

May 2024



सेवा समाचार

Seva Samachar

Swami Sivanand Seva Samiti REGD.

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

Thought for the Month: Desires

World means desires. Without desires there is no world and without world there are no desires. Desires are the cause of the miseries of the world. If we would like to get rid of them, we should understand how they work. As a result, we can be free of worldly bondage and with self-effort we can reach liberation or Moksha.

What is desire?

From one angle desire is the grossified form of a subtle Vasana. Grossified means that Vasanas are like sprouts, they cause actions and reactions, and by repetition impressions become solid and form a desire.

From another angle desire is the feeling of not being complete whole, so we lack something. In reality there is only oneness, but due to differences created by the limiting power of names and forms we see many, not one.

Names and forms are two limiting qualities which we use to discriminate object. This is necessary to live in the world but due to ignorance we believe in these limited names and forms, and we have lost our ability to see the truth.

There are two types of people in this world.

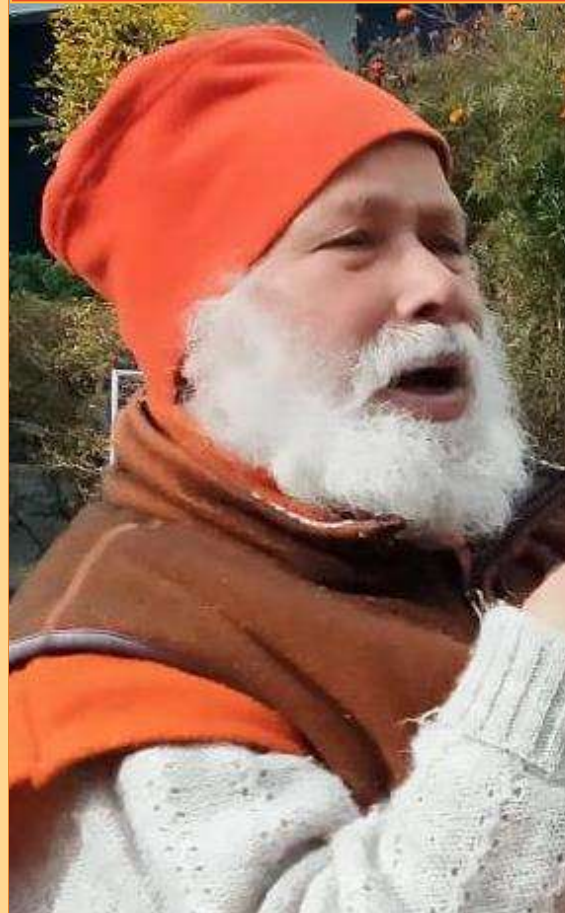
1. He who sees many instead of one, lives all his life in the bondage of desires. Each desire is like oil on fire. For him the world is full of miseries and desires never end. He is not ready for spiritual path.
2. He who sees oneness, was able to renounce desires. This person is fit for spiritual path and he can reach liberation.

Getting rid of desires

This world we live in is the world of duality. As soon as we see many, we compare objects. Without comparison there are no objects. For example, if we see light we know there is darkness as well. And if we think of light, we know that light is the opposite of darkness. We cannot separate pairs of opposites.

Seva Samachar

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Desires (Contd.)

Every object has qualities and these qualities are given by us. But we can give different qualities to the same object due to our individual point of views, and also, in time we change these qualities by ourselves. For example: I have a mother. But for my aunt she is a sister, not a mother. 20 years later my son will call her grandmother, and for me she also becomes a grandmother of my child.

Qualities are changeable and perishable. But the true nature of objects is unchangeable and permanent, ever existing. Because an object has 5 qualities: two of them are names and forms, these are changeable. But there is the true nature of objects and beings: Sat-Chid-Ananda. This is unchangeable.

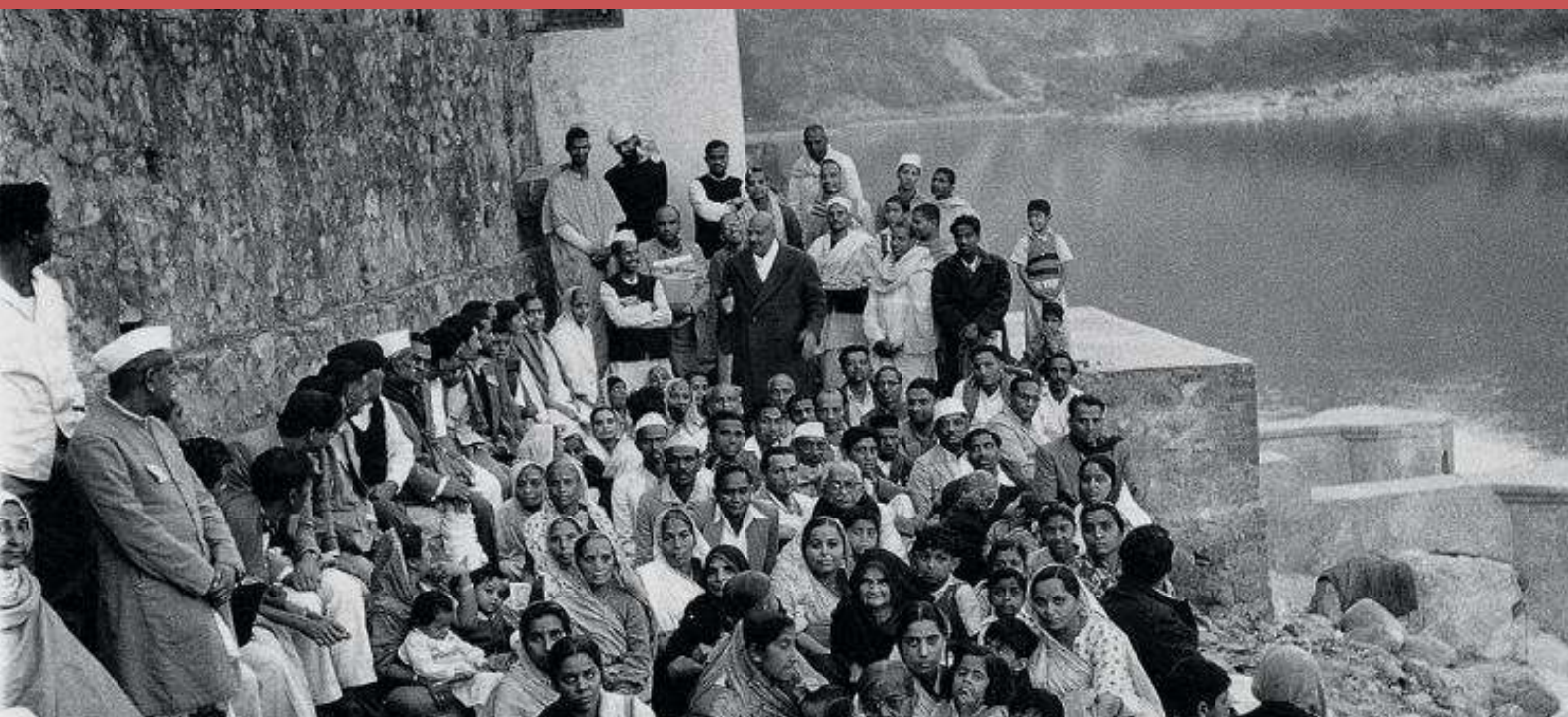
Desires arise due to the changeable qualities of objects. So, in order to get rid of desires, we should use our discriminative power. By this power desires weaken, and by constant sadhana we can get rid of them.

Desire is like a disease. To cure disease, we use medicines. But to be completely cured we should take them regularly, we should not miss a day, and finally we can be healthy again.

Desire can be cured with medicine too, and this medicine is called yoga. But we should practice yoga without break, for a long time and with perfect faith and devotion (Patanjali's yoga sutras, Samadhi Pada, sutra 14). To apply these three important rules on our practice (Abhyasa) we should have solid patience, this way it becomes firmly established. And with our self-effort, viz. our discriminative power, which is constant contemplation, desires can be cured.

Yoga is the ayurvedic medicine to cure the world disease.





Karma Nishtha By Swami Sivananda

The seer of the Isavasya Upanishad prescribes in the first Sloka the method to enter into Jnana Nishtha. The meaning of the Sloka is: "All this, movable and immovable, is indwelt by the Lord. Renounce the names and forms. Renounce the sensual pleasures and enjoy the Atmic bliss. Do not covet anybody's wealth." This is the path of Nivritti Marga for Sannyasins. In the second Sloka he prescribes the Karma Nishtha for householders, who are not competent to follow the path of renunciation by taking Sannyasa.

Kurvanneveha karmani jijevishechchatam samah

Evam tvayi nanyathetosti na karma lipyate nare.

"Should one wish to live a hundred years on this earth, he should live doing Karma. While thus, as man you live, there is no way other than this by which Karma will not cling to you."

The Narayana Upanishad says: "In the beginning these two roads were laid-the road through Karma and the road through Sannyasa. The latter consists in the renunciation of the threefold desire of wife, son and wealth. Of these, the road through Sannyasa is preferable."

The Taittiriya Upanishad also says: "Renunciation (Nyasa) certainly is to be preferred."

In the Gita also Sri Krishna mentions of Karma Nishtha and Jnana Nishtha:

Lokesmin dvididha nishtha pura prokta mayaanagha

Jnanayogena sankhyaanaam karmayogena yoginaam.

"In this world there is a twofold path, as I have before said, O sinless one: that of Yoga by knowledge of the Sankhyas, and that of Yoga by action of the Yogis."

Here Sankhya Yoga signifies Vedanta and not the philosophy of Kapila Muni.

Bhagavan Vyasa, after much discussion told his son his firm conviction: "These then are the two roads on which the Vedas are based. Both the courses-one which leads to Karma and the other which draws away from Karma-have been explained, etc."

Nishtha means perfect devotion and sticking to one's ideal. There is no wavering or oscillation of the mind here. The Yogi of Karma Nishtha has the firm, unshakeable conviction that his Nishtha will lead him to the goal and attainment of supreme bliss. He plunges himself in Karma. He is absorbed in Karma. Raja Janaka had his Nishtha in Karma Yoga. Sri Mahatma Gandhiji was a Yogi of Karma Nishtha. He never deviated from his ideal. He was established in his Nishtha. Nishtha is a sine qua non for success. Then only one can apply his full heart, mind and intellect to the work on hand. Failure is due to lack of Nishtha. Nishtha develops will-power. Nishtha helps quick growth and rapid evolution.

Nishtha removes the stumbling blocks on the path of realisation.



THOU ART THAT By Swami Chidananda

There is one very interesting question which one, all of us should find an answer. And that question is, this great reality, this ultimate truth, one without a second, this eternal indestructible and imperishable reality, this Avinashi Tatwa, the Paratpara Tatwa - in what way is man related to it... in what way am I related to it... in what way you, myself and all are related to it? This is worth knowing. And the answer comes clear, clear as the brilliant midday sun shining in the sky. Know thou O' man, you are not related to it in any way. Relationship is only when there is duality, when there are two then comes question of one being related to other, the other being related to one. Here you are yourself THAT, you are identical with THAT, you are no other than THAT. This has to be realized.

Because you are identified with this body and the various senses, you are not able to cognize that you are that eternal effulgent pure spirit. You are Divinity. Because you have moved away from that center and got involved and entangled in a state of identity with this non-self. It is this Adhyasa, deha-adhyasa, identification with the non-self (Anamatma), that has brought to you into this state of bondage, weeping wailing. This is unnecessary. This is avoidable.

Therefore, assert your identity with that Supreme Being. **Thou art That. Thou art That.**

And the one who thus raises one's consciousness to that upper higher dimension and become identified with that supreme reality, him the pairs of opposites cannot touch. He has no sorrow. He has no heat and cold, he has no Harsha-Shoka / Sukha – Dukha. He goes beyond the pairs of opposites and becomes established in a state of great serenity, great peace, which nothing can touch, nothing can alter. This therefore is to be attained. Come! Come! attain this and become forever blessed.

Thou art that! This is the central Ghosna, central declaration of Upanishads. Not based upon speculative philosophy, but based upon one's own deepest and highest personal experience of the Upanishadic sages. We are inheritors to this great treasure, of Jnana, heritage. Let us claim our birth right and become free souls. Not after, in some post mortem existence, but in this very life, being in this body, let us become free souls, Jeevanmuktas.



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 and Bhajans.
- Every Saturday of the week, Ramayana especially Sundarkand is recited with full fervor encompassing nearby Villagers, Students and Sadhakas.
- Every Sunday afternoon Yoga Nidra session is conducted.
- Every Monday Rudra Abhishek and Mahamrityunjaya are conducted in our Shiva Temple that all are welcome to participate in.
- Now, with thousands of subscribers and an ever-growing number of viewers, our Daily Yoga Vasishtha Classes are reaching seekers across the globe. Join at 9:45 AM online to experience the divinity of one of the most significant text ever written!
- Yoga asana sessions are daily conducted and is attended by students from nearby villages.

Total No. Students: 25

- 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: 10



Yagna at the temple



Yoga session



Narayan Seva



Healthcare Activities

The current running departments of Sivanand Dharmarth Chikitsalay are General OPD, Eye, Dental, Physiotherapy, Pathology Lab, Ayurveda, Homeopathy, Veterinary and Ambulance Services for referral or emergency cases.

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

The Entire Dispensary works on HIMS (Hospital Information Management System) helping in maintenance of Electronic Medical Record, Pharmacy stock & Issue details and quick generation of patient Data. This is the only hospital in the entire Uttarkashi region offering this automated service.

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

The new cloud enabled touch screen Health ATM, with a capacity to conduct more than 50 types of tests, provides instant reports to patients through print outs, e-mail and SMS.

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

Patients Attended to in Hospital OPD	: 670
Dental	: 188
Eye	: 399
Homeopathy	: 35
Mobile Camp	: 136
Panchakarma	: 352
Pathology Tests	: 47
Physiotherapy patients	: 328
Ambulance Seva to patients	: 01

Registration and OPD



Dental



Health Kiosk



If you truly treat your body like a temple, it will serve you well for decades

Healthcare Activities: Mobile Camps



Like every month, the team conducted regular mobile camps last month as well. Free health checkup, consultations and treatment were provided to the patients of several villages where regular medical facilities are not easily available.





Ashram News

Hospitality

Many Mahatmas, on their way to Gangotri, arrived in the ashram for Swamiji’s darshan. They were given privilege of rest in the Ashram for a few days, along with food and medicines. Other spiritual seekers are also allowed to stay in the ashram and are given guidance in their spiritual practices. Ashram provides free food and accommodations to all these guests.



Indian guests	:	52
Foreign guests	:	03
Ashram inmates	:	24

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	:	3

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 in the month of October: 15

Ashram News - Glimpses of Navaratri, Yoga Shibir and other events



Worship and Chanting by Priests, Ashramites and Devotees



Chaitra Navratri, the nine-day worship dedicated to Maa Durga and her nine incarnations, was conducted through ritualistic worship, chantings of Durga Saptashati and other scriptures, Bhajans and Kirtans, Aarti and Havan. On the 9th day, Kanya Pujan, worship of young girls symbolizing the divine feminine, was conducted followed by Bhandara, where devotees partook the delicious prasad. Ashramites and villagers heartily participated in the 9-day celebration. Ram Navami, the birth of the 7th incarnation of Lord Vishnu, was also celebrated on the 9th day amidst much enthusiasm. Nag Devata, the presiding deity of the village, also gave blessings to the devotees during the sacred occasion.



Bhajans Kirtans are uplifting, joyful, delightful



Satsang with Shri Swami Sivananda Baba of Varanasi

Everyone was delighted at the darshan of the revered 128-year-old yogi. This Padmashri awardee saint lives a very simple yogic life. His life of discipline, devotion and service is an inspiration and guide for all of us to lead a long, happy and disease-free life.

After an enthusiastic welcome to Sivanand Baba and Padapuja, Baba blessed the devotees and happily posed for photograph, adding to the joy of everyone at the ashram during the auspicious Navaratri festival.



Yoga Sutra Manana Sadhana Shivar was held from 18th April to 3rd May under the guidance of Pujya Sri Premananda Swamiji and Pujya Acharya Sri Haribrahmendrananda (Kutty) Swamiji. Participants had the opportunity to learn and reflect on Patanjali Yoga Sutras and Yoga Vasistha (Gyan Yagna), practice Asana Pranayama (Hatha Yoga), render selfless service (Karma Yoga), engage in group Stotram chanting, Bhajan Kirtans (Bhakti Yoga). The participants were awarded certificates and Prasad after completion of the Shivar. Admire the serene and peaceful environment, the Shivar accomplished its goal of guiding the participants for a transformative journey of self-discovery and holistic well-being.



Premananda Swamiji's
Yoga Vasistha session



Premananda Swamiji and Haribrahmendrananda Swamiji with Yoga teacher Seema ji during the concluding event





Teachings from Yoga Vasistha: Points for Contemplation

- 1) Every Object, in fact, the whole world is made of pairs of opposites - Virudh and Avirudh.
- 2) Each object has a Perishable and an imperishable aspect. For example – human being – body is perishable, and there is something which is eternal in every being – the imperishable.
- 3) We know or recognise an object only through its qualities. Example - there is no fire without heat and smoke.
- 4) When any of the 5 senses (Indriyas) come in contact with world objects (Vishay), one experiences pleasure or pain. The sense of pleasure makes a person think about the experience repeatedly and this gives rise to Iccha or Desire.
- 5) Iccha is Samsara and Samsara is Maya
- 6) This world is Maya or Prakriti, the play of energy, also the play of the 3 qualities (Gunas).
- 7) Maya is Vikshepa, Mala, Avarna. Maya is also – Icha shakti, Kriya shakti, Janana shakti
- 8) There are 2 types of Iccha –
 - i. Subha Iccha – this leads to liberation / Mukti / Nirvana
 - ii. Asubha Iccha – this leads to Ignorance (Avidya), Sorrow, Misery
- 9) The root of entire world is desire and this Iccha is the root cause of suffering
- 10) Desire and Karma are interdependent and both are cause of individual journey of birth and death
- 11) If there is no Iccha, then this state is called Nirvana. And to go beyond Iccha is called Mukti
- 12) By renouncing the Iccha, one gets supreme bliss and joy
- 13) Stop this whole process of creating the desires by contemplation, self-effort and Jnana
- 14) Real contemplation ends in meditation and real meditation ends in Samadhi.
- 15) Who has the cure for Desire? – Guru has – the one who is free and cured himself
- 16) Patience/Dheeraj is your best friend in this process
- 17) Ask yourself a question – who does this desire belong to? When we analyse deeply, we will come to know that there is no reality of desire.
- 18) When we feel incomplete and demean ourselves, that's when we feel we need more, and thus, desires are born. So, it's born through misunderstanding of our taking this body is 'I'
- 19) The base of desire is illusion that I am the body!



Teachings from Yoga Vasistha: Points for Contemplation (contd.)

- 20) Body by itself is just a corpse and inert, it can't have any desire by itself. Similarly mind as well can't function alone by itself. When body, mind, intellect, senses in association work together, that's when the desire is born. Separate all of this with true knowledge and contemplation. We will see that there is ultimately no desire!
- 21) Vivek & Vairagya are real tools in our hand, develop it. It's like a sword which can cut all the Ajnana
- 22) To develop Vivek and Vairagya, be in the Satsang, do your Japa and daily practices with faith (Shradha) & patience (Dheeraj/Saburi).
- 23) What is Vairagya: realising and accepting that this world, its cycles are momentary. It is an endless cycle of Sukha and Dukha. So, there is no point in having any attachment with this world, desires, objects. Keep Upeksha Bhav.
- 24) This feeling of Vairagya should not be momentary, it should be practiced constantly for long time, then Vivek is born. Vivek clearly knows what is real and what is not, what is Avinashi and what is not. By discriminating constantly, it remains with what is Avinashi and Real, it doesn't go after world and desires anymore.
- 25) Vivek and Vairagya practiced for long time prepares a suitable character for Mukti.
- 26) For a Sadhak and Bhakta, real wealth is Lord's name. When forgotten even for a moment, it creates real dukkha. For Sadhak, when desires are not fulfilled, it is not Dukkha.

Practice:

- 1) Watch your breath for some time with one pointed mind, whatever you watch and observe attentively, it becomes still & stable. Similarly, if you watch your mind, it becomes quieter.
- 2) 3 easiest ways to meditate -
 - A) on your own body, everyone can relate and easily meditate on it.
 - B) on your breath
 - C) on your mind, its Vrittis
- 3) Keep Advaita Bhav in your heart for everyone and everything; however, when you transact and work in the relative world, you need to have Dvaita Bhav.
- 4) "Mujhe kuch nehi chahiye" (I don't want anything) – repeat this mantra to get victory over desires.
- 5) "I am not the body" is the simplest mantra, keep repeating – feel and accept it.

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

www.sivanandsevasamiti.org

HOW TO DONATE

ANNA DANAM	Rs. 3, 100 for 100 people per day
VASTRA DANAM	Rs. 2, 100 for 1 person for Blanket, Sweaters and clothes
CHIKITSA DANAM	Rs. 1, 100 for 1 week and Rs. 5001 for 1 month per person
VIDYA DANAM	Rs. 5, 001 for 1 student per year
GAU SEVA	Rs. 5, 100 for 1 Cow per month
BHANDARA	Contact us for details

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.

