

October 2023



सेवा समाचार

Seva Samachar

Swami Sivanand Seva Samiti REGD.

sivanandsevasamiti.org

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

Thought for the Month:

How to meditate?

When the thought waves start in the subconscious mind (Chitta) and goes out through the particular sense and gets in contact with a particular object of that sense, then only we see the outside world. It is called extrovertness of the mind.

When the thought waves never go out and inwardly get involved in deciding some particular subject, or contemplating over it, it is called introspection or contemplation or introvertness.

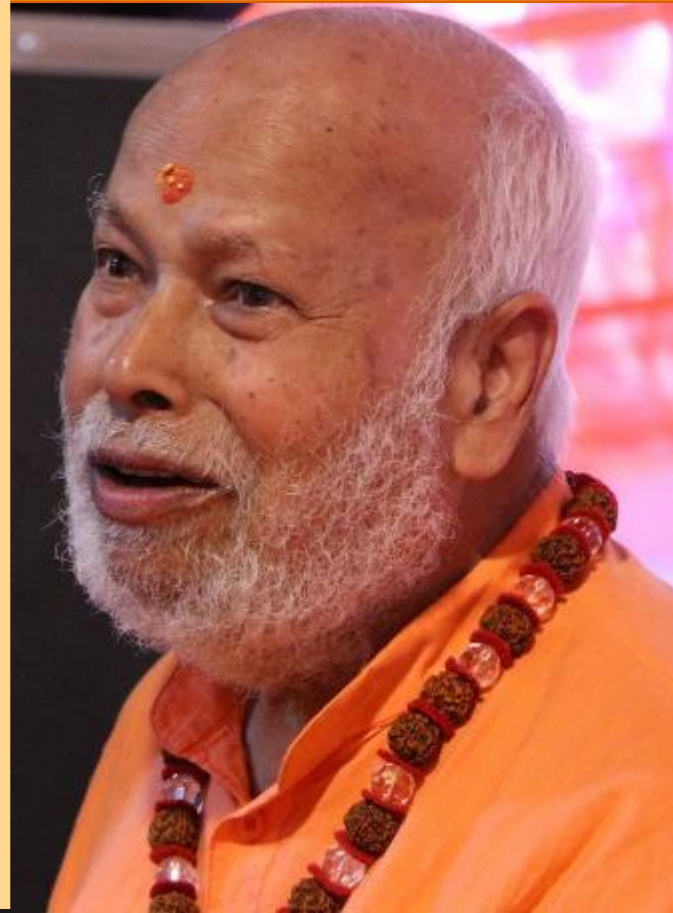
So, it is said, an extroverted mind creates the outer world which is nothing but reflection of one's inner thoughts only. So, we have to always practice not to allow the thought waves to go out freely. We have to control them and allow only a few necessary waves in the beginning. Slowly those waves will be fully introverted and that is otherwise called withdrawal of the mind like a tortoise. This is the only way to concentrate the mind on one point and meditate.

One has to be very very careful to watch the mind when it is withdrawn from outside objects. It may slip on to past and future inwardly, which is called worries and Manorajya; that is its habit. So, it should be watched carefully.

Just as the thief cannot steal when it is under watch, so also when it is watched, the mind has to be steady. It cannot slip away.

Seva Samachar

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- Teachings from Yoga Vasistha
- BECOME A MEMBER





How to meditate? (Contd.)

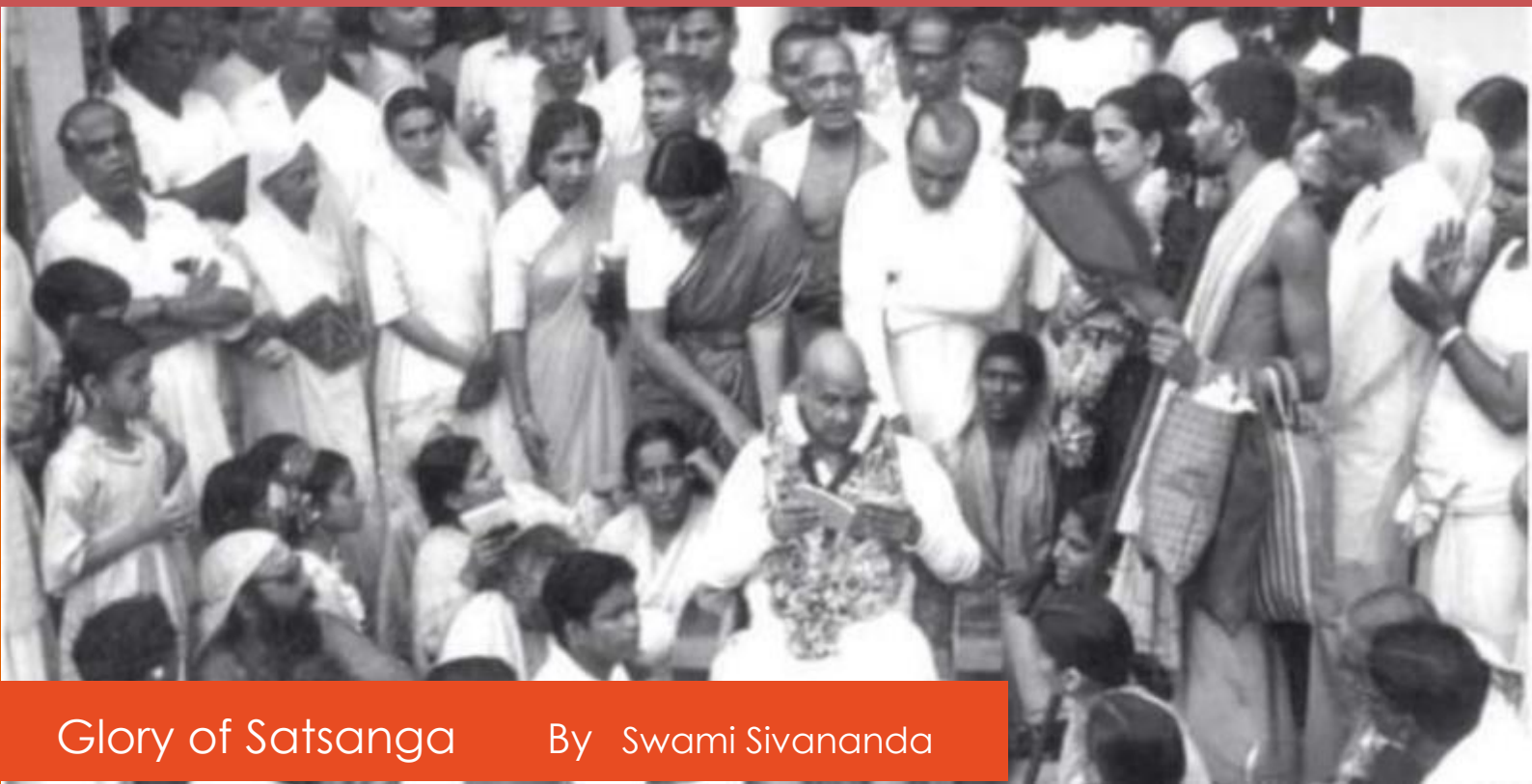
It becomes easy by practicing Yama and Niyama. We should have some self-made rules and regulations for the mind, in the beginning, to control the outgoing tendencies of the mind (thought waves) conveniently. Slowly the mind gets habituated to it. This is called Abhyas. This becomes easy if we find fault with sense objects of the outer world, which are subject to change; so momentary only. So, whatever pleasure we get from these objects, that is momentary. This is called finding fault with the sense objects or dispassion towards sense objects. Continuous practice of dispassion makes meditation easier.

Outwardly, we are under the sway of time, space and situations. We generally like or invite some situations which are favorable, and we reject some things which are unsuitable. We like something and reject something. This is cause for our pleasure and pain. If we can train ourselves not to reject anything, nor to have liking for something, and keep indifferent towards everything, that helps us to go beyond pleasure and pain.

That is how the great wise people live their lives blissfully.

May Gurudev bless all to attain this state.





Glory of Satsanga

By Swami Sivananda

Excerpt from LORD KRISHNA, HIS LILAS AND TEACHINGS - I am not so easily attainable by Yoga, Sankhya or discrimination, Dharma, study of the Vedas, Tapas, renunciation, liberal gifts, charitable acts, rites such as Agnihotra, fasts, vows, Yajnas, secret Mantras, resort to pilgrimages, Yamas, Niyamas (moral rules), as Satsanga (company of Sadhus) which puts an end to all attachments.

It is only by association with the wise and the righteous, that many who were of a Rajasic or Tamasic nature—such as Vritra, son of the sage Twashtri, Prahlada, the Daityas, the Asuras and the Rakshasas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyakas and Vidhyadharas, many beasts and birds, and among mankind Vaishyas, Sudras, women and outcastes who are the lowest by birth—have attained Me.

Vrishaparva, Bali, Bana, Maya, Vibhishana, Sugriva, Hanuman, Jambavan the bear, Gajendra the elephant, Jatayu the vulture, Tuladhara the merchant, Dharmavyadha the fowler, Kubja the hunchbacked perfume-seller, the Gopis in Vraja, the wives of the Brahmanas engaged in sacrifices in Brindavan and others—all these did not study the Vedas, did not sit at the feet of great men of learning for the sake of knowledge, they did not observe any vows or fasts, they did not perform Tapas but they attained Me through the association with saints and Sadhus.

Through love alone, developed through the company of saints, the Gopis, and even the cows, trees, beasts, serpents, and others of dull-witted nature, became perfected and easily attained Me whom one does not attain by making great endeavours through Yoga or Sankhya, charity, vows, Tapas, sacrifices, teaching and study of the Vedas or renunciation. When I was taken by Akrura to Mathura with Balarama, the Gopis, with their hearts given to Me through intense devotion, were greatly afflicted at heart on account of My separation. Nothing but Me could give them any delight or interest. For the Gopis, those very nights which they spent like a moment with Me their most beloved one, while at Brindavan, became to them, in My absence, like Yugas. With their hearts and minds fixed on Me, through intense love and attachment, they were not conscious of their bodies or their relatives or what was near or at a distance, just as sages do not know names and forms in the state of Samadhi or superconscious condition like the rivers merged in the waters of the ocean.

The ignorant Gopis, who were not aware of My real nature as Supreme Brahman took Me as their beloved paramour and yet they attained Me, the Supreme Brahman, by hundreds and thousands, through the power of Satsanga or holy association. Therefore, O Uddhava, abandon injunctions and prohibitions, the course of Pravritta Karma and Nivritta Karma, which is yet to be studied or what is already studied, rise above the rules and counter-rules. Care not for Srutis or Smritis, for biddings and forbiddings. Take refuge in Me alone whole-heartedly and with all devotion—the Atman of all beings. Thou shalt have no fear from any quarter from any cause or causes.



Devotion That Liberates By Swami Chidananda

Worshipful adorations to the one, non-dual Universal Consciousness that alone exists, that alone pervades everywhere, eternally. May we seek to adore and worship It with our entire being. May we be aware that It is not a remote, unapproachable Reality, but that It is more real than anything that we are perceiving through our five senses. May Its grace be upon you all!

Bhakti or devotion is of two kinds. The more common is the ceremonial and ritualistic method of expressing our devotion through elaborate external worship. This bhakti always has a tinge of self-seeking through the meticulous following of the injunctions of the scriptures regarding puja: “May the Lord be propitiated and pleased. May He grant me prosperity, good health, well-being, progress on all fronts—domestic, social, professional, financial.” So, there is always a give and take.

But the bhakti that crowns us with liberation, illumination, is nishkama (selfless). This bhakti seeks nothing but the great privilege of loving the Lord. This bhakti seeks nothing other than the Lord Himself—God for God’s sake, devotion for the sake of devotion. It not only seeks nothing else, but it goes one step further. Even if something is given, it refuses to accept it: “varan na yacha raghunandana; yushmad-pada’bja-prema-bhaktih satatam mama’stu—I seek no boon. I seek no favour other than one-pointed devotion at Thy lotus feet.” It is this bhakti that is to be practised if you want to make this life worthwhile, attain the supreme Goal and become forever blessed.

The bhakta sees the defects of all created things: yad drisyam tannasyam (Everything perceived is subject to decay). He realises that all created things are temporary, transitory, subject to decay and dissolution. They are perishable and imperfect. They are useful, but they can become a diversion, a bondage, a net, a nuisance and a prolific source of sorrow also.

Therefore, the bhakta does not run after them. He says: “I shall be wise; I shall not be foolish. I do not want petty things. Everything created is alpa (petty). Everything here from the Creator down to a blade of grass is only a delusion. Out of these perishable names and forms, I cannot get imperishable satisfaction and happiness.” Therefore, the bhakta rejects them.

That is the bhakti that one should practise. And this bhakti only becomes possible if we use our intellect to do vichara (enquiry) in order to generate viveka (discrimination). Vichara and viveka will produce a vairagya (dispassion) that is real, that is enduring. And vairagya is the essential condition for progressing in devotion, meditation and illumination. Keeping this in mind, diligently exercise wisdom in the form of constant right enquiry, reflection and discrimination.

May you become embodiments of bhakti, jnana and vairagya!



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 9:30 Am online to experience the divinity of one of the most significant text ever written!
- Yoga asana classes are conducted daily. Village students, under the guidance of Swamiji, enthusiastically attend the classes
- 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: 25



Rudra Abhishek



Satsang with Swamiji



Evening Prayers



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.

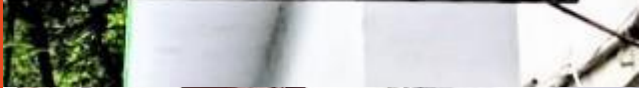
The Entire Dispensary works on HIMS (Hospital Information Management System) helping in maintenance of Electronic Medical Record, Pharmacy stock & Issue details and quick generation of patient Data. This is the only hospital in the entire Uttarkashi region offering this automated service.

Every month regular mobile medical camps are organized in remote villages around the Uttarkashi for the welfare of the people staying in remote villages. And regular medical education 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	: 416
Eye	: 91
Mobile Camp	: 63
Panchakarma	: 180
Physiotherapy patients	: 169
Homeopathy	: 60
Pathology Tests	: 39
Ambulance Seva to patients	: 04



Physiotherapy



Ambulance Seva



Mobile Camp

The human body is a miraculous instrument that instinctively knows what it needs. Unfortunately, the human ego often drives us not to listen.



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	:	106
Foreign guests	:	05
Ashram inmates	:	40

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: 180

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	:	5
Total No. Of Calves	:	4

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 September: 10



Satsang with Seekers



Annakshetra



Service to cows



Annual Events: Janmashtami and Nanda Utsav



The birth anniversary of Lord Krishna was celebrated with great devotion and reverence on the evening of 6th September. Special puja was conducted in the Kunj Bihari mandir at the ashram. Devotees joyously participated in the bhajan and kirtan till midnight.

Since Shri Krishna was born at midnight, Laddoo Gopal ji, the baby form of Lord Krishna, adorned with new clothes, Mukut (crown), Mor Pankh (peacock feather), jewelry, Bansuri (flute) and garlands of fresh flowers, was offered Makhan Mishree and Tulsi leaves as bhog and swung in a beautifully decorated cradle while devotees sang traditional songs and performed aarti.





Annual Events: Janmashtami and Nanda Utsav

Nanda Utsav was celebrated with great fervor on the following day, 7th September, through devotional songs, dances and skits. Prayers were conducted for the welfare of all beings. Swamiji distributed gifts to the children. Everyone enjoyed the prasad and Bhandara of traditional dishes on both the days.



Swami Sivananda's
140th Birthday Celebration

Gurudev Swami Sivananda Saraswati's birth anniversary was celebrated by ashram inmates and visitors on 8th September. Our revered guest Dr. Parashar Sashtri ji also attended the Paduka Puja of Sri Gurudev. The program was concluded with soulful Kirtans and Prasad.



Swami Chidananda's
107th Birthday Celebration

Gurudev Swami Chidananda Saraswati's birth anniversary was celebrated on 24th September through Paduka Puja, Shanti Mantra Path, Kirtans and Bhandara.





Ganesh Chaturthi

The festival of Ganesh Chaturthi was celebrated with pomp and fervour on Tuesday, 19th September. Prayers were conducted to remove obstacles of the devotees and bless them all with wisdom, success, and good fortune.



Special Events:

Srimad Bhagavad Saptah Gyan Yagna



Revered Katha Vyas Dr. Parashar Sashtri Ji

In the tranquil and spiritually vibrant haven of the ashram, Srimad Bhagavad Saptah Gyan Yagna was held from 8th September to 14th September by the inspiration and direction of Sabita Sharma Mataji from Delhi.

Srimad Bhagavatam, often hailed as the Bhagavata Purana or Bhagavad, is a priceless gem among the eighteen great Puranas. Penned in the sacred verses of Sanskrit by the venerable sage Veda Vyasa, it shines as a beacon of bhakti (devotion) towards the Supreme Lord. Comprising an impressive 18,000 verses, it imparts profound wisdom spanning cosmology, astronomy, genealogy, geography, legend, music, dance, culture, and yoga. Most importantly, it champions Bhakti Yoga across its twelve cantos.

The vivid tapestry of its verses unfurls Lord Krishna's divine pastimes and activities, coupled with an accessible elucidation of Vedantic philosophy.



The elegant Mandap beside the Temple





Swamiji exchanging greetings with Nag Devata



Kalash Yatra

This enlightening week was an opportunity for devotees to immerse themselves in the profound ocean of wisdom contained within the holy Srimad Bhagavatam, to connect with their inner self and experience an unparalleled sense of unity with the divine.

Pt. Dr. Parashar Shastri Ji, a renowned "Katha Vyas," graced our ashram and with eloquence and reverence, Shastri Ji beautifully elucidated the significance and the essence of the Bhagavatam. In his unique style, he bridged the spiritual with the scientific. He unveiled the profound scientific underpinnings of the Bhagavad's teachings, connecting its timeless wisdom with the modern world's understanding of cosmology, psychology, righteousness and consciousness.



Mangal Kalash Pujan

Seeking blessings of Maa Ganga



Sri Bhagat Ram Sashtri Ji carrying Srimad Bhagavatam



Hoisting Hanuman ji ka Jhanda





The program commenced with the blessings of Hanuman ji, Gangadhar Mahadev, Ganga Maa and Gurudev. Kalash Yatra (procession) and Vedic chanting with musical instruments at the banks of Mother Ganga reverberated across the entire place and filled the air with spiritual rhythm.





Bhagavad Mool Path at Kunj Bihari Temple



Ganga Ji ki Aarti



Evening Aarti of Shri Radha Krishna and Nag Devatas



Divine devotional bhajans



Evening Satsang on Bhagavad and Spirituality

Through melodious, inspiring and soulful bhajans and hymns, Vyas Ji and his musical team touched the hearts of the devotees, at the same time beautifully unfurled the gems of divinity and enthralled the audience.

During the afternoon satsang, the teachings of Srimad Bhagavad were further enriched by visiting Swamijis, enriching the souls of those in attendance.

Over 1000 devoted souls from near and far gathered to partake in this spiritual feast, coming together as one family.





On Day 4, everyone was immersed in the joyful celebration of The Shri Krishna Janmotsav, Lord Krishna's divine birth. The divine past times of Lord Krishna evoked emotions ranging from joy and devotion to profound inner peace. The week-long Katha created an atmosphere of prayer, reflection and contemplation.





The district governing authorities of Uttarkashi, Uttarakhand gave their hearty co-operation in the Katha by presence and other helping hands.

As the Bhagavad Saptah came to a close, a sense of spiritual fulfillment enveloped the attendees.



The Bhagavad Saptah concluded with Yagna and special puja at Gangadhar Mahadev temple for the welfare of all beings.

This Bhagavad Saptah was an immersive experience that touched the hearts and minds of all who attended. Pt. Parashar Shastri's wisdom, charisma, and devotion left an indelible mark on the souls present, inspiring a deeper understanding of the Bhagavatam's timeless wisdom.





In the tranquil embrace of the Ashram, the Bhagavatam had found its voice, and its wisdom had illuminated the path of all who sought it.

None of this would have been possible without the dedication of the volunteers, whose contributions were as diverse as they were vital. From reception to infrastructure, cleaning to food and langar management, medical care to security, more than 100 volunteers from different villages of Uttarkashi came together as one, and under the apt guidance of Swamiji, ensured the seamless flow of this divine celebration.

The blessings of Nag Devatas of 5 surrounding villages in the afternoon of 14th further added to the divinity. The act of gift distribution symbolized the spirit of giving that permeated the ashram.

This was a week of spiritual enlightenment that will forever echo in the hearts and minds of those who were fortunate to partake.

May the brilliance of these teachings and the spirit of devotion continue to guide us on our spiritual journey.



सेवा समाचार

BY SWAMI PREMANAND



Teachings from Yoga Vasistha: Is the World Real?

Some philosophers say the world is a concrete truth. Every object, subject or process that we see in this world of names and forms has a meaning. So, the world has to be true.

Some other philosophers say that though we accept the world as truth; upon proper contemplation, everyone will have to agree that the world is a changing phenomenon, it is unstable, hence unreliable. And that which is unstable can't be considered reality or truth.

These philosophers say, this world, as we see it, has been assumed or superimposed just like appearance of water in a mirage or blueness in the sky or the popular example of a snake being superimposed on a rope in a dark night. The rope appears as a snake in darkness, but in reality, the snake is an appearance while the existence of the rope is truth.

This misunderstanding is caused when the object is not fully known or clearly visible and we imagine something based on some ideas in our mind. In this case, we assumed the presence of the snake since the rope appeared like a snake. This snake, which is not truly there, has all effects of seeing a real snake on us. It invokes emotions like anxiety, fear etc. But as soon as we see the object in light and realise that it is a rope, immediately that thing which invoked a sense of fear sometime back gets converted into a sense of ease and relaxation. That same object, when seen in darkness, made us think of running away, and when seen in light, made us think of holding it and putting it into good use. Similarly, this world is an appearance caused ignorance and misunderstanding, hence we behave wrongly in it and become unhappy. The moment we understand the reality, all problems that we have invited out of ignorance is gone and we become happy.

Ignorance brings about problems and thereby restlessness, miseries, unhappiness, fear etc. Knowledge leads to solution, satisfaction, contentment, peace, happiness, bliss.

Some people who have experienced the truth say this world, as we see, is a superimposition and it is not the reality.

After analytical thinking and contemplation, even though we accept the superimposition, it is hard to negate the existence of the many names and forms visible to us. Out of long old habits, we are forced to believe in the presence of something that we see with our limited or faulty vision. Hence, the Vedas, which are the source of knowledge, advise us to follow the doctrine of Neti-Neti (not this, not this) as we embark on a search for the Truth. We want to see the reality, that truth which is non-changing, so have to adopt the process where we negate everything that is changing as "Not This". And as we keep doing so repeatedly, continuously, we will be able to reach the state of constancy (the remnant after Neti Neti), the absolute equilibrium state. In that state of equilibrium, the Truth will become visible to the seeker through the intuitive eye of knowledge.

And with the dawn of knowledge, all problems and miseries will disappear and every moment of life will become full of contentment and bliss.

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.

