original prayers which are to be found in the scriptures of those religions. And these scriptures are not attributed to any saint or mystic of the remote past or present. It is usually believed that God Himself is the direct inspirer of these original scriptures that form the source and basis of the different faiths, different religions. And many of these verses are repeated everyday by the devout followers of each religion.

These ancient compositions, verses are filled with a certain vital meaning. When they are not merely part of our prayer—not just merely recited, but also lived—become part of our life and actions, they start to mean a lot to us in our actual day-to-day living of our life here. They can even become the means of our spiritual progress and our spiritual success.

Let us consider few Sanskrit Ancient prayers, for example: *Sarve Bhavantu Sukhinah...*, *Sarvesham Swastir Bhavatu...*

Should we only pray to the supreme Being that all may be happy? That welfare of all may be assured – should we merely pray? Or, should we also back up that prayer and follow it by actually living and striving to bring about the happiness and the welfare of all beings.

We say *Sada vasantam hridayaravinde...*

God is always dwelling in our heart. Then, we should never feel alienated from God. Because how can God ever leave us, how can we ever be far away, how can we ever be cut off from God, if what we recite is true?

When we recite the *Purusha Shukta*, God is there shining like a point of radiant light in the middle of our heart. Then we should feel our whole interior flooded with a radiance. We cannot experience anything dark or negative within us, because He's there, as the very center of our being. The very source of all that is auspicious, blessed, good, beautiful within us.

If we understand prayer only as something directed towards God, then they cease to have practical place in our life, no relevance. If prayer means to us something that we direct towards God and at the same time, also apply in our life, then they assume a totally different identity for us. They become our guideline, they become the light upon our path. They become to us a pointer of a definite direction in which we are to move if we wish to have our own highest welfare. They come to have a vital relationship with our life.

We conclude all our spiritual gatherings: *Om Purnamadah Purnamidam...*

It is the inexhaustible, the infinite, the inexhaustible, the perennial, the vast. So **It** is never depleted. Even if the whole of **It** is taken away from **Itself**, yet **It** remains, continues to remain complete and whole and perfect. This can be understood from various angles: scholastically, philosophically, intellectually. But also, it can be understood spiritually. That All-Full is present here as the very stuff of everything that exists. *Idam Purnam, This also Is*. That means the fullness of the Divine Fact fills and pervades our life here, our presence, our very environment, surroundings, circumstances, everything. That **Itself** has become this, and That alone pervades all of this. In this way, *Purnamadah* is understood and grasped, and in this way, its spiritual implication is correctly interpreted. Then we have to deeply think what this interpretation means to us in our life. How it brings its truth very close to us, and has to play a part in our successful spiritual living. These things we have to reflect upon.

May we get these insights to thus understand, interpret, apply and live these great mystical truths expressed in many of these ancient scriptural prayers.

Compiled from the Teachings of Gurudev Swami Chidanandaji Maharaj

Swami Yatidharmananda

YOGA OF SYNTHESIS— By Swami Sivananda

Yoga of Synthesis is suitable for the vast majority of persons. It is a unique Yoga. Man is a strange complex mixture of will, feeling and thought. He is a triune being. He is like a tricycle or a three-wheeled chariot. He wills to possess the objects of his desires. He has emotion; and so he feels. He has reason and so he thinks and ratiocinates. In some the emotional element may preponderate, while in some others the rational element may dominate. Just as will, feelings and thought are not distinct and separate, so also, work, devotion and knowledge are not exclusive of one another. He must, therefore develop his heart, intellect and hand. Then alone can he attain perfection. Many aspirants have lop-sided development. They do not possess an integral development, as they neglect one or the other of these aspects of their personality.

One-sided development is not commendable. Religion and Yoga must educate and develop the whole man – his heart, intellect and hand. Then only he will have integral development.

In the mind there are three defects, viz., Mala or impurity, Vikshepa or tossing, and Avarana or veil. The impurities of the mind should be removed by the practice of Karma Yoga, by selfless service. The tossing should be removed by worship or Upasana, by Japa and devotion. The veil should be torn down by the practice of Jnana Yoga, i.e., by study of Vedantic literature, enquiry, self-analysis, service to the Guru, and deep meditation. Only then Self-realization is possible.

If you want to see your face clearly in a mirror, you must remove the dirt in the mirror, keep it steady, and remove the covering also. You can see your face clearly in the bottom of a lake only if the turbidity is removed, if the water that is agitated by the wind is rendered still, and if the moss that is lying on the surface is removed. Even so is the case with Self-realization.

Action, emotion and intelligence are the three horses that are linked to this body-chariot. They should work in perfect harmony or unison. Then only the chariot will run smoothly. There must be integral development. You must have the head of Sankara, the heart of Buddha, and the hand of Janaka.

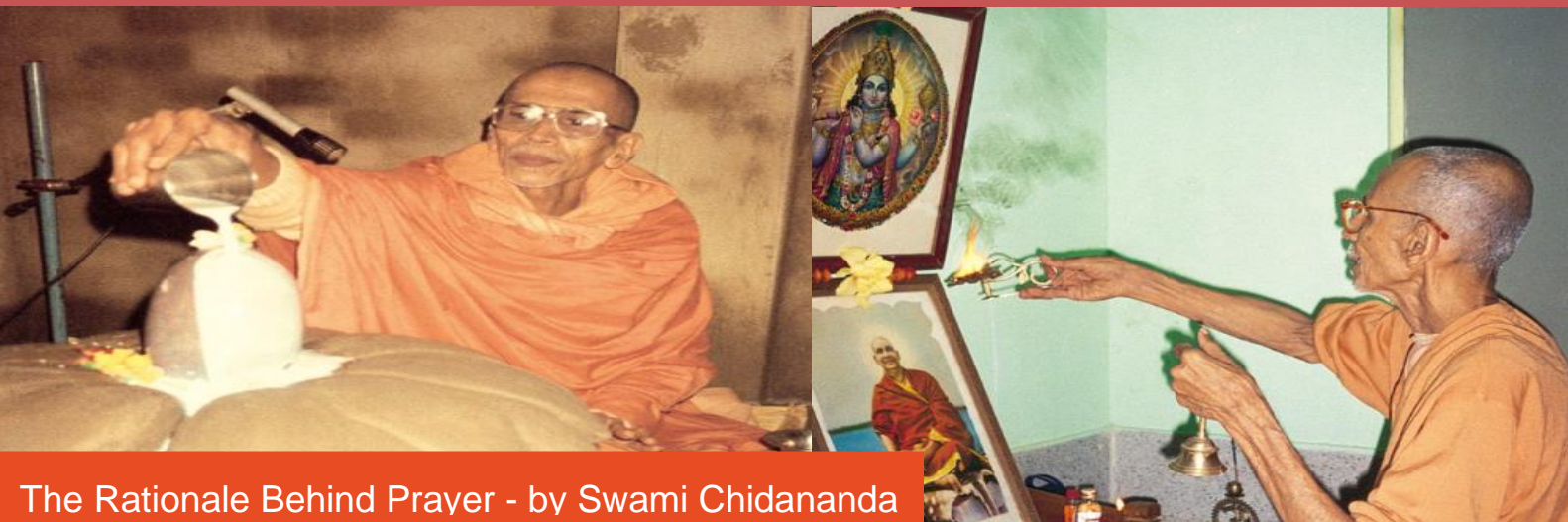
The Yoga of Synthesis alone will develop the head, heart and hand, and lead one to perfection. To become harmoniously balanced in all directions is the ideal of religion and of Yoga. This can be achieved by the practice of the Yoga of Synthesis.

To behold the one Self in all beings is Jnana, wisdom; to love the Self is Bhakti, devotion; to serve the Self is Karma, action. When the Jnana Yogi attains wisdom, he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the one Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also, Karma Yoga is a spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogi attains wisdom and devotion when his actions are wholly selfless. The three paths are, in fact, one in which the three different temperaments emphasize one or the other of its inseparable constituents. Yoga supplies the method by which the Self can be seen, loved and served.



Hence everyone should have one Yoga as the basic Yoga and combine other Yogas. You can combine Nishkama Karma Yoga, Hatha Yoga, Raja Yoga, Bhakti Yoga, Sankirtan Yoga, etc., with Jnana Yoga as the basis. This is my Yoga of Synthesis, which will ensure rapid spiritual progress. A little practice of Hatha Yoga (Asanas and Pranayamas) will give you good health. Raja Yoga will steady your mind. Upasana and Karma Yoga will purify your heart and prepare you for the practice of Vedanta. Sankirtan will relax your mind and inspire you. Meditation will take you to liberation. Such a Yogi has all-round development. The Yoga of Synthesis will help you to attain God-realization quickly. Upanishads, Gita and all other scriptures speak of this Yoga. Therefore, O Mokshapriya, practice this unique Yoga of Synthesis and attain Self-realization quickly.

-Swami Sivananda



The Rationale Behind Prayer - by Swami Chidananda

God, not only being transcendental, but also being immanent, not only being immanent but also being a specific indwelling divine principle within each and every body, why is there so much difficulty in attaining that which is nearer to us than anything else in all the universe?

Even if the most proximate thing is by your side, if you turn your head the other way and look in the opposite direction, you will not be able to see it. That is the trouble. That is the problem. There is nothing wrong with God, nothing wrong with His immanence, nothing wrong with His immediacy. What is wrong is that our gaze is elsewhere. So everything is wrong with the direction we have decided to turn our gaze to. Therefore, all the saints and mystics have prayed, "O Lord, bless me and grant that I may constantly remember You. Let my mind be constantly thinking of You. Let my entire being look only in Your direction, and may I have no eyes for anything else, no ears for anything else. Having ears, let me hear nothing except Your name, Your description, Your glories, Your praise—from saints, scriptures, teachers, mystics, *yogis*. Having eyes, let me see nothing except things pertaining to You, things that will help me to move towards You. Having a mind, let it think of nothing, but think only of You.

In this way, through all our faculties, let us become only God-oriented. Let all our faculties move only in His direction. Let us make up our mind, our entire being, to refuse to focus upon anything else except the supreme, ultimate, almighty, universal Spirit Divine, our ultimate goal supreme. This then is the way.

Therefore, we pray to the Supreme Being every morning to bless us that we may have the ability and strength to so do. We pray to Him. This leads us into another quandary, another difficulty, another paradox. All religions, all scriptures, all prophets have declared that God is omniscient. Does He not know our predicament? When He is omniscient and He thus knows our situation, why should we pray? Does He not know? Can He not set it right?

A baby knows nothing; it cannot express itself. But the mother, through her love and care, intuitively grasps, "Oh, something is wrong with baby's tummy. It's feeling discomfort; therefore it is crying." God is more than father and mother. He is everything to us, ten times more than any earthly mother that Brahma has ever created. That being so, where is the need to bring anything to His notice, as though He doesn't know it? Does He need to be told? He is the eye of our eye, ear of our ear, heart of our heart, mind of our mind. So what is the purpose of prayer, the meaning of prayer? This is the paradox and question that faces us when we say, "Prayer can overcome all things."

A cloth gets soiled. We wish to make it clean, white and shining once again. So we put it in a bucket of hot water and add soap powder. We clean it. The water is not in need of the cloth, nor is the soap. They can serve many other purposes, yet we bring them together. Why? Because the cloth is in need of water, it is in need of soap. Therefore, it goes into the proximity, into an active, dynamic contact with the water and soap. And it comes out clean, white, completely free from all dirt. It is restored to its original purity.

That is the logic behind prayer. Not because the Lord needs to be told, not because He does not know. He knows everything. It is because the one who prays is benefited, is blessed by the contact he creates through prayer. Prayer has gained an essential place in the context of the mystical aspects of all the living religions of the world. They all emphasise prayer. Not because we are telling Him something that He does not know, that He has to be told, but because the very act of telling Him elevates us, sanctifies us, blesses us. Therefore it is that we pray.

Even so, let us pray to revered and beloved Holy Master that by his blessings we will be enabled to constantly keep ourselves in a state of continuous contact and communion with the Supreme Being, for that is the greatest good of man. In that lies the highest welfare of the human individual. In that lies the fulfilment and success of the pilgrim soul upon earth, success in ultimately completing this journey of life by reaching the destination—not having to come back again to repeat this journey, but making it the final journey. Supremely blessed are those who are thus graced by the almighty Spirit Divine and blessed by their spiritual master. May all of you who sit and hear this word be thus graced by God and Guru. God bless you all!

-Swami Chidananda

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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 at 9:30 Am online to experience the divinity of one of the most significant text ever written!
- 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: 11

SERVE, LOVE, GIVE,
PURIFY, MEDITATE, REALIZE



Maha Shivratri

Om

As the 13th night of the Phalguna month of Krishna paksha is celebrated communion of the shiva and shakti and many other puranic events, this day we celebrated Maha Shivararti which was on the 18th of February 2023.

As this day is one of the important and the prominent Hindu festival, ashram follows every year a set of rituals to be performed on this day. As all the dhwajas (flags) in temple and ashram are changed with new saffron cloths and are decorated with flower garlands, making preparations for the evening pooja and jagaran, as a ritual many observe fast in the ashram till the next day and the nearby people join the bhajans for the whole night jagaran to remember the name of lord on this auspicious day.

Prayers were conducted for the welfare and peace of the whole universe.

May Lord Shiva Bless us with Peace and Direction to reach our goal of the life.



Gangadhar Mandir Lit up On Shivratri



Pooja At The Temple





Patient Operations

Medical Eye Camp Feburary

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 Februrary 20th & 21st, under the leadership of Dr. Om Prakash Verma, MBBS, MS (ophthalmology) a camp was conducted. No. Patients: OPD- 97, Cataract Surgery done for: 47. And follow up was done in time and all the cases found successful.



Post Operation Medical Check. Free Glasses and Medicines distribution





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.

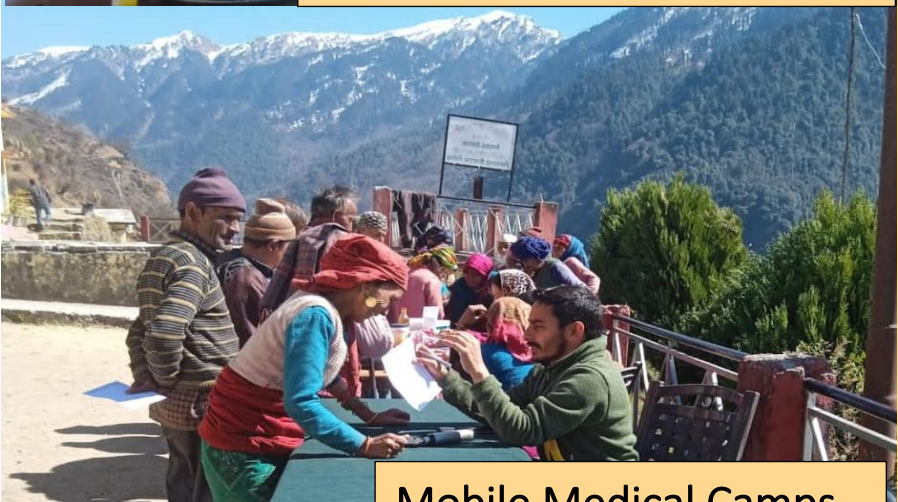
Panchakarma department is functioning well for male and female. The Tele Medicine facility having connectivity with AIIMS Rishikesh serves many chronic patients.

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.

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



Health Education At Schools



Mobile Medical Camps

Patients Attended to in Hospital OPD	: 552
Eye patients	: 218
Panchakarma	: 69
Physiotherapy patients	: 222
Pathology Tests	: 25
Ambulance Seva to patients	: 09
Mobile Camp	: 159



“Wherever the art of medicine is loved, there is also a love of humanity.”

Teachings from Yoga Vasistha: How Liberated Conducts In Daily Life of Relativity (cont)



Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course. Take to your heart no pleasure or pain, in the discharge of the work in which you are employed; but remain insensible of both like a wooden machine which works for others. (Because, it is the dull head of people only, that are elated or dejected in the good or bad turns of the affairs of life). Remain insensible of pleasure or pain, in your body and mind and all the organs of senses; like the sapless trees and plants in winter, when they bear their bare trunks without the sensitiveness of their parts. Let the sun of your good understanding, suck up the sensibility of your six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of your body, as an engine is set to work. (Work as a brute with your bodily powers or as a machine with its mechanical forces; but keep your inner mind aloof from your outer drudgeries). Restrain your intellectual pleasures from their inclination to sensual gratifications, and retain your spiritual joy in yourself, for the support of your life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring. It is the same whether you continually gratify or not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity: (so the adage is:- All desire is pain some, and its want is perfect freedom). Know this a transcendent truth, and capable of preventing all your future transmigrations in this world, that you become accustomed to the free agency of all your actions, without being dragged to them by your desires. Pursue your business as it occurs to you, without any desire or purpose of your own towards its object; but continue to turn about your callings, as the potter's wheel revolves round its fulcrum.

Neither have in view the object of your action, nor the reward of your action; but know it to be equally alike whether you refrain from action, or do it without your desire of fruition. But what is the use of much verbology, when it can be expressed in short and in a few words, that the desire of fruition is the bondage of your soul, and your relinquishment of it is fraught with your perfect freedom. There is no business whatever for us in this world, that must be done or abandoned by us any time or place; everything is good that comes from the good God, therefore sit you quiet with your cold indifference as before the occurrence of any event. Think your works as no works, and take your abstinence from action for your greatest work, but remain as quiet in your mind in both your action and inaction, as the Divine Intellect is in ecstasies amidst the thick of its action. Know the unconsciousness of all things to be the true trance-yoga, and requiring the entire suppression of the mental operations. Remain wholly intent on the Supreme spirit, until you are one and the same with it.

Being identified with that tranquil and subtle spirit, and divested of the sense of dualism or existence of anything else; nobody can sorrow for ought, when he is himself absorbed in his thought, in the endless and pure essence of God. Let no desire rise in your indifferent mind, like a tender germ sprouting in the sterile desert soil; nor allow a wish to grow in you, like a slender blade shooting in the bosom of a barren rock. The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life. (Duties are not binding on the holy and devout sages and saints). There is no sense of duty nor that of its dereliction neither, in the minds of the saintly Yogis, who always view the equality of all things and acts; and never consider their deeds as their own doings, nor think themselves as the agents of their own actions.

The consciousness of egoism and the sense of mighty selfishness, will never release a man of life; it is the miseries from unconsciousness of these, that can only save him from all sorrow, wherefore it lies in the option of everybody, to choose for him either of these as he may best like. There is no other ego excepting that of the one self-existent and omni form Deity; and besides the essence of this transcendent being, it is hard to account anything of the multifarious things that appear to be otherwise than Himself. The visible world that appears so vividly to our sight, is no more than the manifestation of the One Divine Essence in many, like the transformation of gold in the multiform shapes of jewels; but seeing the continual decay and disappearance of the phenomenal, we ignore their separate existence. We confess the sole existence of the One that lasts after all and for ever.



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

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**

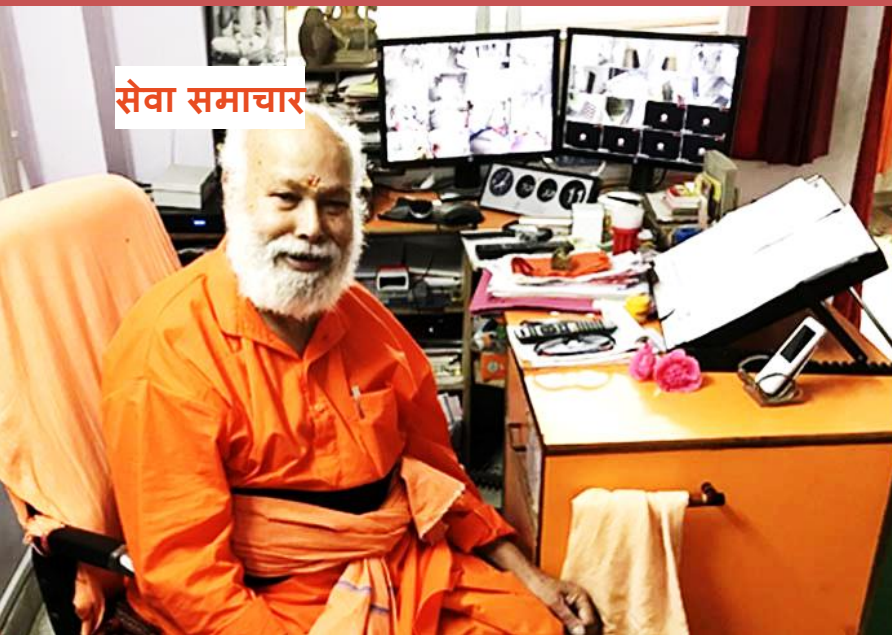
www.sivanandasevasamiti.org

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

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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.

