

April 2022



सेवा समाचार

Seva Samachar

Swami Sivanand Seva Samiti <sup>REGD.</sup>

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

# सेवा समाचार



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

## Thought for the Month

By Swami Premananda

### WHAT One Thinks So He Become

'No problem can be solved from the same level of consciousness that created it'

- Albert Einstein

If we think upon anything with an one-pointed mind, whatever object it may be depending on time, space and conditions one becomes it. This is the universal law and practically seen. Yet, when we direct our awareness towards the Absolute in our attempts to realise the Truth we face obstacles as the illusive world of changing names and forms attracts the senses of perception outward.

Despite this dualistic world being ever-transient with no lasting permanence, we deludedly keep attaching one incorrect haphazard thought after another onto the moving shadows within the darkness, in order to navigate our way through this relative world.

Albeit, by continually walking in the dark we overlook the self-effulgent Paramatma, the Truth Absolute that is obscured by its Supreme-power of Maya. In other words, because Truth is not expressible we imagine our relative world on top of the Absolute, like a dream and realisation dawns when the Truth becomes visible in its true form.

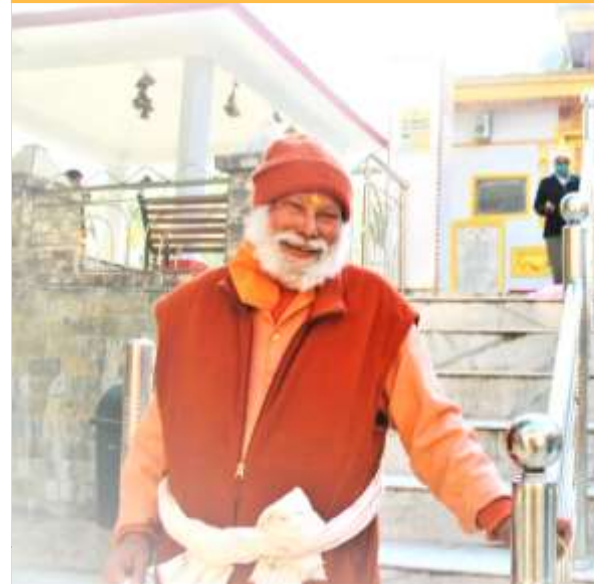
Mind is the culprit for this as mind is nothing but a continuous flow of thought waves and these waves are changing vibrations moving across the ever-stable immovable substratum of the 'One Without a Second'. Instability is known as change and in our life we know this as mind. Therefore it is no exaggeration to say that we are mind only, for we and all around us are forever in a state of flux existing here in name and form for some unbeknownst purpose.

Mind is known as I, time, space, cause & effect, name & form etc... on this basis we can say that mind is everything. Behind mind the Truth is ever-present and without the mind the Truth is revealed. But, mind is Truth only. It is only when the Absolute Singularity becomes unstable it looks like something else, it becomes the waves of the water when in reality it is all water only.

When mind is settled the same wave created is able to see that it is unsteady and in fact all other waves, as well as the water itself. One in many, many in one. But, when this wave feels as though it has some ego it identifies itself with the wave and forgets its 'waterhood'. This forgetfulness is known as imagination, misunderstanding or ignorance.

## Seva Samachar

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But once realisation of its all-pervasiveness occurs the mind may become tides, ripples, bubbles, waves anything and everything, if it constantly thinks upon one thing. From another perspective, when it becomes many it has different names and forms and when it becomes one it realises all these differences and its many-ness.

Therefore in reality there is no difference between humans, animals, birds or trees as they are all simply part of the same changing phenomena when analysed from the perspective of the Absolute. Being means be-ing, in so much as one has taken a form and has now been given a name. But again, in reality no-thing has a name we merely bestow a title upon the form as a way to easily interact and transact with the life around us and one another. In this way, these names and forms change, they are not steady or permanent. What is right today will be wrong tomorrow, therefore where do you stand? What good are your opinions and biases? Better to keep quiet and watch the show.

Ignorance, misunderstanding and assumption creates our downfall. We wrongly assume something instead of the reality as our identity and this creates our ego which is always changing every moment. The original has become tied up with the duplicate, so far as, the copy is an exact replicate of the first. Or, using the water analogy the wave is part and parcel of the water but has forgotten its true originality and accepted a supposed falsity. Hence, this I is ever-changing and we are not the 'I am' as often said but correctly expressed in philosophical grammar we are the 'I is'.

In another example, the sky contained in the earthen pot is exactly the same as the sky outside of it. It is us who have named it differently as say 'pot-sky' or 'outside-sky', when in reality sky is all-pervasive. But, we must take this logic further and perceive the sky as being prevalent in every atom, i.e. the undeniable background for every-single manifestation. There is no within and without and it cannot be changed or separated. The only way to solve the misunderstanding of imagined supposition of pot and sky is to realise that sky is the pot and pot is the sky, albeit in different ratios of the panchabhutas. This solution then removes the supposed ego from the identity of the manifested be-ing. For wherever there is an identity there will be ego, whether the pot or sky know this is another question but this is the solution to remove the incorrectly assumed ego and realise the Absolute. Hence, we must learn to think properly as whatever you think so you become.

Why is water seen in the mirage? Because we don't see things correctly and assume something upon another. You are the reason for the misappropriation and all the unquestionable-questions you have. And, from the Absolute perspective as to why happenings are the way they are it is because when these creation were created by the first Creator this is how he thought it should be and from that moment onward things were accepted as such.

What is the meaning of up and down? In reality there is no up and down but we go on assuming some-thing as another, giving meaning to it and then questioning it which subsequently only leads to innumerable more questions, there is no end to it and in the same way we have created this world. Even language differs between people regarding one name and form. Names are merely temporary, comparative and relative they are not real. Plus, how one person sees a form in comparison to another differs! For one she may be a mother, for another a sister and for the husband she's a wife. But ultimately, language is symbolic, informative and with no meaning it is just a medium to understand this world and for our daily transactions.

To know this and by the application of yogic science the instability of prana and mind may be calmed, steadied and brought under control. In doing so we remove dis-ease and bring about union with the Absolute. The divided many is One again. As above so below. Or rather, we have realised that our apparent individualism is actually just the nature and functioning of the Absolute and we are no different from that. Tat Twam Asi.

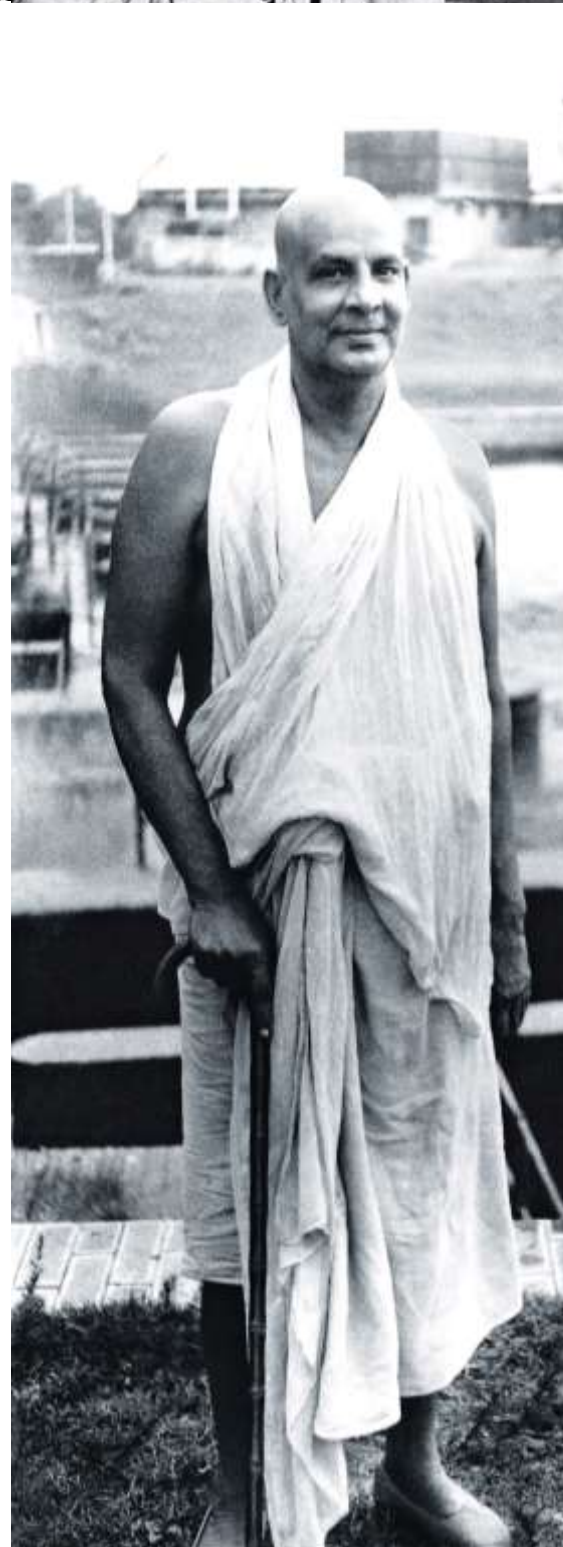


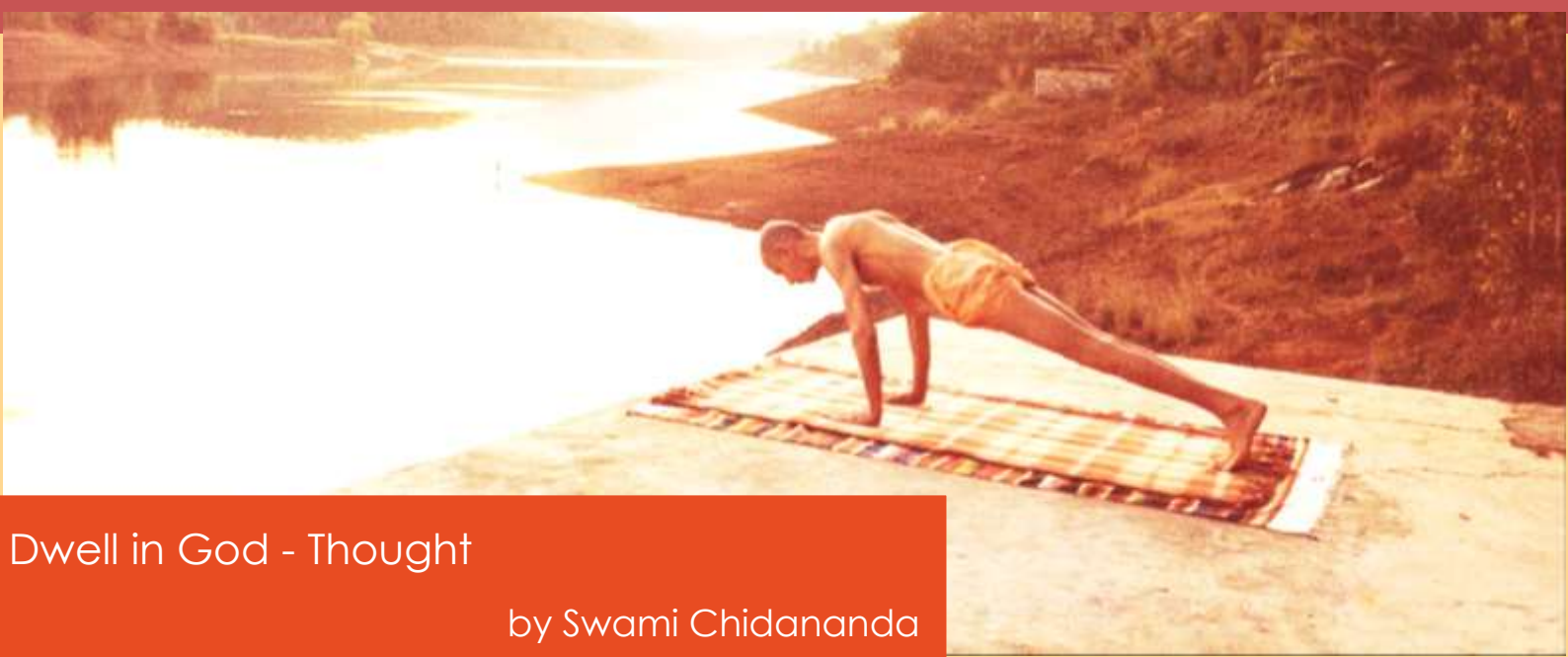
## Brush Yoga: by Swami Sivananda

Concentration of mind for which the Yogi practicing the Yoga of Patanjali Maharishi has to struggle hard, comes easily and effortlessly to the Brush Yogi. The landscape before him or the inspiration within him at once subdue all other Vrittis (thought waves) and the Vritti of the Perfect Beauty alone remains behind. Perfect Beauty is the nearest approximation to God, or the Absolute. By experience and keen observation the painter or the artist discovers what is particular and uncommon in every object he sees. He has clearly understood the common nature of the objects. By long and intense contemplation, he has found out that there is some defect in every object; the same defect is not found in all objects. The particular or uncommon feature in an object is its highlight; the defects are its dark points. The artist seeking out Perfect Beauty in these objects, tries to reconstruct Nature by synthesising all the great characteristics found in various objects and by removing all the blemishes that mar the beauty of those objects. Thus he arrives at Ideal Beauty: and the method that he has adopted is precisely the same that the Jnana Yogi adopts in arriving at the consciousness of the Absolute (i.e., the method of negating all the imperfections that exist in the sense-objects as they are contradicted by others, by asserting the perfections that lie beyond these imperfections and finally by diving deep into these perfections to discover the Absolute which is Perfect, Infinite and Immortal). The artist's studio is to him what a cave is to a Jnana Yogi.

This method of arriving at the Ideal Beauty precludes the artist getting attached to any particular object or conception. The real artist should be pre-equipped with the sword of discrimination with which he ruthlessly slays the imperfections and limitations that hide the spark of Perfection that is the Reality of every object. He perceives an object, at once separates the Reality from the appearance, the Substratum from the sheaths, the Truth from the limitations. No doubt it was the object that inspired him; but his inner consciousness does not receive the consciousness as it is, but the Truth underlying what appears to be. There this spark of Knowledge is added to the store of knowledge thus acquired before and the Ideal grows clearer within. A stage is soon arrived at, when the artist feels that art itself is a step in the ladder at the top-rung of which is his goal. Art, he realises, had turned his vision inwards in quest of truth. The quest now takes a different turn altogether. He feels that Ideal Beauty exists only in the Self, the Beauty of beauties. Thenceforward, he strives to realise the Self, even abandoning the art which had served only as a ladder to ascend to the threshold of Self-realisation.

The artist is a very great Karma Yogin, too. In how many hearts devotion to God is aroused by a great work of art. How wonderful are Ravi Varma's pictures of Gods! How charming is the picture of Murali Manohar painted by Sri Nathu Ram! The picture is so attractive that the Sadhaka very easily concentrates and meditates upon the Lord and thus attains Him. The picture speaks to him: it is not the picture, but the Lord who is present in the picture. To produce such inspiring forms is a great service to the world. These artists have rendered the greatest service to the world. They are great Yogis. Glory to the Brush Yogis! May God bless them all!





## Dwell in God - Thought

by Swami Chidananda

Revered and beloved Holy Master Gurudev Swami Sivanandaji, among his numerous teachings, stressed the necessity of being constantly aware that God is omnipresent, that God is also the indwelling reality in each and every one of us: "Thou art satchidananda. Thou art omnipresent, omnipotent and omniscient. Thou art the indweller of all beings."

For the more constantly we dwell in God-thought, the more constantly God dwells close to us. And, the more we dwell upon Him as the one and only eternal Reality unchanging, beginningless and endless, everywhere present—the more we dwell upon Him as the one constant unchanging eternal Reality, the more we are able to turn our gaze towards the outer world of changing names and forms and begin to perceive them for what they are, namely, temporary unrealities, temporary appearances, whose existence is also temporary. Not only are their name and form and state of existence at any given moment in time temporary and subject to change, their very existence itself is also temporary. We begin to see that everything is headed towards dissolution, and one day they will all cease to exist. Thus it is that the reality of the Absolute Being enables us to overcome the demand of the passing appearance upon our attention as well as their mysterious ability to delude us into thinking that they are to be taken as real. Every day, when we wake up from sleep, we behold them. Yesterday we beheld them, today we behold them, tomorrow we will also behold them. For days, months and years we have been beholding them, and, therefore, we think that they must be real.

Thus, repetition of an experience on our part becomes their claim to be recognised as permanent realities on their part. But if you turn this process around and subject them to a test by the measuring rod of that self-same strictly subjective consciousness and experience, then, due to the same reason that they claim recognition as permanent realities, that very reason itself calls their bluff and that very reason proves that they are unrealities.

Thus it is that we have to subject the outer world experience to a keen scrutiny upon the basis of our own deep subjective consciousness, our subjective experience day after day. That is why it is said that that Being alone exists, that Being alone is real. It is eternal, unchanging, permanent and indestructible. And when you enter into an experience of That, you become eternal. You cease to be a temporary phenomenon. You partake of that same glorious nature of the ultimate Reality.

This is the essence of sadhana. This is the heart of yoga. This is the purpose of meditation. This is the reason why constant remembrance of God, repetition of God's name, has always been prescribed and advised by the great spiritual masters. May we dwell upon this fact of our inner spiritual life and become benefited and blessed by it. May divine grace and Holy Master's blessings enable us to constantly dwell upon this fact and become supremely blessed. God bless us all!



## Daily Programme

- Our Day begins early at 5 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.
- Now, with 983 subscribers and an ever-growing number of viewers, our Daily Yoga Vasistha Classes are reaching Sadhaks across the globe. Join Swami Premananda at 9:30 Am in the Bhajan Hall or online to experience the magic of one of the most significant pieces of text ever to be 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](#).
- Mahashivaratri, Holi and all other 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: 9**





## Supporting The Community

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

**Total No. of Students Supported, in the month of March: 12**

### Hostel

The Hostel wing of the ashram is providing free accommodation, food and necessary educational aids to the identified needy students and seekers.

**No. of students staying in the Ashram: 07**





## 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.

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

Patients Attended to in Hospital OPD	:	575
Eye patients	:	157
Dental patients	:	01
Mobile camp patients	:	101
Panchakarma	:	364
Physiotherapy patients	:	182
Veterinary medicines distributed	:	04
Pathology Tests	:	34
Ambulance Seva to patients	:	10
Homeopathy patients	:	57



Accept your mistakes, you will soon reach perfection





## Panchakarma Camp: March

During the month of March the ashram and its hospital was blessed to receive Dr. Kalpna Moghe from Pune, one of the most distinguished panchakarma practitioners across India to orchestrate our Panchakarma Camp. Shirobasti, Shirodhara, Nasyam and various other ayurvedic therapies were administered to a large number of visiting patients who were greatly benefited from the treatments they received from Dr. Moghe and our hospital team. Hopefully, thanks to the success of the camp we will be able to provide many more such events in the coming year.





# Ashram News

## Hospitality

As the travelling in to Uttarakhand slowly opened up, ashram also received very few Padyatri Mahatmas & needy Padyatris of Chardham Yatra. 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 to their spiritual practices. Ashram provides free food and accommodations to all these guests. Every Monday Rudra Abhishek and Mahamrityunjaya are conducted that all are welcome to participate in.

Indian guests	:	35
Foreign visitors	:	02
Ashram inmates	:	30

## 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: 75**

## 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	:	2





# Maha Shivaratri



Our Ashram celebrated the Maha Sivaratri festivities with full of enthusiasm and vigour. Enjoyed by all Ashram residents and persons from the local area. Lord Shiva was thoroughly honoured throughout the day and night with a riveting Bhajan and delicious Bhandara organised in His honour.

OM MAHADEV!







## Holi Celebration



## Holi Festival

Holi must be one of the most eagerly awaited festivals in the Hindu calendar, certainly by ourselves at Sivananda Ashram!

Gallons of water were joyously splashed over the day's revellers, preparing the canvas of bodies for an array of colours to decorate. Water balloons played their vital role as well, further drenching anyone whom was deemed 'too dry' for the liking of others!

Wonderfully made gujiya's lined the stomachs of sodden Holi participants, gifting further energy to continue their soaking leisure. Although, these persons of a usual white or brown appearance became undistinguishable under red, green and orange colouring. Resulting in one brightly-multicoloured radiant ashram family.





## Teachings from Yoga Vasistha : As Things Appear Before Me

Analysing the analogy of the moving car we clearly see that the vehicle, driver nor the surrounding names and forms are actually journeying. It is the mind that creates the changing scenes that we perceive, through the 5 tanmatras. But, ultimately our senses of perception are useless in determining the Absolute Reality for they only present the transient, impermanent and ever-changing differences that allow a person to navigate and transact their way through this relative world.

When applying Patanjali's 'Ashtanga Yoga' principles from his Yoga Sutras to the moving car example, we may deduce that Yama and Niyama are the initial guiding factors that create the groove that becomes the road upon which our vehicle travels to reach the ultimate goal. Moulding the mind to its correct path through right conduct and thinking.

Asanas and Pranayama next bring the body and its prana under control. One's nature to expend energy, running hither-to-tither is checked as the mind carves the seat for the driver who is strapped securely into position through further practice of mental restraint (Sadhana).

Once both road and steady driver are established, Pratyahara turns the mind's outward expenditure of energy through the continuous flow of thoughts toward sense objects, inward. This energy is then accumulated and harnessed to possess the power of the mind, rather than losing valuable force as the mind darts between the innumerable ever-changing objects of the senses that it can only momentarily grasp. This affords one with equal-vision and balanced mind as whatever supposed value attached to sense objects is greatly reduced.

Dharana then concentrates the harnessed energy and when coupled with a one-pointed mind toward the Absolute, causes the handbrake of the vehicle to be released and the focussed inner-journey begins moving through the gears. The illusionary world of names and forms starts to dissipate and the common factor hidden behind the veil of Maya, comes evermore to the forefront.



As stillness descends, the unified connectivity between every-thing becomes more apparent. Identification with the body and senses, mind and intellect grows lesser-and-lesser and one is then able through repeated practice, to remain as the witness to the processes of the mind, their actions and the cause of action of the senses and one's course of discrimination. In doing so, the mind is kept on a short-leash through constant check of thoughts, remaining unattached to those of a rajasic and tamasic nature. Yoked with the aforementioned principles of Yama and Niyama, actions in the relative world become sattvic and purify the mind and heart of the individual, which in turn rolls the wheels of the vehicle evermore so as speech, thought and deed come into line.

Through the continued unbroken practice of concentration Dhyana (meditation) develops. This practice further strengthens itself through continuous effort. Eventually, vairagya, purification and the control of the mind reach a point whereby the conditioning of multiple births diminishes. Sustained renunciation of the dualistic world with its pairs of opposites and transient nature lessens Maya's hold over an individual and in its place inner-sight strengthens, allowing the Absolute Reality to become firmly established and visible in the mind's-eye of the being.

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तुम चलाओ मैं चला

## BECOME A MEMBER

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

## MEMBERSHIP DETAILS

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

My details:

**Name :**

**AGE:**

**OCCUPATION:**

**ADDRESS:**

**PHONE NUMBER:**

**EMAIL:**

Please send us the above information by email to:  
**swami.premananda@gmail.com**

## MEMBERSHIP PLANS

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

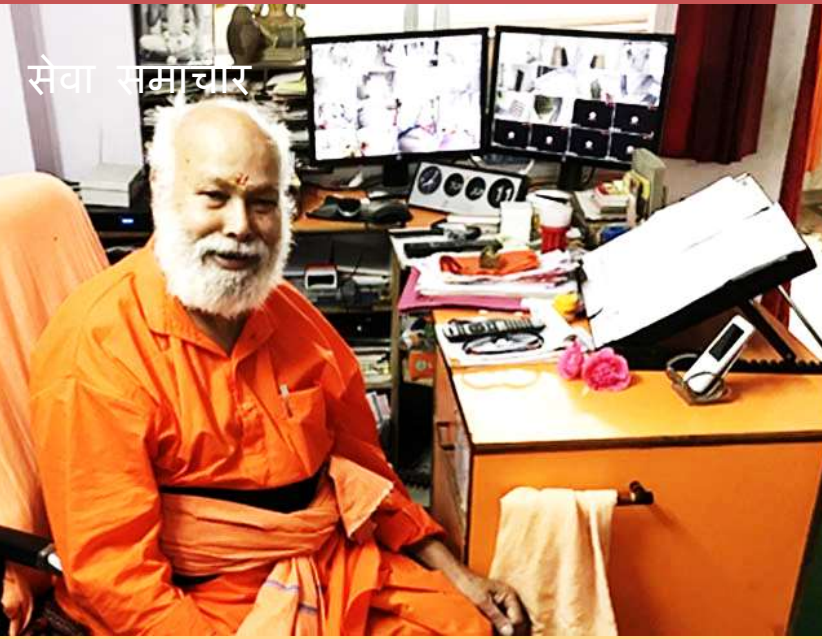
[www.sivanandasevasamiti.org](http://www.sivanandasevasamiti.org)

## HOW TO DONATE

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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## SWAMI SIVANAND SEVA SAMITI

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### 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.

