

**March 2026**



**सेवा समाचार**

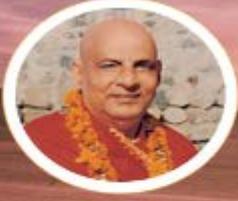
**Seva Samachar**

**Swami Sivanand Seva Samiti REGD.**

**[sivanandsevasamiti.org](http://sivanandsevasamiti.org)**

# सेवा समाचार

MARCH 2026



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

## Thought for the Month: Free Will: Who Really Has It?

**You have free will only if you are the instrument.**

But first — who are you? With what do you identify yourself?

If you think you are the body, the person, the doer, then you have no free will.

Why? Because you are not the power. You are only the instrument. And an instrument cannot function by itself, without power.

A generator cannot produce electricity without fuel. Fuel is the power. And even if the fuel is there, someone must switch it on. That switch is controlled by the owner. If the owner desires energy, he turns it on. That power — that deciding authority — is free will. And it belongs to the One Truth, the Owner.

Let us understand this through a car.

A car moves only when many parts work together:

- The body of the car — this is the physical body.
- The engine (heart and brain) — the subtle body.
- The fuel — this is Prana, the life-force or power.
- The wheels — the senses of action (karma indriyas).
- The driver — the individual self, the mind.
- The owner — the One who has true authority (Prakriti – Nature)

If there is no engine, the car cannot run.

If the engine is there but no fuel, it cannot function.

If everything is present but no wheels, it cannot move.

If the driver is absent, the car remains still.

But even if the driver is present, holding the key — without the permission of the owner, the car cannot move.

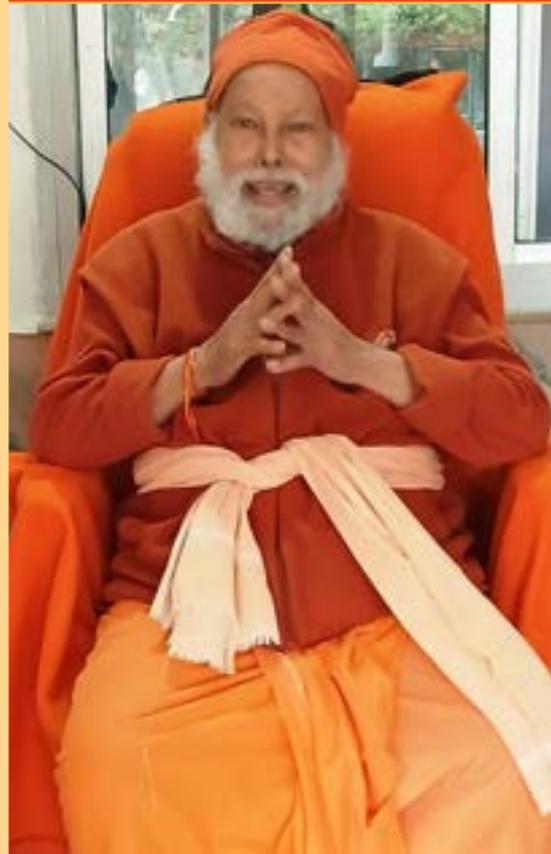
So, who has free will? Only the owner.

Now let's look into the structure of the Individual, within this "car" of the body:

The causal body and individual body are present. The mind (fourfold mind) acts as the driver. Prana is the fuel.

## Seva Samachar

- Thought for the Month
- Samadhi and Deep Sleep
- Am I Master or Servant of my Mind?
- Daily Programme
- Healthcare Activities
- Ashram News
- Teachings from Yoga Vasistha
- BECOME A MEMBER





AI generated images are for illustrative purposes only

The body with senses are the moving parts. All function cooperatively. If one is absent, the others cannot act. It is a triangular cooperative system — mind, prana, and body with senses.

In this system, who is free? Not the body. Not the senses. Not even the mind. All are dependent.

Only the owner has free will. The rest function under dependency.

There is a large businessman In Southern India with hundreds of carriers across India. There are directors, managers, drivers. Each performs a role. But the manager depends on the director. The director depends on the owner. The drivers depend on the managers. This is not a one-act play; it is an organized structure. But the true authority rests with the owner. Without him, the entire system has no ultimate direction.

We do not see this because of ignorance. We say, "I" and "mine," and assume we are independent.

But the whole world operates under one Owner, the Absolute which is all pervading, all knowing and all powerful.

However, if the driver is obedient, has surrendered himself to the owner, the owner may allow him certain freedom. He may allow the driver to take the car home and return it in the morning; he may allow him to decide small matters while on the road. But that limited freedom exists only because the owner permits it. If the owner is not present in the car, the driver may have certain freedom like to decide on route or give someone a ride. He thinks he is acting independently. Yet he remains under the authority of the owner. In the same way, if you surrender to the Absolute, you may receive limited willpower for particular situations and times.

If you believe you are free, your will seems to function — for some time. Yet it operates under a higher power.

So, the real question is not whether free will exists.

The question is: **Who are you?**

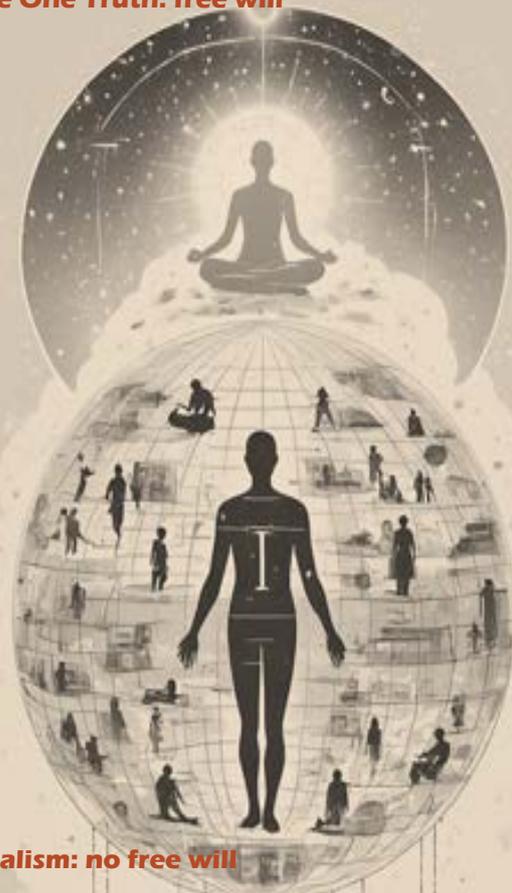
If you are the body and mind, you are one with the cooperative society. You have no free will.

If you are the Owner — the One Truth — then alone there is absolute free will.

To understand what kind of will you truly have, find out where do you stand!



The One Truth: free will



Dualism: no free will



## Samadhi and Deep Sleep

- By Swami Sivananda

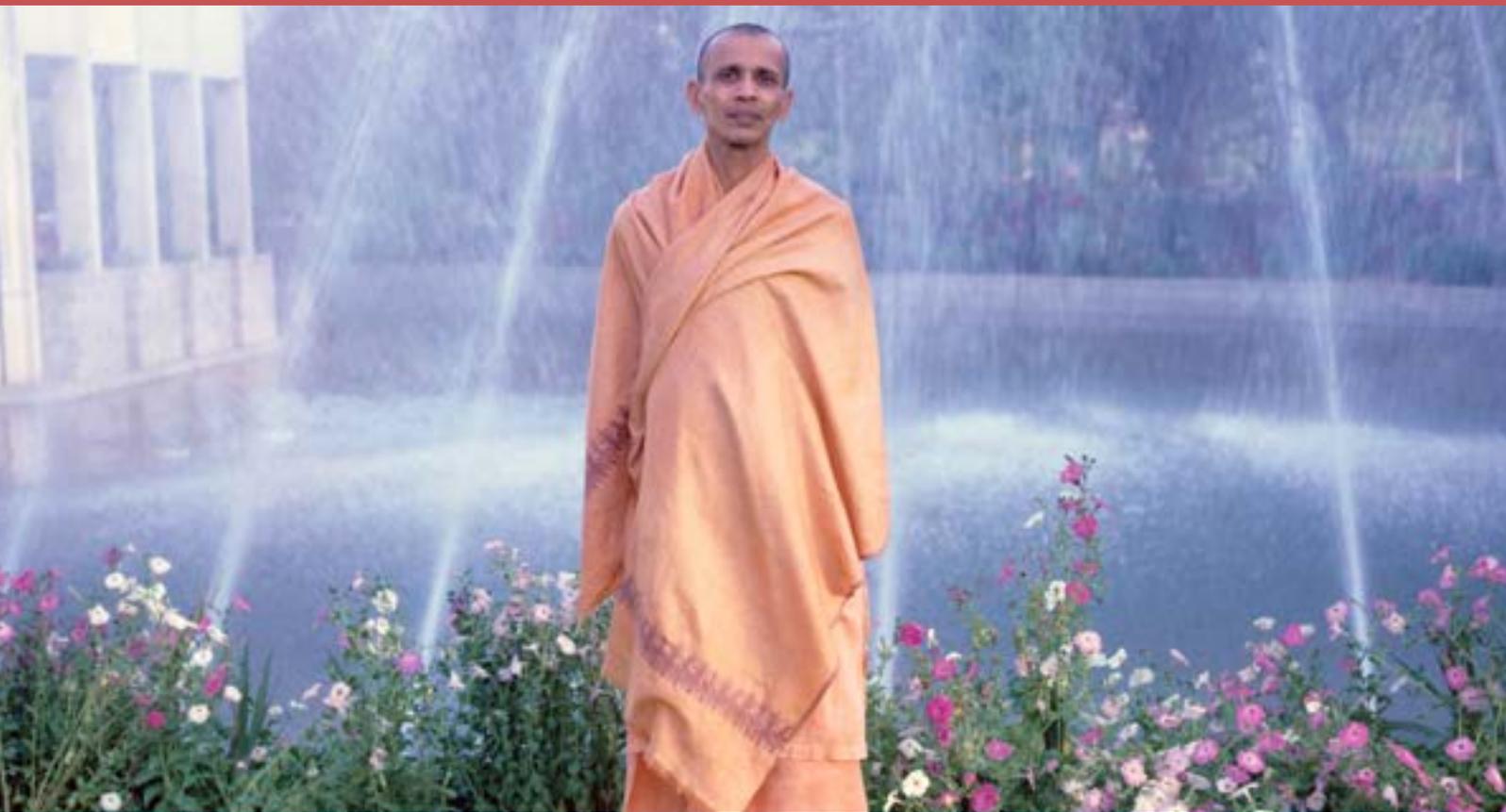
The difference between the non-dual resting and the profound slumber consists in the merging of the mental function in ignorance in the latter and the merging of the same function in the extremely tangible Brahman in the former; the felicity of the latter is enveloped in ignorance, while the blissfulness of Brahman perceived in the former is entirely devoid of covering.

Just as the fire is absorbed into its source when the fuel is burnt out, so also is the mind absorbed into its source, the Atman, when all Sankalpas or thoughts are annihilated. Then only one attains Kaivalya or the state of Absolute Independence. All thoughts cannot be destroyed in a day. The process of destruction of mental modifications is a difficult and long one. You should not give up the practice of destroying the thoughts half-way, when you come across some difficulties or stumbling blocks. Your first attempt should be the reduction of thoughts.

Reduce your wants and desires first. All thoughts will decrease. Gradually all thoughts will be extirpated. Thoughts are like the waves of the ocean. They are countless. You may become desperate in the beginning. Some thoughts will subside, while some others will gush out like a stream. The same old thoughts that were once suppressed may again show their faces after some time. Never become despondent on any account at any stage of the practice. You will surely get inner spiritual strength. You are bound to succeed in the end. All the Yogis of yore had to encounter the same difficulties that you are experiencing now.

Samadhi is not a mere emotional enthusiasm or an exhilaration of feeling. It is the direct unique intuitive experience of Truth or Absolute Consciousness or the Ultimate Reality. It is beyond all feeling, throbbing and thrill. There is perfect awareness in Samadhi which is beyond expression and feeling. The aspirant rests in his centre now—the goal of his search and realises the absolute freedom, independence and perfection.

Just as a man who anxiously seeks the means of escape from the midst of a burning house, so also the aspirant should have a burning desire to free himself from the fire of Samsara. Then only he will be able to enter into deep meditation and Samadhi.



## Am I Master or Servant of my Mind? – By Swami Chidananda

We do not want sorrow and pain; we want happiness and joy. That is what everyone is seeking. You create all your experiences—you can make your own happiness and unmake your own misery. This is the truth; please ponder this again and again. If you refuse to allow anything in this world to affect you, then already you have guaranteed what will happen to you and what will not happen to you. It is this decision that can make all the difference between causing you misery or allowing yourself to be able to stand like a rock—no matter what comes. But then, this lightning decision of the moment has behind it the whole background of what you have trained yourself to be, what you have learned as lessons of life, and how you have cultivated yourself. The world cannot shake the person whose background is full of discrimination, enquiry and analysis.

If this background is not there, then you are a plaything in the hands of whatever is outside. Everything has the power to shake you up and make you either laugh or weep. It is unwise to go on giving outside things this power to affect your life inside. You ought to be the master of your own situation within, and therefore you have to seriously cultivate yourself. You have to carry on discrimination and deep thought, and then observe and learn lessons from other people's lives. These things that come to us are inevitable—they are part and parcel of life. There is no use in hollering about something that one cannot change.

The great sages understood the prayer, "Give me the courage to change that which can be changed, give me the serenity to accept that which cannot be changed, and give me the wisdom to know the difference." In this way, they saw the inevitable, and then they came to terms with it. They said, "This is as it is, so I should accept it, and I should learn to relate myself in the right way." Our happiness, misery, joy or sorrow are in truth ninety-five per cent a matter of how well we know ourselves and how we relate to our own inner life.

I will give you a few examples of the wisdom of proper relationship to our experience. A while ago there was a baby with a heart defect that was flown to a special hospital, and the case was reported in the newspapers and given much attention. They tried to save the baby, but it eventually died. It was of course a great sorrow to the parents. Such a thing is apparently only an outer event, but philosophy wants you to see things as not merely external, but also having to do with the inner self. How many babies are born like this and then die—maybe in your own neighbourhoods or maybe in the family next door. But it does not make any great difference to you unless you are

personally identified with the situation. Someone else's tragedy does not put you into terrible throes of anxiety and sorrow, and you can go about your normal life. Nevertheless, the tragedy is happening.

It becomes painful when it is your child or relative who is suffering. It is because the mind has conceived of a particular relationship, and it looks at the whole thing in a particular way. Ultimately you trace the experience to the special way the mind has related itself to that being or to that thing.

Another example might be, say, if you are waiting at the bus stop and fire engines come rushing by. You are not very concerned, because you know that the odds of the fire being at your house are very low. Yet, if someone tells you that the fire is directly in the area where you live, in that moment you might be gripped by anxiety. "Oh God, it may be my place!" If actually it is your home, then your anxiety and fear will be tremendous. This is the "mine-ness" or the special state of mental attachment to a particular object.

Do you ever ponder this? The most important thing is not that you have certain positive or negative experiences, but how you relate to those experiences. Ultimately your experience is due to two factors: one is this special way in which the mind thinks of a particular thing, person or event, and second, as I already mentioned to you, it also depends upon the way in which you have trained your mind to receive things. If the mind receives things in a negative way, then every experience has the power to put you out of balance. If the mind receives them in a positive and a creative way, then you go through life serene and unaffected. You have so disciplined yourself that you have created an integrated personality characterised by strength. If you are already rooted in a strong centre, you will be able to serenely cope with the inevitable ups and downs.

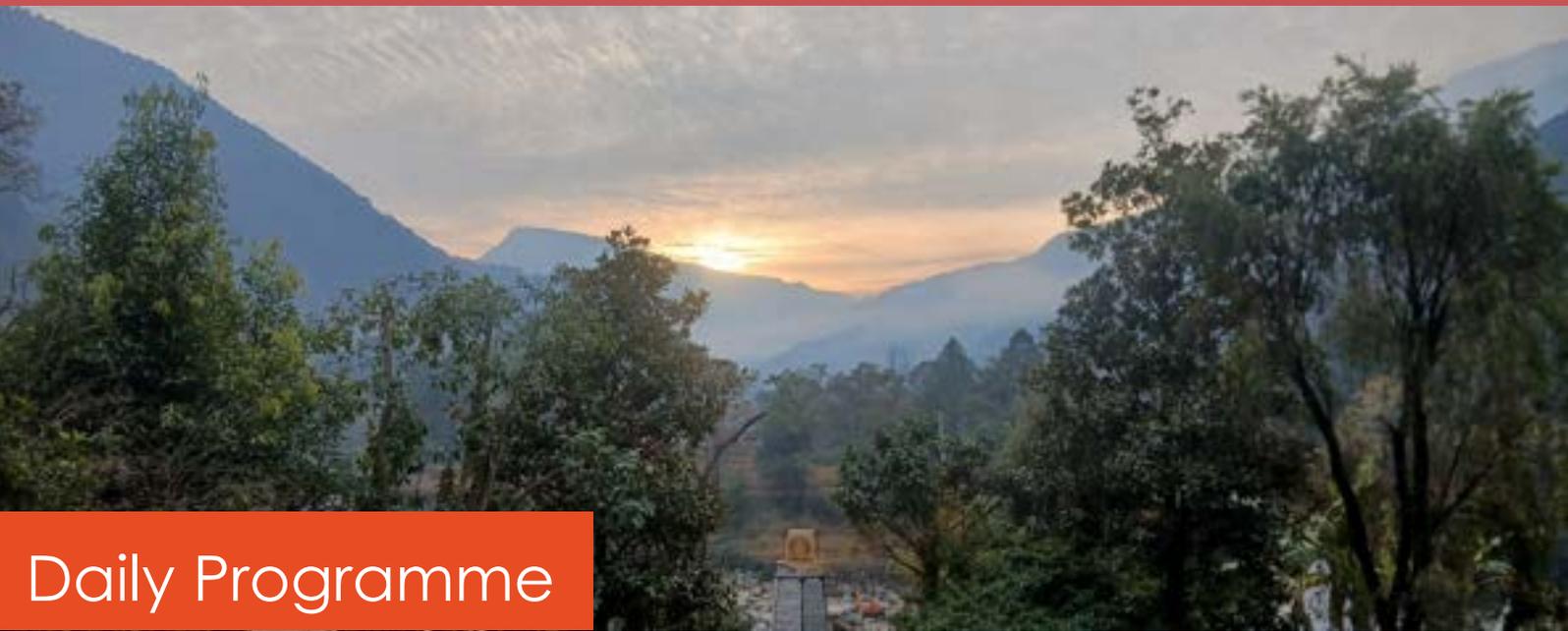
Let's take another example of someone who allows himself to be ruled by his outer experience. Let us picture a young man who has got a good job, lots of friends, and a very enjoyable life. One day as he is coming home from the office in his sports car, he stops at the traffic light, and casually he glances to the right. There in the other lane is a devastatingly beautiful girl sitting in a car of the same make and colour. They look at each other, and maybe he breaks the ice and speaks to her. Then, in that moment, this man falls head over heels in love.

Unfortunately for him, he has not been able to fully make her acquaintance or find out who she is. From that day onwards, he is always thinking, "I want to see her again. Maybe I will come across her at another traffic stop." He is in a state of anxiety, and he is not able to keep his mind on his work. But one day they happen to meet again just by accident. He loses no time in correcting his previous blunder, and he goes to make her acquaintance. But, poor fellow, what he did not realise was that she was already engaged! When he invites her out, she says, "Oh, I am sorry. I am going out to dinner with my fiancé," and he is suddenly propelled into a totally miserable condition.

Now, who created his misery? Did this misery exist in some corner waiting to come over him? This unhappiness that has now started to tear him up did not exist anywhere. He created it himself. The girl did not create it; in fact, she had no part in it. He might have seen so many girls, but his heart jumped when he saw that particular one. His mind went into a peculiar state, and out of that arose the whole train of events. If he were a wise person, he would say, "What does it matter? If she is already engaged to be married, well okay, that's it." He gives his mind a good scolding and accepts this situation and forgets it. Everything is set right. Why? Because he knew that he should not cry over spilt milk. He was a fool in the first instance, but now he can correct his folly. If he comes to terms with things through a maturity of understanding and is able to make the mind understand, then everything is all right. If however he goes on mulling over his loss and making himself miserable, then he will not be able to come to understand the fact that misery does not have independent existence apart from the mind.

Let's use this same young man to also illustrate something I said before about deep sleep. This same fellow, if he spends a miserable evening thinking about the girl, once he goes into deep sleep, the whole experience will be erased. No girl, no head over heels in love, no misery, no disappointment—everything is all right. He is enjoying the best rest, and the quality of his peace and rest is no less than the peace and rest of an emperor or a multimillionaire who has everything. It is the same quality. Why? Because of the simple fact that the mind is not active. The crux of this entire matter of human experience is the way the mind has been educated and trained.

***Are you behaving as if you were a puppet in the hands of the mind, or is your relationship with the mind that of a master over a servant? You have to decide.***



## 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, Bhagavad Gita 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 and all are welcome to participate.
- Now, with thousands of subscribers and an ever-growing number of viewers, our Daily Yoga Vasistha 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!
- 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: 35**

**SERVE, LOVE, GIVE, PURIFY, MEDITATE, REALIZE**



**Worship at Gangadhar Mahadev temple**



**Evening Prayers and Kirtan**



**Yoga Vasistha discourse**



**Satsang with visitors**



## Healthcare Activities

The current running departments of Sivanand Dharmarth Chikitsalay are General OPD, Eye, Dental, Physiotherapy, Pathology Lab, Ayurveda, Homeopathy 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 health awareness is provided at schools.

The 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	: 529
Eye	: 359
Mobile Camp	: 77
Panchakarma	: 348
Physiotherapy patients	: 290
Homeopathy	: 66
Pathology Tests	: 120
Dental	: 96
Ambulance Seva	: 01



Team meeting



OPD



Panchakarma



Pathology

**Allopathic medicine and Ayurveda medicine should be integrated in tandem into our lives, working side by side, to provide short term and long term solutions to our health. – Swami Sivananda**

# Healthcare Activities: Eye Camp



Registration



Patient data collection and documentation



Pre-operative Prep



Pre-OT



OT room



In one frame: hearts that hoped and the hands that helped



Pre-op Examination

Post-op care



Medication and glasses



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 Swami Premananda ji's loving service towards the welfare of rural communities in the remote villages of the Uttarkashi region.

On 31<sup>st</sup> January and 1<sup>st</sup> February 2026, under the skilled leadership of Ophthalmologist Dr. Chirag Bahuguna, a 2-day camp was planned, 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: 90

Cataract Surgery done for: 41

## Healthcare services: Mobile Camp



Our team of doctors and pharmacists continued to provide free health checkup, consultations and treatment to the patients of several distant and remote hilly villages of Uttarkashi district through regular mobile camp services.

The medical staff delivered remedy for patients' general wellness concerns and advised preventative care.

Essential eye care services were provided, including the distribution of essential medications and near-vision spectacles to those in need.

The patients who required further assessment and treatment were referred to our hospital.

All services are provided free of cost.



# Ashram News

## Hospitality

Mahatmas visiting Mukhba, Goddess Ganga's winter abode, were offered food, rest, and medical care in the ashram for a few days when they come for Swamiji's darshan. 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	:	13
Foreign guests	:	11
Ashram inmates	:	24



Satsang

## 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**



Annakshetra

## Goshala

A team of Ashramites and workers are dedicated to the care of the cows and calves to cater to their needs. Also, regular check-up and medical support is being provided by the veterinarians from Uttarkashi.

Total No. Of Cows	:	5
Total No. Of Calves	:	2



Gauseva

## 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: 14**

## Glimpses of programs and events

The much-awaited Mahashivaratri celebrations began with the Flag (Dhwaja) changing ritual at Gangadhar Mahadev Temple in the morning of 15<sup>th</sup> February. Devotees performed ritualistic worship in the temple and sang hymns or stotras dedicated to Lord Shiva all through the night. Prayers were performed for welfare of all beings. From dusk until dawn, the air in the ashram was filled with the sacred sounds of bhajans and kirtans. The celebrations concluded after the fourth prahar puja early in the morning with Purnahuti Havan (fire sacrifice) and partaking the prasad.



**At the Srimad Bhagwat Katha in Ganeshpur village, Swamiji blessed the listeners. Everyone sat deeply immersed in the devotional narration from the Bhagavata Mahapurana.**



**Shiv Mahapurana Katha was organized in serene Nald village of Uttarkashi. The people of Nald village are very dear to Swamiji, and he lovingly accepted their invitation. The people were also thrilled to have him, they lovingly carried him in palki along the narrow, steep mountain paths till the temple.**



# MAYA

Duality  
Pairs of Opposites  
Illusion

## Teachings from Yoga Vasistha: Maya

Truth is beyond mind and beyond senses, beyond sattva, rajas, tamas.

If you say ignorance, it means you know it — then it can't be ignorance anymore, it is knowledge. If you say knowledge, it depends upon ignorance. World is made up of pairs of opposites, like day and night, heat and cold, pleasure and pain, Knowledge and Ignorance.

Without two, nothing can be expressed. Without both head and tail, a coin has no meaning.

When a person sits alone in a cave, away from people or any other species, there is no need to say, "My name is so-and-so." Expression begins only when two arise. Without comparison, there is no seer, seen, or seeing process.

Movement is always seen only when one part is compared with another. Look at a car. The whole body is fixed. If the body moves independently, it will meet with an accident. The engine is fixed. If any part of the engine — a nut, bolt, axle, ball bearing — moves out of place, the engine cannot function. Even the tire: if one small portion is displaced or punctured, the whole movement collapses. The car appears to move only when compared with the road. Without comparison, no movement can be seen.

Similarly, the whole world appears to be moving. Yet it is stable. Confusion itself is moving. What we see is relative motion — not absolute movement.

Words too are meaningless. They have some meaning for some time under certain conditions. Take directions. What is East? India is East to Europe but West to Japan. North becomes South; South can become East. Directions change with position. So, is there any fixed meaning of East? There is none. All words are comparative and change with time, space, and condition. All words are meaningfully meaningless, meaningful in relative sense or for behavioural purpose and meaningless from absolute perspective.

Energy itself is vibration — unsteadiness on steadiness. That vibration is called power. That power is called Maya — that which is not there, and yet it appears. So, what appears is called illusion. If we analyse closely, this illusive power is the misunderstanding, the inability to see the truth.

The scriptures say, the World is a reflection, it is not present. Reflection in a mirror — is it present or absent? A circular mirror reflects within itself because of its purity, transparency. In a lens house, multiple different lenses will reflect within each other thus producing a complex, chaotic, and ever-changing kaleidoscopic image. Similar is the world, the truth is so pure and transparent, it reflects within itself.

What appears to the eye depends on our vision. Mirage water in desert appears because of hot air. There is no water, yet water is seen. Like a jaundice patient seeing yellow, what you see outside is your own vision.

Thus, everything is meaningfully meaningless — clearly confusive and confusively clear.

We assume presence of absence. We search for the absentee endlessly. That search itself is Maya.

## 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)

## MEMBERSHIP PLANS

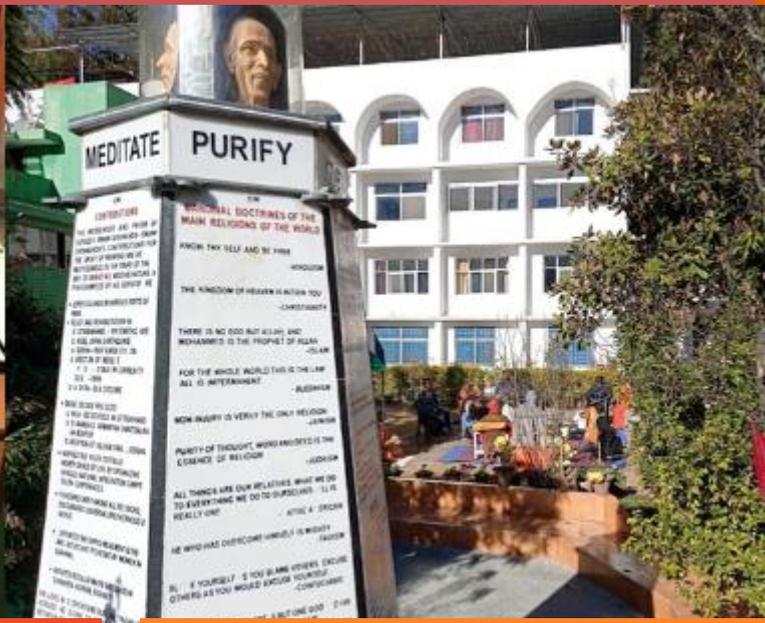
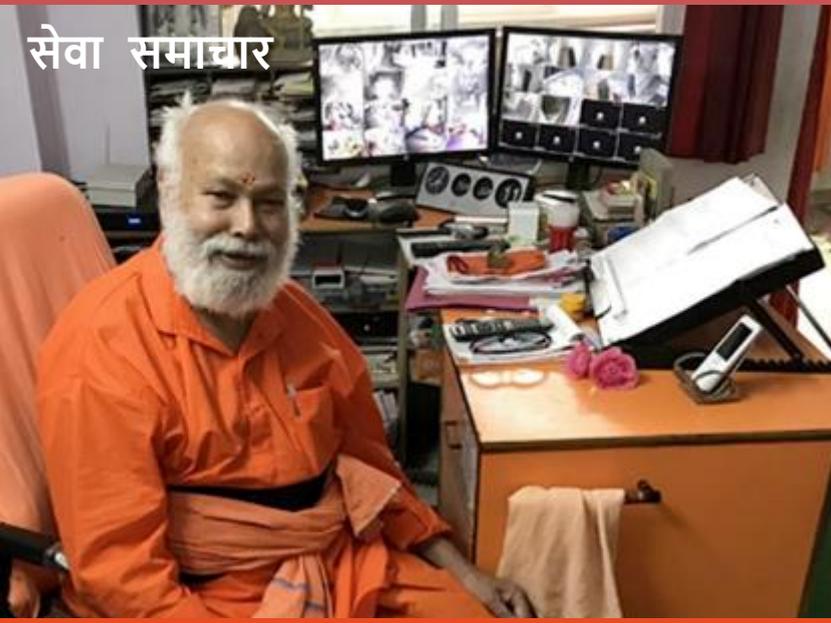
- LIFE MEMBERSHIP:  
RS. 25000/ for corpus fund
- REGULAR MEMBERSHIP:  
RS. 200 PER MONTH OR  
RS. 2000 PER YEAR
- NO PRIVILEGES—WE ARE ALL  
DEVOTEES. ACCESS TO STAY IN  
THE ASHRAM IS A SADHANA

[www.sivanandsevasamiti.org](http://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](mailto:swami.premananda@gmail.com)



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

