



**Rashtriya
Sewa Bharati**

Sewa Disha

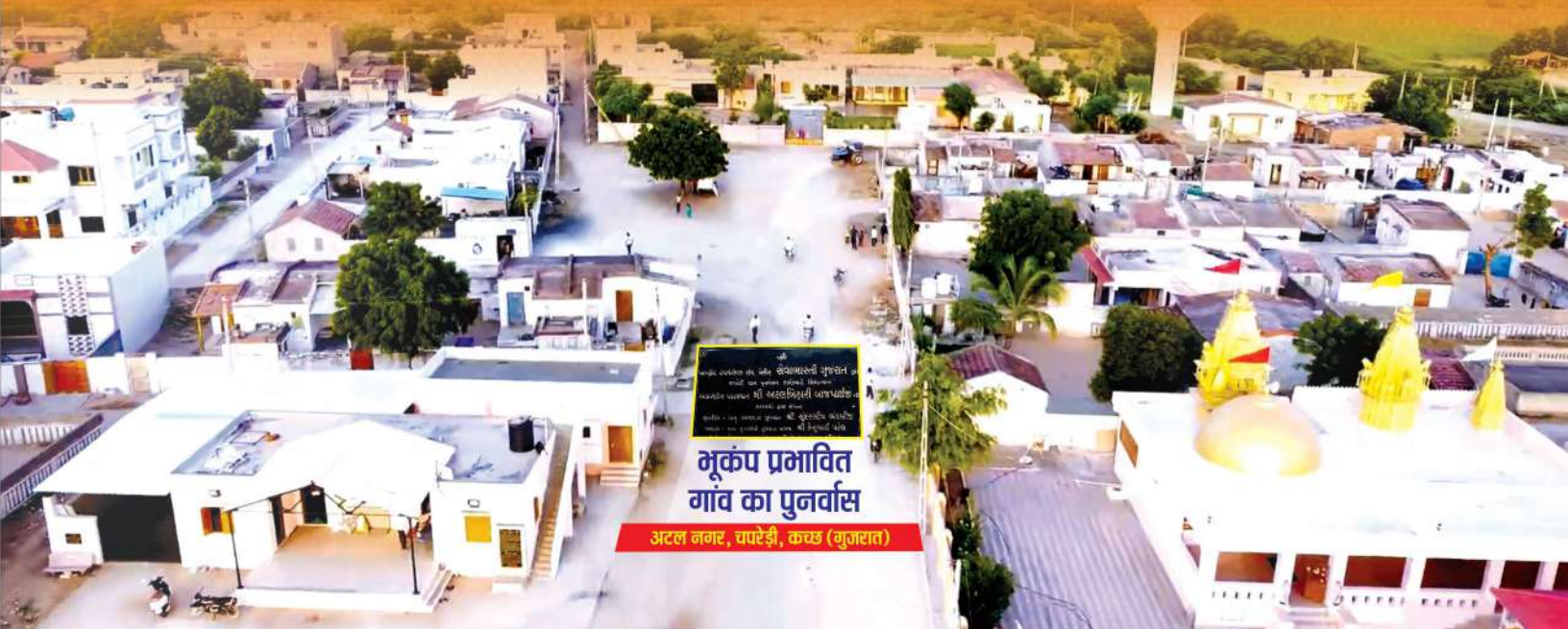


सेवा दिशा

2024

Nar Sewa, Narayan Sewa





श्री
महाराष्ट्र शासन
महाराष्ट्र शासन
महाराष्ट्र शासन

भूकंप प्रभावित गांव का पुनर्वास

अटल नगर, घणेशी, कच्छ (गुजरात)



SEWA DISHA

Vaishakh Krishna 1, Vikram Samvat 2080
(15 March 2024)

Advisor

Shri Parag Abhyankar
Shri Pannalal Bhansali

Editor

Udai Singh Kuntal, Jaipur

Editing support

Shri Krishna Kumar, Jammu
Shri Sumit Khanwalkar, Indore

Publisher

Rashtriya Sewa Bharti, Delhi

Compilation and Presentation

Office: Rashtriya Sewa Bharti
Office: Sewa Bharti, Delhi

Mobile App for Data collection

Parkhya Solutions Pvt. Ltd. Indore
E-mail: sparkhya@gmail.com

Type Setting and Page layout

Ajit Kumar Jha
Sagar Computer, Jaipur

Printer:

P.M. and Company, Delhi

Administrative Office

Rashtriya Sewa Bharti, Delhi
BD-37, 3rd Floor, Street No. 14,
Joshi Road, (Faiz Road) Karol Bagh,
New Delhi-110005
Mobile phone: 9868245005,
Phone No.: 011-46523618

E-mail:

rashtriyasewa@gmail.com

Website :

www.rashtriyasewabharati.org

Contents



Awakening
of Pride
through
SEWA

Dr. Mohanrao Bhagwat

08



Samarth
Bharat's
SEWA
Direction

Shri Dattatreya Hosbale

10



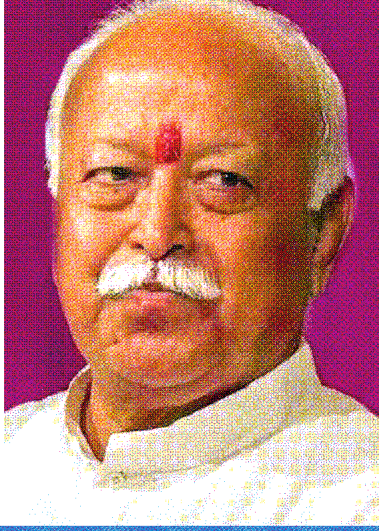
Problem centric
Contemplation
Outcome centric
Planning

Shri Suresh 'Bhaiyya' Joshi

13

Prelude	06
Preface	07
❖ Rashtriya sewa Bharati Kshetra - Prant Rachna	14
❖ Prantwise & Sector wise Sewa Projects	15
❖ Education Sector	16
❖ Self-reliance Sector	17
❖ Kshetra and Sector wise Sewa Projects (Graph)	18
❖ Social Sector	19
❖ Health Sector	20
❖ Hostel: Building a Better and True India	21
❖ Empowered Adolescent Girls for Prosperous India	22
❖ Sewagatha	23
❖ Disaster Management	24
❖ Matru Sangthan Sector & Kshetra wise Sewa	26-27
❖ Area-wise Sewa - Urban or Rural	28
❖ Introduction to Sewa Matru Sangthan	29-35
❖ Rashtriya sewa Bharati: Sector wise Sewa Projects	36
❖ Rashtriya sewa Bharati: Area-wise Sewa Projects	37
❖ Number of Sector wise Sewa Projects: RSB	38
❖ Prant wise Regular Sewa Projects	39
❖ Sewa Activities (Upkram)	40
❖ Total Sevitan in all India Sewa	41
❖ Types and Numbers of Sewa Projects (Overall)	43

Message



DR. MOHAN BHAGWAT

Parampujya Sarsanghchak
Rashtriya Swayamsevak Sangh

॥ ॐ ॥

राष्ट्रीय स्वयंसेवक संघ

प्रधान कार्यालय : डॉ. हेडगेवार भवन, महाल नागपुर. 440 032

दूरभाष : 0712 - 2723003, 2720150. Email- sachivalay@sanghngp.org.in

सरसंघचालक : मोहन भागवत

संस्कारवाह : दत्तात्रेय होसबाले

पौष कृ. 12 युगाब्द 5125

07.02.2024

राष्ट्रीय सेवा भारती द्वारा 'सेवा दिशा 2024' पत्रिका का यह प्रकाशन समाज में चल रहे अखिल भारतीय सेवा उपक्रमों का केवल सांख्यिकीय विश्लेषण न होकर सहस्रावधी जनों के घर तक पहुंची नई उषा की सुखद किरणें हैं जो उनके जीवन में स्वाभिमान, उत्थान के मंगल प्रभात की परिचायक हैं।

राष्ट्र की उन्नति सामान्य जन की प्रगति के बिना अपूर्ण है। सर्वे भवंतु सुखिनः का उद्धोष हमारे कार्य का आधार है। शिक्षा, स्वास्थ्य, स्वावलंबन, संस्कार के चतुष्टय से युक्त सेवा के विविध प्रकल्प भारत के प्रगति में अपना महत्वपूर्ण योगदान दे रहे हैं। सेवा का यह यज्ञ कुंड निरपेक्ष, निःस्वार्थ कार्यकर्ताओं के परिश्रम की समिधा से प्रज्वलित है। सेवा भाव के जागरण का शुभंकर मंत्र हम सब के लिए मार्गदर्शक है।

न त्वहं कामये राज्यं न स्वर्गं नाऽपुनर्भवम्।

कामये दुःखतप्तानां प्राणिनामार्तिनाशनम्॥

वैभव संपन्न, समर्थ भारत के उत्थान हेतु इसी भावना का संक्रमण समाज हितैषियों के अंतर्मन में होना परम आवश्यक है। समाज के सेवाभावी, संवेदनशील व्यक्तियों, संस्थानों के सम्मुख यह श्रेष्ठ करणीय कार्य की समुचित एकत्रित प्रस्तुति सर्वत्र प्रसारित करने की महती भूमिका 'सेवा दिशा 2024' पत्रिका के द्वारा संपूर्ण सफल होगी। पत्रिका के सफलता हेतु हार्दिक शुभकामना।

मोहन भागवत

Translation of the Message

This publication of 'Sewa Disha 2024' magazine by Rashtriya Sewa Bharti is not just a statistical analysis of all India sewa initiatives going on in the society but is a pleasant ray of new dawn reaching the homes of the millennials; Which is a sign of auspicious morning of self-respect and upliftment in their life.

The progress of the nation is incomplete without the progress of the common people. The proclamation of 'Sarve Bhavantu Sukhinah' is the basis of our work. Various sewa projects consisting of the four pillars of education, health, self-reliance and social values are making an important contribution to the progress of India. This Yajna Kund is lit by the light of the hard work of impartial, selfless workers. The mascot mantra of awakening the spirit of service is a guide for all of us.

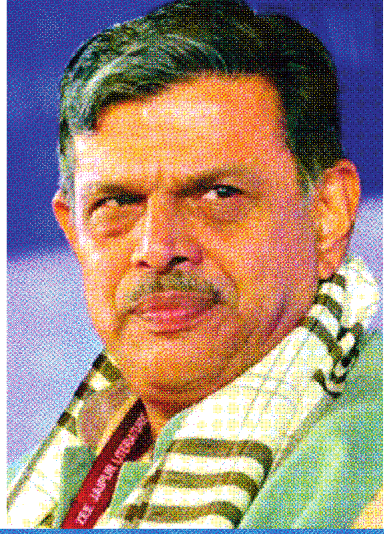
Na Tvaham Kamaye Rajyam Na Swargam Na punarbhavam.

Kaamaye Dukha-Taptanam Praninamarti Naashanam.

For the rise of a prosperous and capable India, it is extremely important for this feeling to be transmitted in the hearts of philanthropists. The magazine 'Sewa Disha 2024' will play an important role in disseminating this well-collected presentation of this excellent work everywhere to the sewa-oriented, sensitive people and institutions of the society.

Best wishes for the success of the magazine.

Message



**SHRI DATTATREYA
HOSBALE**
SARKARYWAH
RASHTRIYA SWAYAMSEVAK SANGH

॥ ॐ ॥

राष्ट्रीय स्वयंसेवक संघ

प्रधान कार्यालय : डॉ. हेडगेवार भवन, महाल नागपुर. 440 032

दूरभाष : 0712 - 2723003, 2720150. Email- sachivalay@sanghngp.org.in

सरसंघचालक : मोहन भागवत

सरकार्यवाह : दत्तात्रेय होसबाले

श्रावण कृ. 09. युगाब्द 5125

08.09.2023

हम जो सेवा कार्य करते हैं उसमें कुशलता अर्जित करना, संशोधन करना और उसको व्यवस्थित करना आवश्यक होता है। सेवा कार्य की गुणवत्ता बढ़नी ही चाहिए। इस भाव से सर्वेक्षण पर आधारित, सेवा दिशा का यह अंक, देश भर के कार्यकर्ताओं ने परिश्रम करके तैयार किया है। इस संच के विश्लेषण प्रेरणा देने वाले हैं।

“हमारे सेवा कार्यो से आज का सेवा लेने वाला, सामर्थ्यवान और स्वावलम्बी होकर, कल का सेवा देने वाला बन जाए। सेवित जनों में आत्मविश्वास एवं सेवा का भाव जागृत हो तथा वे यह विचार करें कि, कल वे सब उनकी सेवा कर सकें जो उनसे कम सुविधा में हैं या संकट का सामना कर रहे हैं”। इस विचार को सफल और समर्थ बनाते हुए पूरे देश में समग्र सेवा का एक भव्य आन्दोलन निर्मित हो।

राष्ट्रीय सेवा भारती पूर्व की भांति संपूर्ण भारत में किये गए सेवा कार्यो के सर्वेक्षण की “सेवा दिशा-2024” पुस्तिका प्रकाशित कर रही है। मुझे पूरा विश्वास है की सभी के सामूहिक प्रयासों से सेवा कार्यो का यह संच अनेकों प्रकार से समाज कार्य में लगे कार्यकर्ता एवं सेवा कार्यो में सहयोग करने वाले सभी के लिए बहुविधि उपयोगी सिद्ध होगा।

सफलता के लिए अनेकों शुभकामनाएँ।

दत्तात्रेय होसबाले
(सरकार्यवाह)

Translation of the Message

In the sewa projects we do, it is necessary to acquire skills, modify and organize it. The quality of sewa projects must increase. In this spirit, based on the survey, this issue of 'Sewa Disha' has been prepared with hard work by the volunteers across the country. The analyzes of this collection are inspiring.

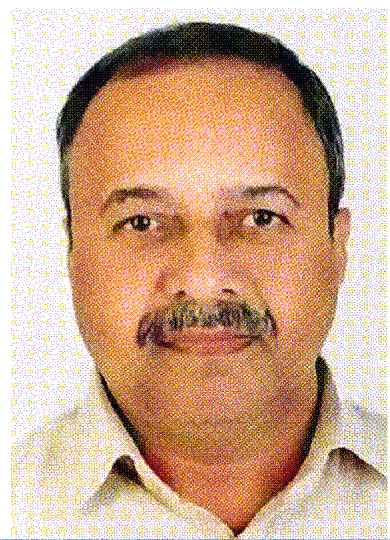
"Through our sewa projects, today's sewa taker becomes powerful and self-reliant and becomes tomorrow's sewa giver. The spirit of self-confidence and sewa should be awakened among the served people".

By making this idea successful and powerful, a grand movement of overall service should be created in the entire country.

As before, Rashtriya Sewa Bharti is publishing the booklet "Sewa Disha- 2024" of the survey of sewa work done all over India. I have full faith that with the collective efforts of everyone, this collection of sewa projects will prove useful in many ways for the volunteers engaged in social work and all those who cooperate in sewa works.

Best wishes for success.....

PRELUDE



PARAG ABHYANKAR

Akhil Bhartiya Sewa Pramukh,
Rashtriya Swayamsevak Sangh

The 'Sewa' is at the core of Hindu culture. It is often said, "Sewa parmo dharmah."

The volunteers of Rashtriya Swayamsevak Sangh are also continuously striving to fulfill this resolution that no part of the society should remain deprived, lacking, neglected, or Sufferer and it should also contribute equally in making India supremely glorious.

Volunteers have been doing the work of helping victims of disasters since the inception of the Sangh. But for the overall development of the deprived, needy and neglected, continuous service work is required. Since 1989, the birth centenary of Sangh founder Dr. Hedgewar ji, special attention was given to this work and along with saving life through service, necessary service work was also started towards building an improved life of the served.

The publication of the booklet "Sewa Disha" is being done regularly every five years after 1995, 1997, 2004 by compiling the information related to the service work conducted by the volunteers, Sewa Bharati and mother organizations all over India.

Volunteers go directly to the site of service work and collect the necessary data and information to evaluate the quality, results and impact of the project. This survey work is not just a collection of data. By discussing with the served people and their families, the volunteers have closely understood the changes brought about by the sewa works and their needs. This will also help the volunteers to work with new dimensions for the benefit of the services.

This issue of 'Sewa Disha' is in your hands along with information about the dimensions of education, self-reliance, health and social service and the service work done by volunteers in the disasters of the past years, along with various diagrams.

The first experiment of surveying through mobile app, a new dimension of technology in the work of collecting facts for 'Sewa Disha', was done in 2019. This year also, survey work was conducted through the mobile app 'Sewa Disha-2024'. I heartily congratulate the volunteers who diligently completed this work.

We are also thankful to Rashtriya Sewa Bharti and Sewa Bharti Delhi Office for studying the collected data and presenting it to us in an interesting manner, working round the clock and making it available to us within the stipulated time.

Many thanks to the company "Parkhya Solutions" which made our work easier by developing a mobile application for the survey.

I hoped that the information compiled in 'Sewa Disha 2024' will be very useful for readers, researchers and those who adopt the 'Service Ideal' in their lives.

Congratulations and gratitude to all the volunteers who have made tremendous efforts, direct or indirect.

PREFACE



PANNALAL BHANSALI

President, Rashtriya Sewa Bharati

“Sewa Disha - 2024” is present in the form of a book to express our auspicious intentions. Our minds are filled with energy as we move forward in our service activities with direction and awareness.

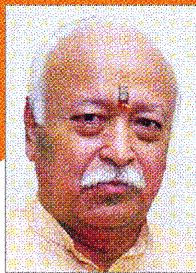
Inspired by the Rashtriya Swayamsewak Sangh, countless volunteers are immersed in service activities. They undertake service work with the aim of educating, empowering, ensuring health, and social dimensions to uplift the deprived, lacking, neglected, and distressed individuals into the mainstream of the country.

Drawing inspiration from the Sangh's motto of '**Nar Sewa-Narayan Sewa,**' volunteers dedicate themselves to service work through education, self-reliance, health, and social dimensions. Many volunteers are engaged in organizational service activities inspired by the Sangh. All such service-oriented organizations are working towards fulfilling the same objective. In pursuit of this goal, Rashtriya Sewa Bharati was established in Delhi in 2003. Currently, Rashtriya Sewa Bharati serves as an "Umbrella Organization" with approximately 1000 affiliated organizations.

On one hand, there are volunteers in the country who do selfless service and are dedicated to the cause, while on the other hand, there is an enlightened and prosperous class who remind us of the Bhamashah instinct. Various organizations in the country are trying to connect the entire society by working as 'bridges'. 'Sewa Disha - 2024' is a small attempt to present all these efforts before the society.

I heartily express my gratitude to all these organizations, supportives and dedicated fellow volunteers associated with this Noble endeavor.

Awakening of Pride through Sewa



■ Dr. Mohanrao Bhagwat



Sewa is both end and means. It does not mean service for the sake of service. Not for selfishness; but every component of the society should be equal to me; every constituent of the society should have the feeling that I am not alone in this world, people are with me. They should experience the feeling that I can do something' and 'I can make my future We call it awakening of the 'Simhatva' feeling in Sangh parlance, Sewa is basically for awakening this self-confidence.

Sangh volunteers have always been serving. With the establishment of the Sangh, Dr. Hedgewar ji established service as the core of the Sangh. Wherever there is a need or shortage in the society, the Sangh volunteers do service work as per their capacity to fulfill it. Therefore many service works are going on at various places. At the time of the birth centenary of Dr. Hedgewar ji, it was thought that so much work is being done across the country, so it should be brought into one system and on that basis that work should be expanded. From then onwards the work of 'Sewa Vibhag' started in the Sangh and after a few years a formal 'Sewa Vibhag' was also formed.

When the Sangh volunteers started serving themselves, they also realized that we are not alone in our country, many people are serving in different ways. We know that people came here from thousands of miles away and served us. But, they don't know that before their arrival, we were doing a lot of service, are doing it and will continue to do it. Our society is spiritual, it has compassion in its heart and hence it keeps serving.

In conversations at various places it is asked, what is our service vision? So we say that "In our culture, sewa is nature of life". Because a human being has soul (atma) and soul is omnipotent. That same is the supreme soul (paramatma) in everyone. Because of this, there is a feeling of affinity in human beings. This affinity manifests naturally. That is why sewa is a nature. Since, all are our own people, helping them is our duty. It is a natural manifestation of affinity within me. Therefore, 'my duty is towards others' is the nature. When the well-to-do or resourceful people serve the needy, the life moves on and the society sustains. The world moves on when we have the feeling that 'fittest will let help other's survive' and not the feeling of 'survival of the fittest'. So, this is dharma which sustains the society. RSS has not started it, it continues since the ancient time. Therefore, our ideal of service is quite old. Our family and our society operate on this feeling of sewa. Since we forgot this tradition there has been deterioration both in the family and the society during the last 2000 years. The absence of sewa dharma means human beings getting selfish and having discriminatory nature.

When we know about service in life, it comes to our mind that. Sewa dharma,

service-oriented nature and motivation for service are both end and means, because you depend on them to get results'. When you adopt them, you get the realization that I am a human being; I am a social-friendly creature and I am exhibiting my duty towards my loved ones. The movie '36 Chambers of the Shaolin' exhibits that filling water and cutting vegetables are also exercise. In day-to-day work, they are exercise. Hence, is exercise an end or a means? It is both. In the same manner, sewa is both end and means. It does not mean service for the sake of service. Not for selfishness; but every component of the society should be equal to me; every constituent of the society should have the feeling that I am not alone in this world, people are with me. They should experience the feeling that I can do something' and 'I can make my future We call it awakening of the 'Simhatva' feeling in Sangh parlance, Sewa is basically for awakening this self-confidence.

That means it is the instrument. When I generate awakening of self-confidence among others, I confirm that I am a human being. I understand my own people with affinity. I am working for sustaining society and not for destroying it. That is why I do sewa. I am a 'lion', but I am not cruel. I am a human being.

Why dose one serve? Hindu ideology says to each that the entire universe is one's own. In that sense, one serves one's own people. What does one get in exchange for sewa? This question is considered futile in our thinking. On the other hand this is not the case with the concept of service among westerners or Christian Missionaries. It is seen that these groups do not conduct service projects that show no promise of conversion. They also avoid funding such projects. Even if they start a project, they may stop it at the prospect of such a possibility. They do show affinity toward their service, instead they believe that their work is only for Christians. This mindset was visible during the Tsunami in Tamil Nadu and earthquake in Bhuj, Gujrat. Those who don't worship Jesus or go to Church are never benefitted by their services.

The sewa work by RSS is not in reaction to the service activities of the Christian Missionaries. Since the RSS work itself was not started as a reaction to anybody, the sewa activities too were not a reaction to anybody's work. The first sewa activity by RSS swayamsewaks was carried out in Ramtek,

Maharashtra, where there was no Christian Missionary. There was a religious congregation of the Hindus in Ramtek and people from various nearby villages had gathered. The swayamsewaks made all required arrangements to ensure that everyone had a smooth experience of 'darshan' at the Temple.

The swayamsewaks are running so many sewa activities. In order to give those activities a push, funds were collected during the birth centenary year of Dr Hedgewar. When that 'sewa nidhi' was collected, the question was how to give a push to the sewa projects. There was a huge scope of increasing the number of projects. The then Satsanghachalak Shri Balasaheb Deoras set the goal of increasing that number to 10,000 in five years. But that target was achieved in two years only. After achieving that target we realised that we can do many times more than what we are doing at present, because the number of Sangh Shakas was also growing. The Sewa Vibhag in the Sangh was started then. Sewa is part of the man - making work of RSS. Creating sewa mindset is a part of it. Normally, nobody thinks of honorarium in the Sangh. But, as the work expands, the need of formal structure was felt. For that there has to be a project, fund, men and women to work together. When the work expands, it may also require some paid workers.

Sewa training is imparted in the Sangh on Shakha itself. There is a 'Sewa Pramukh' in the Sangh. A Shakha carries on a sewa activity till it does not require money. The day the involvement of money begins in such activities, a committee is formed to look after that work and the work then is run through Sewa Bharati. This organised form and training for sewa work began in the Sangh after the birth centenary of Dr. Hedgewar.

Evaluation of sewa work should be done from both sides. Those who are served should feel that their problems are getting resolved. It cannot be based on our own judgement. The one who is being served should realise that he/she is better than before. He should feel satisfied. When we go to serve, we should ensure the people what they need there. We shouldn't think that we have to start educational or health projects only. We go wherever there is need and we try to provide the people what they need by mobilizing themselves for that activity. That is how service activity begins there. That's why they have to evaluate the sewa work. They should feel that these people come here and serve us honestly without expecting any returns, political or otherwise. We have experienced at some places that when somebody opposes the work, the local people stand in defence.

There is opposition to Sangh work in Naxal affected areas. Even then the Vanvasi Kalyan Ashram volunteers go there, because they serve the people. The volunteers of Dr Hedgewar Sewa Samiti also go there, because they also serve. If they were stopped at some places, the villagers stood in defence and warned not to touch them. In Jharkhand, Naxalites have influence. Naxal commanders visited our Sah Kshetra Sanghachalakji with the request to start a Shishu Mandir in their village. Sanghachalakaji said 'why do you need my help? Show the gun to government, you will get the help'. They said "no, you are from the RSS, you work honestly, so we want your help". Sanghachalakaji said we do not help like this. We can provide you material and you will have to build the school through shramdaan. They agreed. But they insisted that there must be someone to teach the

students." Sanghachalakaji assured that help.

Such trust of the people of the area was not created in a day, not even by the efforts of one volunteer, but the volunteers keep working in the same spirit continuously for a long time.

We should see whether the service activity is being carried out with minimum expenditure if possible even no expenditure and whether the expenditure was incurred on service activity or on the material required for that. For example, in a dispensary, whether the expenditure was incurred for medicines or for furniture, etc, matters. Also, is the transformation desired from the project visible? eg now, frequent health problems are minimised, people do not practice caste-based discrimination, do not have an inferiority complex and know about Bharat, feelings of nationalism, harmony and Swadeshi are present. We undertake this type of evaluation as well during the data collection once in five years. All these aspects are necessary for the perfect evaluation of sewa work.

There is one more factor of evaluation, the society. The society also observes the sewa activities. It is also a judge. We should see whether its judgement is in our favour or not. How do we evaluate it? When we start any project we have to think about the funds also. It never happens that we want to work but cannot proceed for want of funds.

We were asked by a great man, How do you manage funding of your service projects? That was asked by Shri Azim Premji. When I went to meet him for the first time he was not even thinking about why this RSS man is visiting him. He was sure that these people must have come for funds. It may be required for service work but they have come for donation. We were talking to each other for more than one and a half hours. There was no mention of funds. He felt that these people are shying, so to provide us an opening he asked how we manage funds for our projects. Then we said that we have nothing specific about funding in our system. Because we don't think about it. When we see deprivation our swayamsewaks rush there. They start to the extent of their capacity. Whatever is required is gradually provided by the society. Then he asked why have you come to me? Then I told him that we have come to see you under our 'meet the noble people' campaign. An elite person was also sitting there. He proposed to study our model of service as he also wanted to serve the society. He said, by God's grace, I have enough resources. I said you should certainly do that. It is a good idea. We will extend all help. But you don't adopt our model. You develop your own model. He asked, why? I said our case is different. Our volunteers are poor. They have no resources even to mend their vest? But they cannot stop after seeing the problems and sufferings of the society. Your case is different. You have already earned everything. Many of your future generations are secured. Now you want to serve the society. It is good. We will help. But our model will not suit you.

When our swayamsewaks work, society also extends help. Not only the Hindus, also Muslims and Christians help, because they see that the service is being done with full transparency and honesty and if we give something that will be deployed for the same. This is their feeling. Therefore, the evaluation of all this will be the realistic evaluation.

The presented article is based on a conversation with Parampujy Sarsanghachalak Rashtriya Swayamsewak Sangh.

Samarth Bharat's SEWA DIRECTION

Interview : Shri Dattatreya Hosbale
Sarkaryavah, Rashtriya Swayamsewak Sangh

Transcribe by— Uday Singh Kuntal

What was the main motive of RSS behind introducing sewa activities? How did sewa work begin in the Sangh and how has it been successful in earning the trust of society as well? In order to know the answers of many such questions, Sewa Disha spoke to the RSS Sarkaryavah Shri Dattatreya Hosbale. Here are excerpts:

Sewa is at the core of society. How would you like to explain it?

From one perspective, we perceive the essence of sewa in every stage of life. Where there is affection, the inclination towards service naturally arises. A mother's actions for her child are not only her duty but also an expression of maternal love. After experiencing such affection, the child, in turn, serves his parents in the future. Because his affection contains a sense of belonging, a feeling connected to his inner being. Sewa permeates every aspect of life. In society, whether one is a farmer, a washerman, or a barber, they perform various tasks for the betterment of society; this is their profession. But what is the sentiment behind conducting business? Upon reflection, it can be seen as a form of service.

If we delve into our scriptures, we find that those who protect others, assist in their development, and bring joy to their lives are not just serving humanity but also serving animals and birds. They are truly called human beings. Hence, the story of King Dilip serves as an inspiring example for everyone, and it is mentioned multiple times in our traditions. The way he served the Nandini cow transcended mere human service. Why does this happen? This happens when there is compassion in our heart. Why is our heart softened? Because there is love inside all of us. From this point of view, when we see everyone equally, the spirit of service is awakened.

What is the Relationship between Sewa and Spirituality?

Service and spirituality are not separate. Service is essential for the pursuit of spirituality. Service is the means to spiritual attainment. In the path of spirituality, Swami Akhandanandaji practiced spirituality through service.



Through the act of service, spiritual realization is attained; this is true fulfillment of service, it is the worship of the Divine. Since the Divine is omnipresent, residing within everyone, it is said that "Nar sewa, Narayan sewa."

The general society who gets involved in the works of service gets the company of some divine person. All groups of society consider someone or the other as a guru. Every Guru, Sadhu and Mahatma has said for service in the society, that every person should serve. All the saints, sages and mahatmas have said, be kind to every living being, there should be welfare of the world, there should be harmony among the living beings. When we meet in satsang, we hear about service again and again. But this knowledge should be useful in doing service work, otherwise what is the use of just hearing it? If we want to take advantage of satsang, we have to convert it into virtue through service.

Sewa works increase social harmony. How would you like to explain this subject?

Volunteers have initiated service projects in slums with this very sentiment in mind. Discrimination, inequality, and social stratification within society are blemishes that need to be eradicated. Service is a powerful means to achieve this. It is an excellent and potent medium that we must recognize. Since various physical needs arise in life for everyone, such as education, health, and self-sufficiency, fulfilling these needs is both the duty of the government and a societal necessity. It is also a duty of society to fulfill the physical needs of every marginalized individual within the community. Swami Vivekananda once said that when thousands or millions of people are suffering from hunger and poverty, it is the duty of educated individuals to impart the education they have received to society. Therefore, it is also their duty to provide educational opportunities to other marginalized individuals.

Fulfilling physical needs in service work is not enough; maintaining empathy, mutual cooperation, and respecting those being served are equally essential. If you are giving

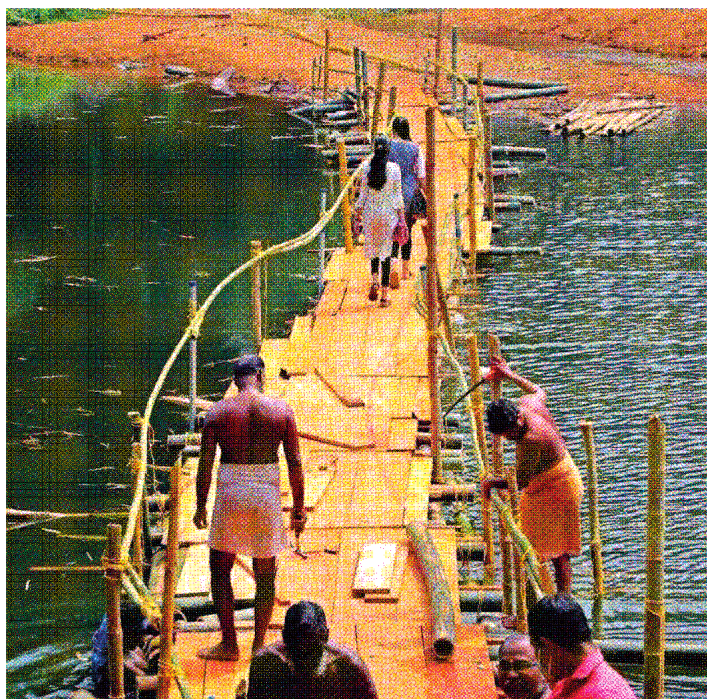
something to someone, what is the intention behind this act? This is very important. If the government is providing some physical materials, it is not sufficient. It must be seen whether the government is doing this work as a mere job or with familial sentiment. Therefore, I say that having a sentiment in service work is essential because mere giving is not enough. Harmony exists when we give something with a sense of service and empathy. This sentiment is deeply ingrained in service activities.

How does this sentiment of sewa arise? If we consider this, we see that those engaged in service not only perform service tasks but also sit with the people, understand them, and become involved in their joys and sorrows. This is harmony. Therefore, service is a means of reaching out to them, standing with them in their joys and sorrows. When volunteers engage in service work with this sentiment, they become harmonious with the people they come into contact with. They become partners in their joys and sorrows.

When people come to hostels, sewa basti, temples, shakha, etc., it is because of this sentiment of harmony that arises not only from distributing materials or giving advice but also because the volunteers have shown through their lives that they are in harmony with those they serve.

? **Matru Shakti contributes significantly to service work. How do you view this contribution of maternal power in service?**

Matru Shakti has always been important and revered for us. It is said that God cannot reside on earth by Himself, so He created Matru Shakti. Our Matru Shakti is playing an important role in various types of service work. Many mothers and sisters in Tamil Nadu are associated with women's self-help groups. There are many other areas such as deity worship, imparting cultural values, etc., in which mothers are involved. Maternal instinct, the qualities of tenderness and motherly love, have been naturally given by God. Therefore, they are involved in various service activities.



? **What qualities should be present in Sewa volunteers?**

The first quality that should be present in Sewa volunteers is a sense of selflessness, humility, and the absence of ego. If a service volunteer is thinking about themselves, they cannot truly engage in service work. They should have the understanding that no task is too small. Sister Nivedita, who came from Ireland, started cleanliness work in Kolkata during the plague epidemic when filth was everywhere. Before undertaking this work, she didn't think about herself. She didn't think about being from Europe or being educated. In her mind, there was only the thought that she needed to do this service work. She was devoid of ego, and she had the spirit of service within her. Therefore, being devoid of ego is an essential quality for a service volunteer.

Service volunteers should have a mindset of working together for the service. They should not think, "I am the one doing this work," but rather, they should think, "We are all doing this work together." There should be an emotional perspective in serving, not just a mindset. There should also be a definite plan for it. Swami Vivekananda explained that service volunteers should ask themselves these three questions:

1. Do we have the inclination and intensity to do service work?
2. Do we have any plan or path related to service work?
3. If obstacles arise on this path, if we face ridicule or criticism, will we remain steadfast on the path of service?

If the answers to these questions are 'yes', then we are dedicated to the service work.

? **'Sewa Work' is very important in nation building, would you like to tell through some examples?**

Due to the lack of communication with other states in India, particularly in the northeastern region, there is relatively less interaction among people. Consequently, we are not very familiar with their pilgrimage sites and the local population. There has been widespread religious conversion in those areas. This has led not only to changes in their worship practices but has also given rise to anti-national forces. Through service work in these tribal areas, we have been able to foster a connection with society. By engaging in activities related to education and healthcare, we have not only preserved their cultural practices and traditions but also safeguarded their identity and dignity. Our service work has respected their original religious traditions without imposing any changes, unlike the actions of Christian missionaries. We have honored all their customs, revitalized their faith, and respected their dignity. Efforts have been made to integrate these states with other regions, preserving their culture, traditions, and identity.

? **When there is a need for service work, the volunteers of the organization are present in the forefront. How is such a dedicated attitude cultivated?**

The ethos, training, and perspective imparted in the organization are not for personal gain but for complete dedication to society. This principle is instilled in one's life.

When there is distress or trouble in society, the volunteer rushes to alleviate it, thinking, "Society is my home, my family." This sense of duty comes from the values of the organization. Therefore, the volunteer of the organization stands in the front line during a crisis.

All this is taught through stories, traditions, and mutual respect in programs. The volunteer does not think about what they will gain from the work they do. They don't ponder about their fame, or whether they will get a position or a certificate. The organization's volunteer does not contemplate these things. Many times, a person thinks, "What should I do alone? If someone joins me, we can work together." A person who feels deficient in resources thinks, "I'll start when I have the means and resources." However, the volunteers of the organization start branches and work without waiting for resources. Hence, they work without waiting for resources. The ethos of the organization is that the volunteer always reaches first in times of crisis. They have complete faith that when they walk alone, society will also join them. They believe that they are not alone, and if they take four steps, someone will take two steps behind them. This belief always resides within the volunteer. Due to this ethos, they always lead in service work.

? The Sangh is completing its century of Sewa work. What is the message for the volunteers.

Service should become a campaign, a movement. We are already saying that each family should become a service center; we should think about what service we are doing from our homes. Everyone should think about this. Service can become a movement in society only when every home becomes a service center. Hundreds of service programs are ongoing, and it is gradually taking on a vast form. Therefore, it is necessary to strengthen this, and every home should become a service center.

At the same time, we need to explore new dimensions of service. We should think about different dimensions such as blood donation, thalassemia, and health-related issues. Additionally, service can also be done through four other new dimensions. Providing skill development training is one dimension because literacy alone will not work. These new dimensions of service should be integrated. Although many people are doing service work individually or as a family, they all belong to the same lineage - the sewa lineage. Everyone is of the same fraternity, 'sewa'. Efforts should be made to connect everyone in this perspective. While people may independently engage in their respective service activities, there should be a sense of mutual support among them. During the time of COVID, everyone became aware, everyone gathered in the face of this challenge, everyone came together, which created strength, and everyone worked together during the crisis. Therefore, those involved in service work need cooperation and networking among themselves. There is a need for a well-prepared training team module for service work so that understanding of necessary measures during a disaster can be enhanced. The need for disaster management is increasing in society. For example, there are many tasks

such as drug addiction, rehabilitation, family counselling, and training to improve the quality and impact of various new dimensions. Therefore, to improve the quality of service and to enhance good results, we need to think about new subjects.

? A large section of the society which is deprived of education and employment. Do you have any message for the volunteers engaged in sewa work to provide basic facilities to them quickly?

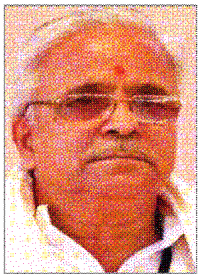
A large section of the society is deprived of basic facilities, this information should be known to the rest of the society. Many times there is no awakening and people are happily engaged in their own activities and enjoying comforts in their respective spheres, then how will the rest of the people know who is deprived? How to know who needs to be awakened? Therefore, bringing awareness among people and society is a big task. After construction of Jagriti, a plan should be made to provide these facilities. Many schemes are ready, the government also has support in it, but who will deliver them to the deprived? Therefore, even after creating awareness, arrangements should be made to provide such facilities to every section. Work should also be done to make this system strong and transparent.

People doing service work in the society should work in a planned manner for the materially deprived and those who are deprived of basic facilities like education, health. What can we do to eliminate these deficiencies? How can we bring these deprived people out of the category of destitute? Efforts should also be made keeping in mind how the society can become self-reliant.

Our aim will be to do so only then service will be possible in the true sense. What facilities should be provided to the deprived people, whether they are living in forests, villages or mountains? It should reach them.

It is important that we keep in mind what resources are available from the local point of view and how they can be helped by utilizing them. If the resources and knowledge available there are not utilized and they are deprived of it, then it is harmful for society building. There is no benefit if all the things are obtained from outside. Full advantage of local knowledge and resources should be taken in society building. It is not that service is done only to earn merit. Service is a medium for change, we have to consider it as our duty and work.





■ Shri Suresh 'Bhaiyya' Joshi

Former SarKaryavah,
Rashtriya Swayamsewak Sangh

Problem centric Contemplation Outcome centric Planning

Since the last few years, there has been an increase in the number of our sewa projects in the country. Today there is need to analyse their efficiency and output. While we all design our plans for the coming year, we should keep this fact in mind. Those volunteers who are involved in running the projects must also contemplate over this reality. Not only this applies to the volunteers of sewa- works, rather it also holds true for the volunteers of the local Sangh Shakhas of that particular area. If we keep in our mind this point of evaluation and assessment, only then we can achieve positive outcomes of our works. All the organizations engrossed in the sewa works are hence required to device their planning for the future on the similar lines. We must request the volunteers working on the vibhag and zila level to compulsorily visit the sewa project as and when they could fetch some time. This will not only enable our volunteers in thinking beyond their set boundaries but will also provide new insights to the volunteers who are running those sewa projects. We have been working efficiently in establishing and successful running of our sewa projects, now a time has arrived where we should analyse and assess the outcome of those sewa projects in their totality. We are surely expanding the contours of sewa through various projects, but we should also understand that the impact analysis is far more pertinent than just expanding the boundaries of sewa. We should engage in this mind boggling exercise of thinking about the outcomes- positive or negative. When we assess our sewa works then we usually keep in mind 3-4 major points: -

1. All those who are associated with us are getting any positive change in their life or not? The served are witnessing any change in their thought process, life style, day to day activities or not? Do the served think that because of sangh and their sewa projects, some substantial changes have started occurring in their lives?
2. Those individuals who are engaged in running the sewa projects are in the process of become regular volunteer or not? The volunteers must also understand that each one of the persons associated with the sewa projects in whatever capacity he/ she works, is equally significant for the society and for the sewa projects. Whether the person is a volunteer or a teacher in the tailoring/ stitching centre or she is a volunteer who is taking care of the shishu mandirs or whether a person is a driver who drive the car for the sewa project or he/ she is a doctor visiting the sewa basti centre. Each one of them has the capacity for the long-term association with the sewa projects and thus our volunteers must behave nicely with them.
3. The families those who are in our contact, do we witness any change in their thinking process? In case we overlook this point, the time has come where we must focus on the positive results which are appearing because certain families are in our constant communication.
4. Does there is an increasing acceptability of our sewa works in the area? The regions where we work, are the people at large recognize the importance of our works? Do people accept that the sewa projects are also their won enterprises? The works that we have started should align with the thinking process of the people of the particular areas. The residents must feel that its their duty to expand the sewa works. We must make a group of such people who feel that they have a corresponding duty towards the sewa projects.

We have various committees in Sewa Bharti. We have got various types of organizations associated with us. In all these committees and the organizations, the group which usually takes all the decision is different. We must observe that while this group works with us, what is their thinking process? Are these groups gaining a feeling of social harmony while they work for the sewa projects? All the members of these groups regularly visit sewa bastis? The person who joins these committees and the groups must visit in person the sewa bastis. They should try their level best to align n synchronize with the people of sewa bastis. Since the last few years, we are fortunate enough to get companionship of many respectable and economically well- off people with us. But we must tell them, show them and make them realise that for whom they are donating the money and resources. It is just not enough that some people donate their resources without getting a sense of those who need their resources. These economically well-off people should be taken to sewa bastis an should interact with the basti people.

There is one more vital aspect which need to be worked upon. There are lot of people in our society who deliberately and proudly want to get associated with our sewa works. These volunteers are self less and they have emotions for the under privileged and the down trodden masses. They must also understand the philosophical background and justification for their work. Sewa is related to the oldest and purest form of emotion in our Vedic shastras. The volunteer must also appreciate the fact that they are lucky enough to get a chance to work in the pious and sacred field of sewa. This emotion must be developed in their heart. The volunteers who are working on emotional basis must also appreciate the philosophical and tradition under pinning of the sewa works and thus they should understand the root of our works. This can lead to a better mind set for them. We should plan for these volunteers well in advance.












One more point of concern is that whenever we start any sewa project, that should strictly be on the basis of research and education. In the societies where there emerged a particular kind of demand of a sewa project, the volunteers base their sewa works only on those requirements and demands. The moment we realise that there has emerged a particular kind of need in the society, we immediately start a sewa project. But we must also guide our volunteers to also study and do research about the requirements of the sewa bastis. To intrude into a sewa basti initially, it is a good option to choose a Sanskar kendra, shishu mandir, dispensary etc, but with the passage of time we should study that exactly the people need and then we should start other sewa projects. The need and requirements of the people will be utmost important for us in deciding future course of action. Our volunteers must be sensitive enough that they should carefully study and observe the desires and needs of the people rather than imposing their own sweet will onto them. This tendency of implanting the sewa projects which we think is good for the people should be replaced with the fact that those people who are needy should be consulted and given enough space to express themselves. Thus, the core of this whole discussion lies in the saying that, "there should be problem centric contemplation and outcome centric planning". By following this simple policy, we can bear excellent and fruitful results in the stipulated time period.

BHARAT

RASHTRIYA SEWA BHARTI Kshetra Prant Rachna



Kshetra

	Uttar		Paschim UP
	Paschim Uttar		Purvi UP
	Madhya		Uttar Purv
	Paschim		Purv
	Dakshin Madhya		Assam
	Dakshin		

Prantwise & Sector wise Sewa Projects

Kshetra	Prant	EDUCATION	SELF RELIANCE	HEALTH	SOCIAL	Total
Dakshin	Kerala	1629	58	403	422	2512
	Dakshin Tamilnadu	479	1312	238	701	2730
	Uttar Tamilnadu	792	25	49	40	906
Dakshin Madhya	Karnataka Dakshin	2408	411	265	543	3627
	Karnatak Uttar	755	65	127	50	997
	Andhra	873	15	326	316	1530
	Telangana	1162	68	113	759	2102
Paschim	Konkan	733	49	1106	148	2036
	Paschim Maharashtra	639	179	1382	166	2366
	Devgiri	92	244	630	95	1061
	Gujarat	740	36	846	141	1763
	Saurashtra	136	5	312	38	491
	Vidarbh	1135	43	382	97	1657
Madhya	Malwa	681	214	142	379	1416
	Madhya Bharat	1259	310	448	785	2802
	Mahakoshal	787	129	355	105	1376
	Chattisgarh	699	63	361	332	1455
Uttar Paschim	Chittod	2101	113	445	217	2876
	Jaipur	501	53	60	99	713
	Jodhpur	380	35	49	23	487
Uttar	Delhi	354	267	107	93	821
	Haryana	286	188	74	99	647
	Punjab	444	45	57	37	583
	Jammu Kashmir	65	35	17	57	174
	Himanchal	89	17	59	18	183
Paschim UP	Uttarakhand	583	81	409	51	1124
	Meerut	334	155	90	217	796
	Brij	235	98	151	92	576
Purv UP	Kanpur	285	116	46	81	528
	Awadh	380	60	60	93	593
	Kashi	326	54	25	73	478
	Goraksh	405	87	46	27	545
Uttar Purv	Uttar Bihar	274	195	23	24	516
	Dakshin Bihar	416	13	28	6	463
	Jharkhand	873	1360	32	25	2290
Purv	Odisha Paschim	168	666	96	51	981
	Odisha Purv	96	484	148	27	755
	Dakshin Bang	259	8	20	13	300
	Madhya Bang	341	22	11	8	382
	Uttar Bang	219	13	40	8	280
Assam Kshetra	Uttar Assam	1189	661	2275	55	4180
	Arunachal	41	3	70	0	114
	Dakshin Assam	117	10	78	13	219
	Manipur	26	4	6	0	36
	Tripura	85	4	4	2	95
Total	Regular Sewa Karya	25871	8053	12012	6626	52562
	Sewa Activities	4110	3023	17282	45965	70380
	Total Sewa	29981	11076	29294	52591	122942

Education Sector



the presence of a qualified teacher, they also do school studies along with patriotic songs, stories, art-culture training and sports activities.

Tuition Center :

Total Center Number :- 3413

With a view to improving the education level of students, daily tutoring centers are run in the settlements. In these, along with teaching of subjects like Mathematics, Science and English etc., various activities are also conducted by trained teachers to develop patriotism and good values.

Study Room : Total Center Number :- 909

Thousands of people live in backward areas and slums in cities and metros. Families have to complete their daily routine in very limited space. The campus environment is noisy. In such a situation, students are not able to study properly. To ensure that their studies are done properly, Abhyasika (study room) is conducted. Facilities like table, chair, lighting, fan, drinking water and necessary book library etc. are provided free of cost in a spacious room for personal study to the students.

Educational UPKRAM

Education Material Distribution

Examination Guidance Camp

Fee Assistance

Personality Development Camp

Hostel : Total Center Number:- 643



Talented boys and girls from remote villages are selected and given admission in hostels run in big cities. This gives them an opportunity for all-round development. A good number of hostels are also run for children orphaned and destitute due to natural disaster, Corona etc.

School : Total Center Number :- 1056

Due to expensive education in cities, low income group families are not able to enroll their children in good schools even if they want to. To ensure continuity of education of those children, schools are run near their settlements.

Education makes a person self-reliant. Therefore education is the first need of the society. The sages in the Gurukuls of India have established the idea of India's self-hood and advanced education system for its fulfillment. Personality development in the interest of society has been the central idea of education. With the aim of providing education to all who have faith in the bright heritage, traditions and culture of India, the volunteers of the Sangh have started Sewa Bharti, Vidya Bharti, in the backward areas of the cities, in the remote forest areas and in the rural areas deprived of education all over India. Education opportunities have been made available to all through many organizations like Vanvasi Kalyan Ashram and Vishwa Hindu Parishad. Major projects of education dimension which are being implemented on priority to meet the local needs:-

Sanskar Kendra/Bal Gokulam :

Total Center Number :- 14226

Bal Sanskar Kendras are run with the aim of building the lives of boys and girls aged between 6 to 14 years by introducing them to their culture and the great lives of great men of India. Such centers run once a week or even daily with a gathering of 20 to 40 boys and girls in the colony. In

Self-reliance Sector



Only that person, family, society or nation can stand with self-respect who is financially self-reliant. In this context, if we talk about India's economy, we have gradually progressed to become the fourth largest economy on the world stage. 65 percent of India's population is in the working age group of 15 to 60 years. If this population becomes fully employed then our economy can increase from Rs 3.5 trillion to Rs 40 trillion. It should be noted that America's economy is only Rs 20 trillion. Employment opportunities will have to be explored and created. Our service organizations are running various employment-oriented service centers through self-reliance dimension for the sections left behind from the mainstream of development. The enterprises being run for the low income group with a view to economic self-reliance can be divided into three categories.

For self-employment through skill development service

- ❖ Home appliance repairing, electronic equipment repairing, taps, electrical fittings, automobiles etc.
- ❖ Service – Catering, Home Nursing, Hair Cutting, Mehndi, Beauty Parlor etc.

Production

- ❖ Production of household necessities and decorative materials etc. through domestic cottage industries and self-help groups.
- ❖ Papad, badi, pickles, spices, soap etc.
- ❖ Tailoring training and clothing manufacturing, cosmetics
- ❖ Handicrafts, handicrafts and decorative items.

self-reliant VENTURES

business training camp

Panchgavya Production Camp

GDA Training

Organic Fertilizer Manufacturing

Festival and festival based products and training

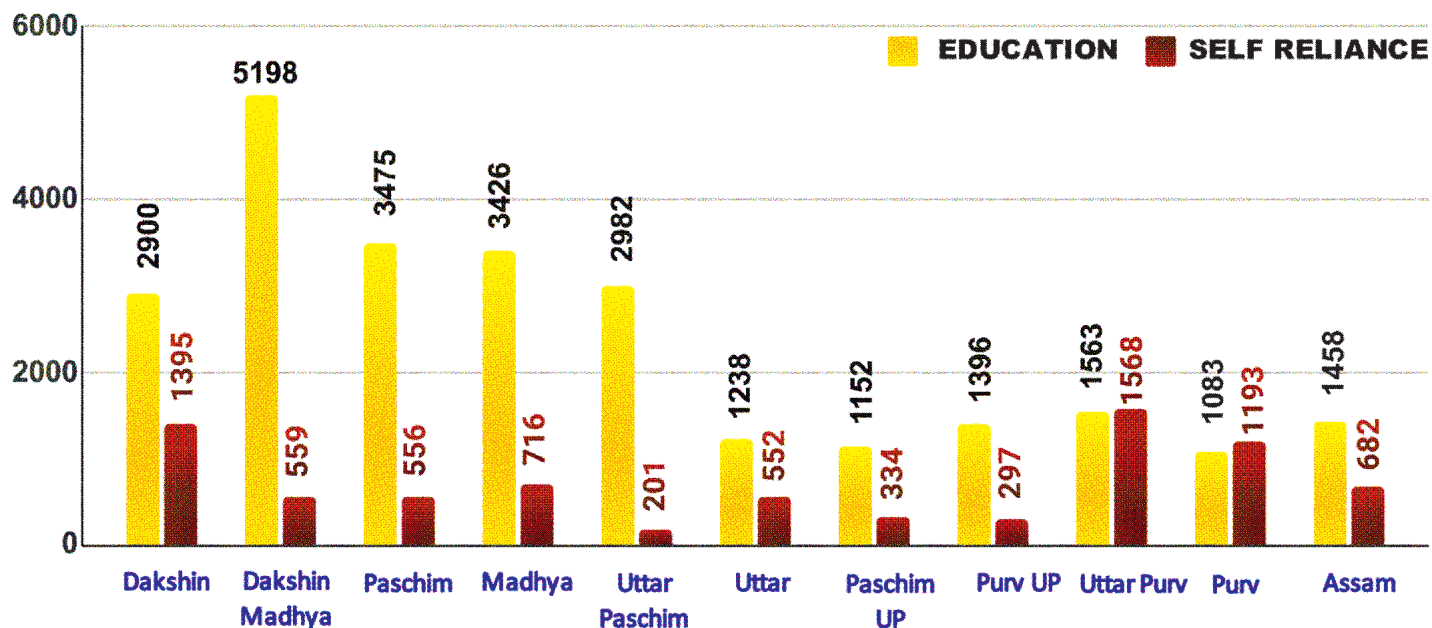
S.No.	Product Manufacturing Type	place	province
1.	Rakhi	865	Pashchimi Maharashtra, Devagiri, Gujarat, Malwa, Madhya Bharat, Jodhpur, Chittoor Delhi, Brij, Awadh, Kashi, Gorakhpur Specialy effective work in this Prants.
2.	Home appliance repairing, electronic equipment repairing, water supply fittings, electrical fittings, Training on automobile etc.	63	
3.	Sewing Training	1330	
4.	Handicraft	345	
5.	Gomay, clay craft	43	
6.	Henna, beauty parlor	276	
7.	Electric light chain construction	157	
8.	Decoration material construction	232	
9.	diwali lamp making	387	
10.	Production of sweets, snacks etc.	418	
11.	Organic fertilizer training	389	

Self Help Groups : Total Groups :- 5258

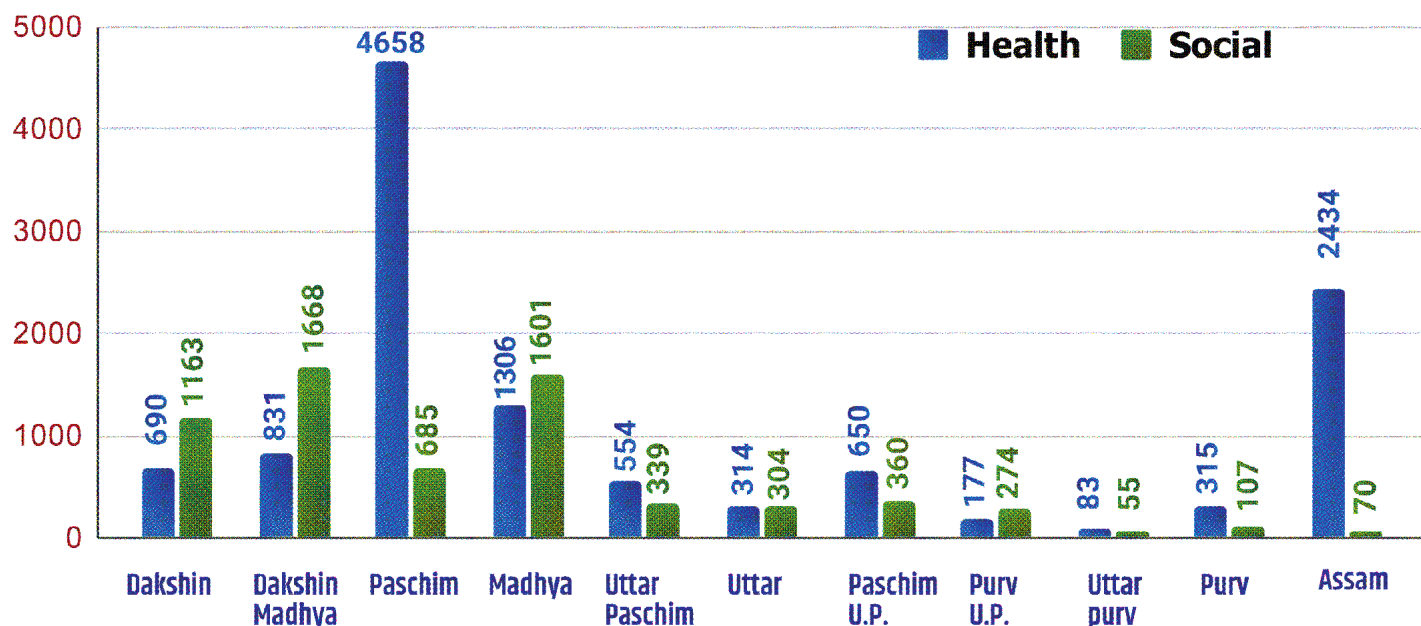
Along with economic prosperity, Swavalamban projects are also becoming factors of values, organization and change in the society. Effective operations are in South Tamil Nadu, Karnataka South, Central India, Orissa West, Orissa East, North Assam.



Education and Self Reliance



Health & Social



Social Sector



Matrachaya : Total number of centers :- 37

Matrachaya centers are run by the society for the care of abandoned or unwanted children below 5 years of age. They are rehabilitated in eligible families as per government rules. Apart from this, destitute boys and girls homes (20 centres) and orphanages (67 centres) are also being run for older children.

Deep Puja (Weekly) :

Total number of centers :- 159

With the aim of social organization of women, women of all ages gather in the temple of their village or colony every month on the full moon day in the evening for lamp worship. As a result of women meeting again and again, various projects and initiatives like bhajan groups, self-help groups, sanskar kendras start getting started.

Jhola Library: Total Center Number:- 110

This project is run for self-study and inculcation of values among the children of service colonies of cities. One of our volunteer s goes to various houses in the proposed settlement carrying about 50 selected cultural and useful books in a bag. Gives books to read and inquires about the book during the next visit.

Bhajan Mandali: Total Center Number – 2648

Family Counseling Center :

Total Center Number :- 77

Annadanam Centre :

Total Center Number :-180



Despite external diversity, underlying unity has been the foundation of the Hindu way of life. Since its inception, Rashtriya Swayamsewak Sangh has been developing the value of social harmony among its volunteers, without any discrimination on the basis of caste, region, social status etc. This principle of harmony has been the central idea of Sewa Bharati and all other mother organizations. Therefore, service work has been started to create harmony for all age groups of the society.

Adolescent Development Center :

Total Center Number :- 1068

Adolescent Development Centers are run for the all-round development of adolescent girls living in backward settlements and remote forest areas. This topic has been highlighted separately in this magazine.

Kanya Poojan

In Hindu society, the girl child is considered a goddess. Therefore, on the occasion of Navratri festival, mass Kanya Puja programs are organized for girls of all sections of the society. At many places, eminent people of the society not only worship girls but also take the responsibility of daughters' education, health etc. Last year, 1,56,681 girls were worshiped at 7578 places.

Social UPKRAM

Kanya Poojan

Mass marriage ceremony

Temple cleanliness

Public hygiene

water conservation pond construction

Road Construction

Mass festival

Tree planting

Sports competition

Sweater blanket distribution

food donation/refreshment distribution.

Health Sector



cities are often deprived of first aid for diseases. Distance from health centers, lack of means to reach there, poverty, illiteracy and misconceptions lead to the increase of diseases. By reaching these places on a weekly basis, mobile medical vehicles provide timely treatment.

Health Sewa Yatra

Health Sewa Yatra (Health care trips) are organized once a year by local service organizations to remote rural and mountainous areas. Doctors and medical students from cities and medical colleges offer their services in this event. Arrangements for permanent medical treatment are also made by bringing serious patients to big hospitals. Good results have been seen in Dhanvantari Sewa Yatra in Assam, Kashyap Rishi Sewa Yatra in Jammu, Goraksh Sewa Yatra in Awadh, Janaki Swasthya Yatra in North Bihar and Rana Punja Sewa Yatra in Rajasthan.

Health check up camp

Mother organizations and city branches organize health check-up camps in their colonies. This year, 549049 persons were given proper medical aid after examination in 6066 camps.

Divyang Sewa Center : Total Center :- 61

Divyang people are provided with daily useful equipment and training for their use.

Hospitals

48 big hospitals and 425 small medical centers are being run by registered service institutions.



The first wish of a social good heart is 'Sarve Bhavantu Sukhinah Sarve Santu Niramayaah'. Volunteers provide health services to health victims in the areas where they live. Nar Sewa organizes health related projects and awareness activities in the spirit of Narayan Sewa. To make this work more effective and productive, mobile clinics, medical centres, hospitals etc. are operated through registered institutions. Health check-up camps and health tours are also organized from time to time.

Arogya Mitra or Arogya Rakshak : Total centers :- 8421

Arogya Rakshak Yojana is run to provide primary care in remote settlements where health services are not available. After training, male or female volunteer s of the same place are motivated to work with common and traditional medicines for some seasonal diseases. Assam, Gujarat, Devagiri, West Maharashtra, Konkan. There is special work in Chhattisgarh, Chittor, Andhra, Mahakaushal and Uttarakhand Prants.

Mobile Hospital : Total Centers :- 406

Elderly people, women, children and disabled people living in tribal areas, rural areas and backward areas of

Health UPKRAM

Blood donation camp	Eye check up camp
Health check up camp	Blood donor group list
Yoga camp	Drug addiction camp
Divyang Equipment Distribution Camp	First aid training camp



Building a Better and a True India

Shri Jaidev (Dada)

The student's life is a phase of life in one's life span where one can inculcate the morals of high character, benevolent nature and noble ideas. Since ancient times, we have witnessed the tradition of Gurukul system running quite successfully in India. In Gurukul the students were given religious, moral, physical, social, mental, psychological and other varied kinds of education.

But, this is not possible in the society in which we live today and the education system through which we are studying. That education system teaches us to come first in class and get good marks but it is distancing us from the society. We are for the society and the society is for us; This effort is missing somewhere. Our society is made up of the people living there. It depends on the way a person thinks that if he gets good knowledge then in future he can become a good social person. To fulfil this dream, there was a system of Gurukul in ancient times.

The aim of hostels is to ensure mental, physical, social and intellectual development of the students along with education. Students should think about their society, adopt their society, study their ancient culture.

All the students of the hostel do all their work on their own along with their studies. Working on their own inspires them to become self-reliant. They will not have to depend on anyone in life. Hostel has an important place in the life of a student. The hostel work and time table for running the hostel are made by the students themselves so that they do not consider the time table as a burden and follow it happily, as a result of which they learn to be self-disciplined in their life.

Every program held in the hostel is also planned by the hostel students themselves, through this they learn to take decisions on their own.

Years ago, the future of children was bleak due to unrest in the North-Eastern states. There was no proper environment for education. In such a situation, organizations like Sewa Bharati, Vishwa Hindu Parishad, Rashtra Sevika Samiti, Vanvasi Kalyan Ashram started hostels for the students in major cities of India. The students studied from these hostels have achieved respectable position in their society. Because of these students, today the feeling of unity with India is clearly visible in the entire North-East and love for India is visible among the residents there.

In order to provide opportunities to the students of backward areas, remote forest areas and deprived areas of the country to complete their education, major cities across India - Delhi, Jaipur, Indore, Ujjain, Bhopal, Meerut, Kanpur, Bareilly, Karnavati, Ahmedabad, Kolkata, They operate in many places including big cities like Guwahati, Bengaluru, Mangalore, Bhagyanagar (Hyderabad), Sambhaji Nagar, Chennai, Pune, Nagpur and Jammu etc. Such hostels are known as centers of social upliftment. This effort of ours has been possible through the hostel. Hundreds of students who graduated from the hostel are today taking charge at important places in India and are participating in many important decisions of the country. The hostels have only one objective 'Forging a noble and virtuous India'.

Matri Sanghtan	Hostel	Boy	Girl	Destitute House	Boy	Girl	Orphan	Boy	Girl	Total Hostel
Deendayal Research Institute	3	319	100							3
Rashtriya Sewa Bharti	177	4436	1838	20	224	262	68	867	823	265
Rashtra Sewika Samiti	13	1	192				2		48	15
Shaksham							3	41	15	3
Vanvasi Kalyan Ashram	220	5104	1324							220
Vidya Bharti	59	2825	802							59
Vishwa Hindu Parishad	61	3052	1768	3	36	37	14	353	222	78
Total	533	15737	6024	23	260	299	87	1261	1108	643

Studing in Hostel Total Boy : 17258

Total Girl : 7431

Grand Total : 24689 (Boy-Girl)

Empowered

Adolescent Girl of Prosperous **BHARAT**

Smt. Amita Jain



The transition period of adolescence is extremely sensitive. The guidance received during this period decides the direction of a person's life. At this time, by providing proper upbringing, suitable environment and opportunities, they can develop into a good human being. The responsibility of parents and society increases even more when it comes to adolescent girls, because they will become future mothers and future families will flourish only because of them. Only they are capable of bringing change in the society.

Holistic development means a full of courage, self-confidence, physically fit, energetic, mentally strong, characterful and intelligent adolescent girl. A holistically developed adolescent girl will contribute to nation building in her future life by developing her personality, becoming a successful housewife, an intelligent mother and above all a rational citizen. The overall development of the adolescent girl who plays this important role should be based on the eternal values of Indian culture. 'Family' is the specialty of this culture and women have a respectable place in this culture.

While working in the service settlements among the deprived, and weak class, it is noticed that many girls living in the settlements are school dropouts, frustrated and

suffering from inferiority complex. They are getting incomplete information through various mediums but they are not able to decide what is right and wrong. Also, due to lack of affection and proper guidance, many times one may go on wrong paths. There is no such environment in their homes in the slums that they can express their views openly to anyone and satisfy their curiosity. Permanent regular centers are run in the settlements to inculcate self-confidence and desired development among these adolescent girls.

Work on Kishori Vikas Yojana was started from 2015. Good results have come from Kishori Vikas Kendras in many cities like Hyderabad, Kalaburagi, Pune, Solapur, Bhopal, Indore, and Meerut. Seeing the desired changes in adolescent girls, the adolescent development work is moving forward with the plan of setting up these projects in the entire country. At present 1068 adolescent development projects are running in 32 provinces.

Through these centres, the number of girls dropping out of school in the settlements is decreasing and now they are passing with better marks than before. Their self-confidence has increased by getting training in applying mehendi, making purse-bags, sewing etc. at these centres. By becoming aware among them and engaging in constructive work, the possibility of going on wrong paths has reduced. The girls educated from our Kishori Development Centers are now running the centers regularly due to which they are also coming into leadership position in the society. They have also started performing or conducting various genres in various religious and cultural programs held in the settlements.

Where centers have not been started yet, the work of adolescent development is going on through personality development camps or through lectures or workshops in schools. For this reason, awareness has also come about Love Jihad cases.





SEWAGATHA

Website: www.sewagatha.org



Inspiring stories of True Sewa

Smt. Vijyalaxmi Singh

The swayamsewaks of Rashtriya Swayamsewak Sangh are doing sewa activities through many impactful projects to make the society educated, self-reliant, healthy and socially empowered.. Bharat is a vast country with speakers of many languages residing here. Among them, there is a significant group of educated individuals who are well-off but not engaged in any service activities due to lack of awareness, circumstances, or experience. Such a large group of people wants to know all these stories in their own languages. Selfless sewa activities being done by swayamsewaks has been neglected by the main stream media for decades. Since positive news has gained no space in main stream media these kind of constructive works has not reached the larger masses.

Due to such reasons, more number of individuals across the country has not been able to engage in sewa activities. Upon witnessing the sufferings of others and also by witnessing the ongoing sewa activities, these individuals develop empathy and become involved in sewa activities. Millions of people across Bharat wants to contribute positively to the country, wants to wipe someone's tears, or wants to become someone's support. But all they need is someone to win their trust and unite them.

"Inspiring stories of true sewa" - Swayamsewaks who have been engaged in selfless service of the deprived, needy, neglected and suffering people of the society, as well as, the dedicated individuals life stories who have contributed

their entire life in the service of mankind, have been shared in "Sewagatha" website since its inception in July 2017. These stories are made available in multiple languages on the website, mobile app, and Sewagatha social media platforms. The Sewagatha Android and iOS applications are also available on the Play Store. The stories on Sewagatha are published in nine major languages: Hindi, Marathi, Gujarati, Malayalam, Kannada, Telugu, Odia, Bangla, and English. Plans are underway to publish stories in other languages, including Tamil and Punjabi.

Sewagatha features stories under three pillars:

Parivartan Yatra : Total Stories:- 66

In this column one can read the stories of sewa projects undertaken by swayamsewaks to bring out an impactful changes in society.



Samarpit Jeevan : Total Stories:- 11

In Rashtriya Swayamsewak Sangh, there is a very long series of such dedicated people who have set a wonderful example in bringing impactful change in the society by keeping them self away from the name and fame. Under this column, an attempt is made to introduce some such dedicated individuals.



Sewadoot : Total Stories:- 23

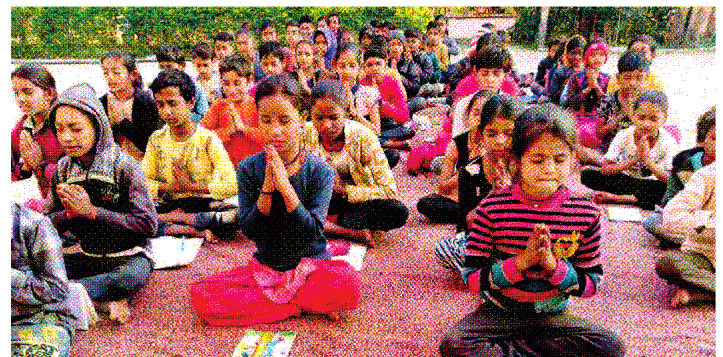
Discover the extraordinary stories of sewa activities during disasters, carried out by the swayamsewaks of Rashtriya Swayamsewak sangh, who are always at the forefront of serving the affected.



Followers and reach on various social media platforms:

Facebook	71,615	more than 20Lakhs
Koo	1,90,900	more than 3Lakhs
Twitter	11,955	more than 1,88,000
Youtube	2,390	
Instagram	8,921	more than 1,20,000

A total of 100 stories have been published on Sewagatha so far. These stories are also available in audio form. Sewagatha has a channel on Spotify which has audio versions of 195 stories available in different languages.





Sewa Work in Disaster Relief and Rehabilitation

- ❖ Arrangement of funds as per requirement from the society for relief and rescue.
- ❖ Distribution of food, grains, milk powder, water, blankets, clothes etc.
- ❖ Arrangements for ambulances, boats, buses, stretchers, medical equipment, doctors, nurses, blood donors etc.
- ❖ Treatment by taking the victims to the nearest hospital or medical center.
- ❖ tents, lighting, communication equipment, debris and mud, standing water, Removal of fallen trees.
- ❖ Identification and cremation of dead bodies (humans and animals).
- ❖ All assistance including food is provided to NDRF/SDRF and local administration by helping them in their work.

Sewa & Disaster Management

Some Notable incidents :

- ❖ 1 October 30, 2022 The cable bridge over the Machchu river broke down in Morbi district of Gujarat. This bridge was about 200 years old. More than 100 people died in this accident. More than 300 people were present on the bridge at the time of the accident. 70 people have been admitted to the hospital. Within some time, more than 200 volunteers reached there and pulled people out of the water. Volunteers formed a human chain to help the administration in taking the injured to the hospital. Volunteer s of Vishwa Hindu Parishad and Bajrang Dal also donated more than 100 units of blood.
- ❖ In this horrific accident that took place at Beleshwar Mahadev Jhulelal Temple on the occasion of Ram Navami on March 2, 2023, Indore, 36 out of 60 people who fell into the stepwell due to ground collapse, died prematurely. Administration and Sewa Bharti volunteer s reached the accident site together and together saved the lives of 24 people.
- ❖ On June 2, 2023, Coromandel Express collided with a goods train standing on the loopline near Balasore in Odisha and its coaches scattered here and there on the tracks. The third train coming from Bangalore also collided with these coaches. As soon as the information was received, a team of volunteers reached the spot and along with the administration, started evacuating the people trapped in the bogies under the railway tracks. Volunteers took the injured to the hospital, cared for them, and consoled their families. Arrangements were made for his tea and snacks. North Assam 6 districts were affected by floods. Special relief work was carried out in Bodoland Lakhimpur.
- ❖ Due to excessive rainfall on September 18, 2023, Narmada crossed its dangerous level in Gujarat. Some villages and about 76 societies including Bhrigu Vejalpur were flooded. People had no place to live, no utensils, no beds, no clothes, no food. Sangh volunteers distributed food grains kits to more than 1000 people, food at 6 places, utensils to 900 families and blankets to 200 continuously for a week. After the water receded, the volunteers of Hassoud started cleaning themselves with tractors and jet pumps to clean the dirt.

DISASTER MANAGEMENT

Prof. Satish Moadh

In a vast country with geographical diversity, almost every year people's life gets disrupted due to natural disasters in some area or the other due to flood, cyclone, drought, earthquake, epidemic etc. Flooding in Assam, North Bihar and Bengal, the eastern seaboard, especially Bengal, Odisha and Andhra as well as the western coast also fall under the influence of the cyclone. At the same time, drought affected areas like Rajasthan are also facing floods. Sometimes there is a need for quick service in case of fire or accidents like rail bus etc. The volunteers of the Sangh have been present in the first line during such disasters and doing relief and rescue work. No special training for volunteers in disaster preparedness Even if they don't get it, they are always ready to help people in such situations. This is possible only because of the training of their daily shakhas.

Disaster Relief and Management Training

Understanding the need for training in disaster relief and management, Rashtriya Sewa Bharti has prepared a curriculum on disaster management and organized training camps at major places to make the volunteers proficient in this work. Three camps for disaster management training were organized at major places like Ghaziabad in the North, Bhubaneswar in the East and Mumbai in the West. 250 volunteer s from different states participated in these camps. The work of forming 'Disaster Management Teams' in all 350 disaster prone districts of India will be completed this year.

- ❖ On December 4, 2023, due to the cyclone Leela destruction of Chennai, Michong, roads, electric poles, bridges, internet services in a part of Chennai were destroyed. For 15 days, the volunteers and Sewa Bharti volunteers continued to cooperate with the administration by distributing food, clothes, bedding and medicines, clean water bottles. About 3000 volunteers, including 500 women, were continuously engaged in helping the people.
- ❖ There was a massive explosion in a firecracker factory in Harda, Madhya Pradesh on February 6, 2024. 11 people died and more than 175 people were injured in this blast. The explosion was so strong that its sound was heard for several kilometers. Volunteers from Harda and nearby areas stood by the injured and their families throughout the day. Serious patients are referred to M.A. Indore. Sewa Bharti volunteers in the hospital were ready to help the patients and their families.

Special Preparation before Disaster

10 districts were affected in Saurashtra cyclone, there was no loss of life due to good prior preparation. Having disaster management in place already played an important role in mitigating the impending cyclone crisis in coastal areas. A large number of houses and bridges collapsed in Uttarakhand due to landslides, floods and cloud bursts during monsoon. Arrangements were made to provide food and tents to more than 500 volunteers.

Covid-19 : Sewa during the pandemic

All the Sangh inspired organizations did the world's largest 'service work' during both the periods of the Covid pandemic. Food grains and food kits were provided to lakhs of families uninterruptedly for more than 10 months. RTPCR test camps were organized for the families. One of the world's largest drives to trace and isolate corona positive patients was carried out in Dharavi, Mumbai (Asia's largest slum) and Pune, in which more than 76,000 persons were

Corona sewa karya done by Rashtriya Swayamsewak Sangh and Rashtriya Sewa Bharati (affiliated sewa organizations)

1. Sewa Location	-	85,701
2. Engaged Volunteers	-	4,79,949
3. Sevit Family Ration Kit	-	1,10,55,450
4. Ready Meal Packets	-	7,11,46,500
5. Mask	-	62,81,117
6. Stay Home (temporary residence)	-	1,31,443
7. Assistance to other prant	-	13,30,330
8. Blood Donation	-	39,851
9. Ayurvedic decoction	-	36,77,355
10. Nomadic public assistance	-	1,36,867

Assistance on major routes for migrant laborers

1. Food Distribution Center	1,341
Sevit Labour	23,65,2562
2. Medicine / Medical Aid Center	416
Sevit Labour	94,5893
3. Help Center on Bus/Rail etc.	523
Sevit Labour	4,32,835

screened. Covid care centers were set up by volunteers with the help of doctors, nurses. Rashtriya Sewa Bharti arranged oxygen cylinders, ventilators, PPE suits, food. Thousands of patients suffering from Covid were cremated after their death. When there was a shortage of patient beds in hospitals in Delhi, patient beds were arranged in empty containers and patients were admitted for treatment. Following COVID-19, volunteers carried out a massive vaccination drive across India, which helped the government achieve its target.

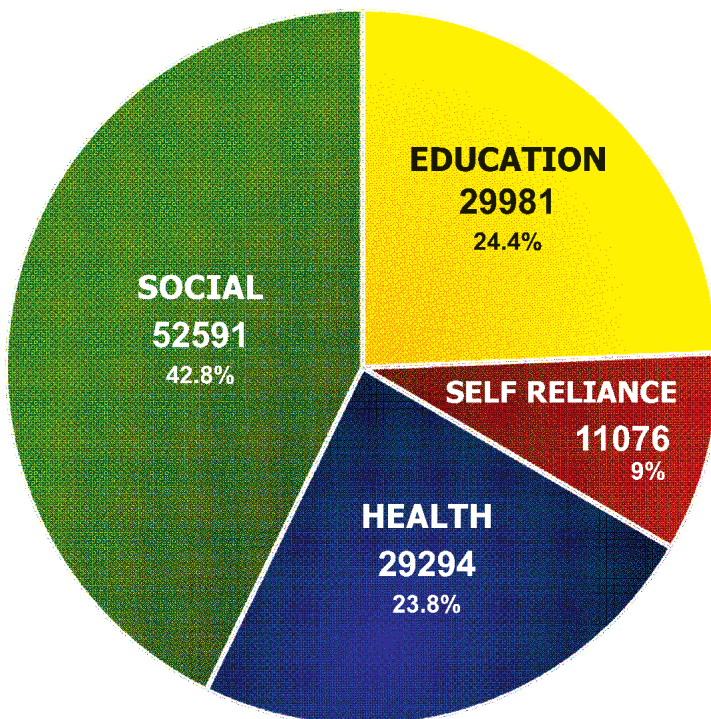
Sewa Karya in major disasters of past years

Year	Place	Type	Year	Place	Type
1977	COASTAL ANDHRA P.	HURRICANE	2005	MUMBAI	FLOOD
1979	MORBI, GUJARAT	FLOOD	2013	ASSAM	FLOOD
1987	BIHAR	FLOOD	2013	UTTARAKHAND	FLOOD
1991	UTTARKASHI	EARTHQUAKE	2014	KASHMIR	FLOOD
1993	KILLARI-LATUR	EARTHQUAKE	2015	CHENNAI	FLOOD
1996	CHARKI DADRI	PLANE CRASH	2018	KERALA	FLOOD
1999	COASTAL ORISSA	HURRICANE	2021	UTTARAKHAND	FLOOD
2001	KUTCH, GUJARAT	EARTHQUAKE	2023	BALASORE	TRAIN ACCIDENT
2004	COASTAL TAMILNADU	TSUNAMI			

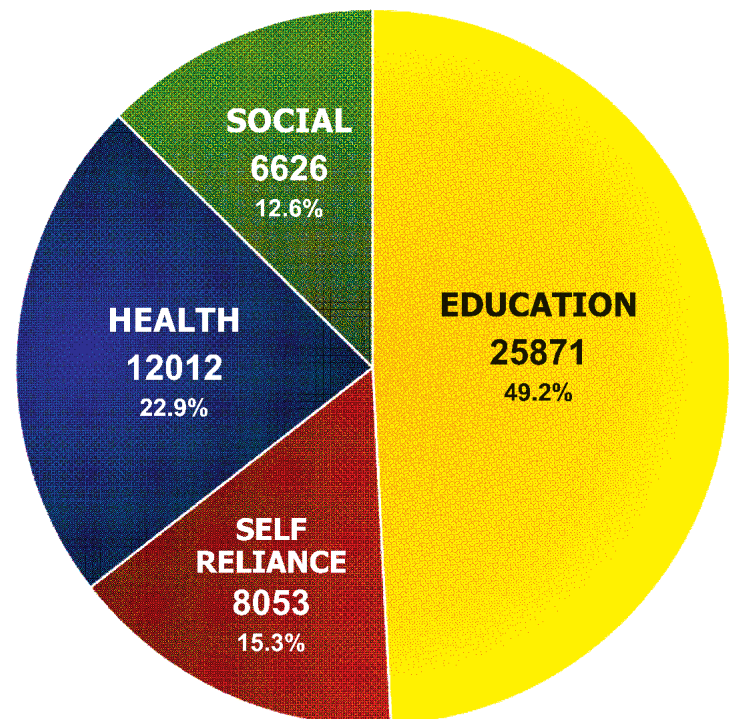
Matru Sangthan Sector wise Sewa Projects

S.No.	Matrusangathan	EDUCATION	SELF RELIANCE	HEALTH	SOCIAL	TOTAL
01.	Arogya Bharti	04	01	70	01	76
02.	Bharat Vikas Parishad	32	28	102	63	225
03.	Deenadayal Shodh Sansthan	126	201	54	125	506
04.	Rashtriya Sewa Bharati	13122	4556	7343	5808	30829
05.	Rashtra Sevika Samiti	163	61	99	327	650
06.	Saksham	11	13	40	33	97
07.	Vanawasi Kalyan Ashram	4168	3043	4220	21	11452
08.	Vidhya Bharati	6804	42	15	77	6938
09.	Vishwa Hindu Parishad	1441	108	69	171	1789
Total Regular Sewa Karya		25871	8053	12012	6626	52562
Sewa Activities		4110	3023	17282	45965	70380
Total Sewa		29981	11076	29294	52591	122942

Total SEWA KARYA



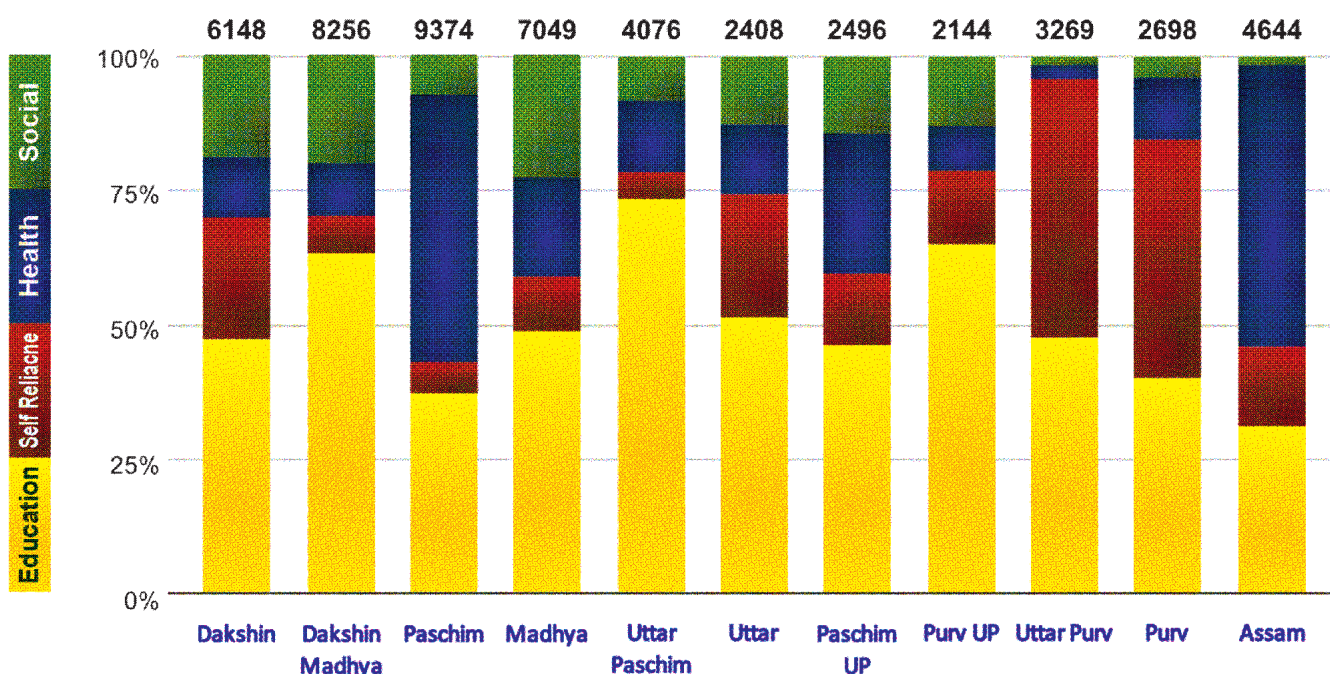
Regular SEWA KARYA



Kshetra wise Sewa Projects

S.No.	KSHETRA	EDUCATION	SELF RELIANCE	HEALTH	SOCIAL	TOTAL
01.	Dakshin	2900	1395	690	1163	6148
02.	Dakshin Madhya	5198	559	831	1668	8256
03.	Paschim	3475	556	4658	685	9374
04.	Madhya	3426	716	1306	1601	7049
05.	Uttar Paschim	2982	201	554	339	4076
06.	Uttar	1238	552	314	304	2408
07.	Paschim UP	1152	334	650	360	2496
08.	Purv UP	1396	297	177	274	2144
09.	Uttar Purv	1563	1568	83	55	3269
10.	Purv	1083	1193	315	107	2698
11.	Assam	1458	682	2434	70	4644
Total Regular Sewa Karya		25871	8053	12012	6626	52562
Sewa Activities		4110	3023	17282	45965	70380
Total Sewa		29981	11076	29294	52591	122942

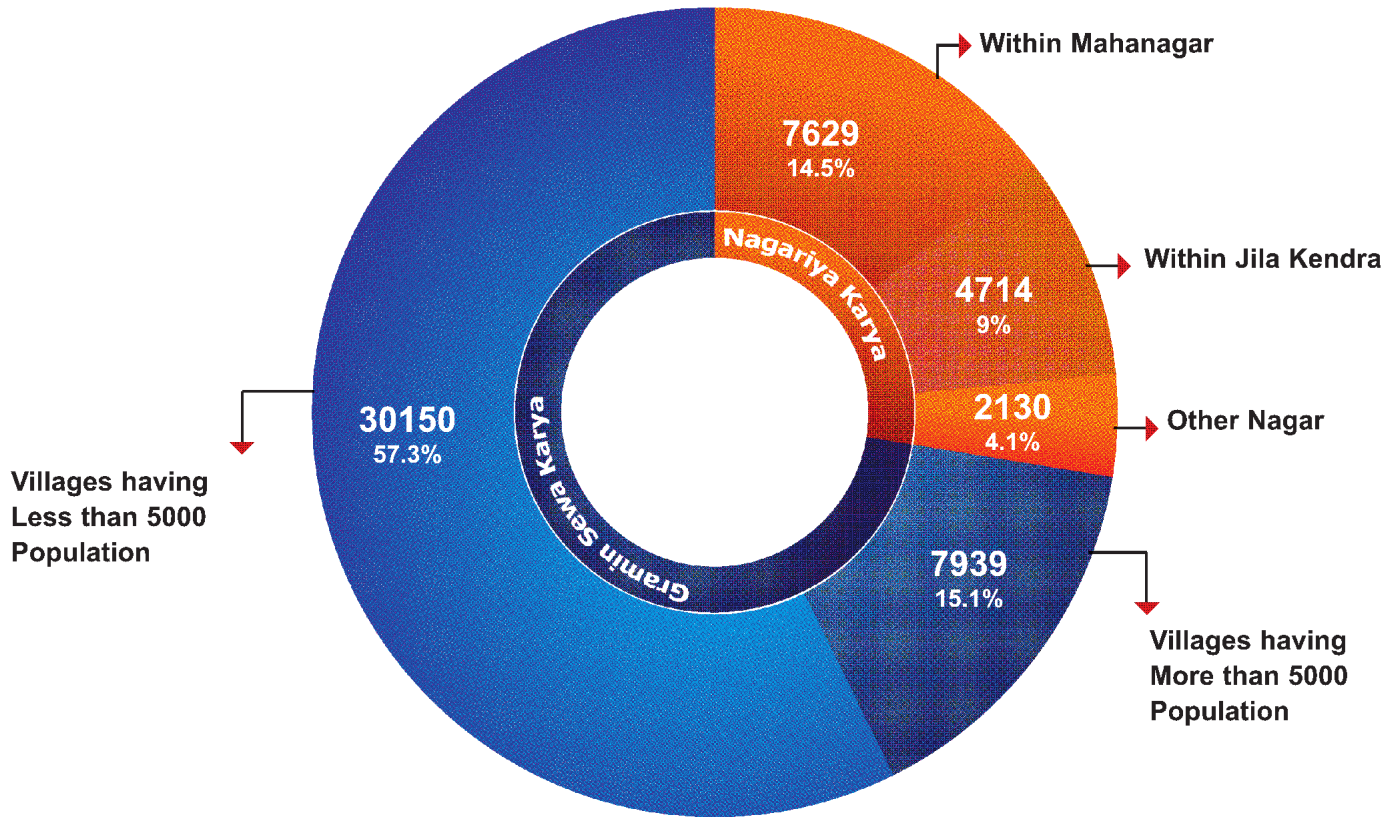
KSHETRAWISE REGULAR SEWA KARYA



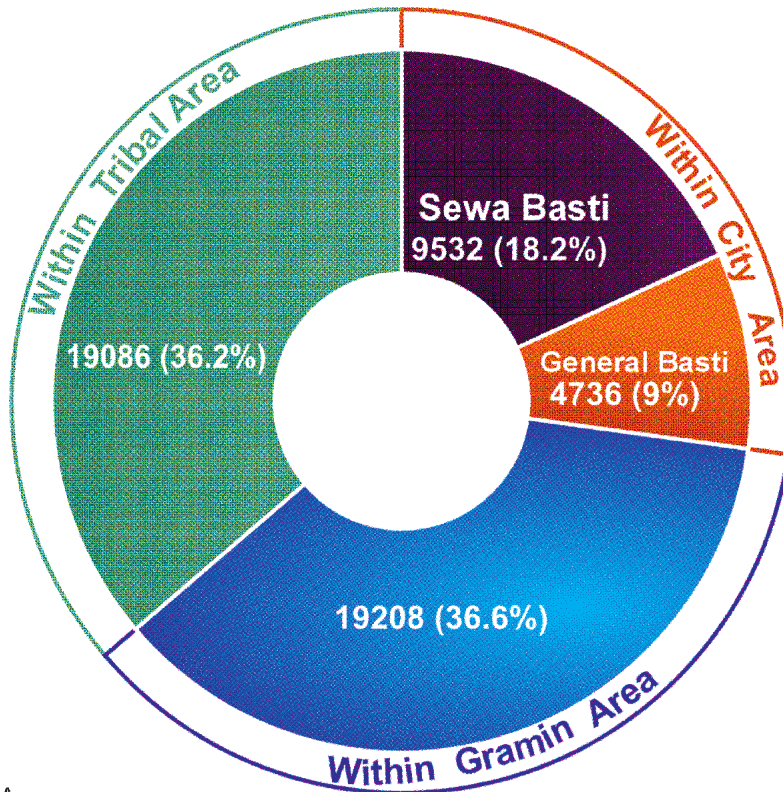
Observe Percentage of aayam witin Kshetra

Area-wise Sewa Projects

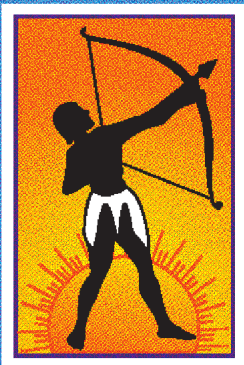
Nagariya and Gramin area SEWA KARYA



Areawise SEWA KARYA



*Sewa Basti : Slum in Urban Area



VANVASI Kalyan Ashram

Website: www.kalyanashram.org



TU ME EK RAKT

India is a land of unique cultural heritage with diverse nature. It is also the land of hundreds of tribes. Tribes constitute about 10 per cent of the total population in our country, spread across practically all the states and union territories except Haryana, Punjab and Delhi. Inspired by Thakkar Bappa (Gandhian leader), Vanvasi Kalyan Ashram was established by Shri Ramakant Keshav Deshpande, alias Vanyogi Balasaheb Deshpande, on 26 December 1952 as a hostel for 13 children of local tribes in the town of Jashpur, Madhya Pradesh (presently in Chhattisgarh). Started with.

Encouraged by the success of various projects for the welfare of tribes during this period, from 1978, Vanvasi Kalyan Ashram extended its work to every tribal populated state of India. Apart from the volunteers, students, working persons, retired persons etc. are dedicatedly serving various projects for the tribes in the field of education, health, agriculture, economic development, constitutional rights, sports, faith awakening, spiritual and cultural fields.

Objective

- ❖ To bridge the gap between the mainstream Indian community and their tribal brothers through social integration.
- ❖ To educate the tribes through formal and non-formal education system including residential education.
- ❖ Tribes especially in remote areas where formal health care facilities are not available; Providing health facilities.

- ❖ To provide facilities to the tribes to enable them to excel especially in their traditional sports.
- ❖ To economically uplift the tribes through skill enhancement in their traditional livelihoods as well as in new and alternative livelihood sectors.
- ❖ Empowering tribal women.
- ❖ To strengthen the faith, culture, traditions and customs of the tribes.
- ❖ To empower the tribes by creating awareness about their constitutional rights, government welfare schemes available to them.
- ❖ To carry out research and development and policy planning on various subjects related to the welfare and empowerment of tribes.

Vanvasi Kalyan Ashram : Service Dimensions

Hostel, Secondary School, Primary School, Pre-Primary School, Single School, Balgoukulam, Child Care Center, Night School, Coaching Class, Library-Reading Room, Agricultural Development Center, Skill Development Center, Self Help Group, Medical Center, Health Guard, Mobile Hospital, Sports Centre, Shraddha Jagran Kendra, work with women's groups, interest protection work for protection of tribal rights, village development work, service projects in urban areas, urban tribal contact, publicity and dissemination of literature related to tribal welfare and Publications etc.

Vanvasi Kalyan Ashram: Scope of work

Total Districts	785
Tribal Districts	484
Working Tribal Districts	384
Districts with Committee	349
Tribal Development Block	2557
Tribal Development Block with work	1398
Total Tribe Village	188144
Contacted Tribal Village	61907





Arogya Bharti

Website: www.arogyabharti.org



Healthy Bharat, Prosperous Bharat

Arogya Bharti is an all India service organization in the field of health. This system, which focuses on prevention of diseases rather than diagnosis (Prevention is Better than Cure), was established on 2 November 2002 in Kochi (Kerala) on the day of Dhanvantari Jayanti. This organization, based on healthy lifestyle, works with all types of doctors and people interested in the health field in 24 different disciplines. From service work to research, from small programs to developing projects, from common people to enlightened citizens, giving a universal form to the work, qualitative development through training subjects, creating enthusiasm and positive environment through health awareness, the organization's It is an easy natural process. Arogya Bharti believes that all medical systems have their own characteristics, while they also have their limitations, all are mutually complementary to each other. That's why Arogya Bharti looks at everyone with respect. Seeing health in its entirety i.e. both disease diagnosis and health awareness about diseases are important. Producing literature in all local languages, from which common people can also benefit, is an important part of Arogya Bharati.

Common people should follow a healthy lifestyle, i.e. nature-based daily routine, seasonal diet, compulsory exercise, positive thinking and discussion. Also, the number of healthy families should increase and medical expenses should be minimized; Environmental rules should be followed in practice; Some such parameters are seen as the impact of the work of Arogya Bharti



National Medicos Organization

Website: www.nationalmedicosorganisation.org



Health Sewa to Nation Sewa

National Medico Organization is a unique organization of qualified doctors and medical students of the allopathic system of medical and dental colleges in India. This organization was started in 1977. Its main objective is to organize and motivate doctors and medical students to serve the deprived sections of the society along with health care and to develop doctors and medical students for this noble work. The aim is to do some good work by adopting such areas by individual units and develop the commitment of doctors for this noble work. NMO also strives to develop a better educational environment in medical colleges through better teacher-student relations, character building of physicians and organizing health promotion programmes. Once a year, the institute organizes a yatra in the name of Dhanvantari Sewa Yatra in Assam, Kashyap Rishi Sewa Yatra in Jammu and Rana Punja Sewa Yatra in Rajasthan.



Samadrishi Kshamta Vikas evam Anusandhan Mandal (Saksham)



Saksham Bharat : Capable Bharat

Saksham firmly believes that every person is endowed with divine qualities and abilities. Therefore, Saksham Organization was established in Nagpur on 20 June 2008 with the aim of enabling the divyang people to live with self-reliance, self-respect and dignity while experiencing a harmonious environment and to play an active role in the reconstruction of the nation. It is a national organization dedicated to the all-round development and empowerment of the divyang. The organization organizes conferences, seminars and workshops at the district, state and national levels to reach out to all divyang people. Besides, sports, art, literature, research, youth and women are continuously active in these dimensions.

Notable Projects

- ❖ Madhav Netra Pedhi, Visually Impaired Study Centre, Sudarshan Samadrishi and Employment Center etc.,
- ❖ Madhav Nethralaya, Nagpur
- ❖ Samvedana Project (Multiple Disability), Latur
- ❖ Handicapped Welfare Society, Pune
- ❖ Utkarsh, Mumbai
- ❖ Braille Centre, Goa
- ❖ Hearing Impaired Rehabilitation Centre, Hyderabad (Vizianagaram) Cochlea-Pune
- ❖ Visually Impaired Hostel Delhi, Kerala
- ❖ Self-Employment Center for Visually Impaired, Delhi, Tamil Nadu, Kerala
- ❖ Skill Development Centre, Kerala, Bengaluru, Gorakhpur



Bharat Vikas Parishad

Website: www.bvpindia.com



Healthy, Capable, Cultured Bharat

Bharat Vikas Parishad is a national, apolitical, selfless, social and cultural organization of the best people engaged in various professions and works in the society. The objective of establishing this institution is the all-round development of the Indian society. This development includes all types of social, cultural, moral, national and spiritual development. The objective of Bharat Vikas Parishad is to awaken the feeling of service towards the poor, disabled and uneducated people of our country among the upper class, intellectuals and privileged people of the society. But this service is not done as a gesture of kindness but as a duty of service ingrained in the culture of our country. Taking inspiration from the thoughts of Swami Vivekananda, in his birth centenary year 1963, thoughtful, dedicated and enthusiastic people of the society established Bharat Vikas Parishad.





Rashtra Sevika Samiti

Website: www.sevikasamiti.org



Empowered Women, Prosperous Bharat

Rashtra Sevika Samiti is an all India women's organization, Founded in 1936 by Late Lakshmibai Kelkar in Wardha Nagar, Maharashtra. It is an organization of Hindu women working with a spirit of dedication for the welfare of their glorious motherland, Mother India. In this, women are trained regarding cultural and social responsibilities. In such training, efforts are made to develop women physically, intellectually and spiritually, so that they can develop and lead the society through the branches. Mother is the backbone of the family. Mother fulfills the responsibilities of Annapurna, nurturer of children, guest service, cleanliness, environment protection etc. simultaneously. But the most important role it plays in the field of religion. Only the mother teaches and protects cultural education, religious ethics, life values, morality etc. It is the mother of the house who carries forward the



flow of culture, intact, from generation to generation. Therefore, the values, education and training provided by the branches of the committee are done keeping in mind the aim of empowering women so that they can competently carry out their family and all related responsibilities. Rashtra Sevika Samiti focuses on the role of Hindu women in society as leadership members for positive social reform. The committee teaches three ideals to its members: motherhood, stewardship, leadership.

Sewa Shrishti

'Shiv Bhaven Jeevasewa' Indian culture has a very high level of human qualities like 'Jeeva Sewa'. 'Service' means serving the needs of other people to respect.

The service work run by Rashtra Sevika Samiti includes a large number of sanskar centres, sick care centres, housewife schools for young girls, child care centres, reading rooms, self-help groups, self-reliance centres, computer education centres, sewing and embroidery centres etc.

Apart from this Along with training centers for Kanya Puja, Bhajan Satsang Center, Pourohitya Training, Marriage Rites, Satyanarayan Puja, Vastu Puja, Havan Vidhi etc, for tribal girls and girls from families suffering from Naxalism and terrorism. Training work like Arogya Rakshika is also going on. By standing with the society during natural disasters, the maids are working in remote areas across the country to boost the confidence of the mothers and sisters of distressed families, make them self-reliant, protect their families, and make them capable of helping other neglected people.

The Samiti runs 15 hostels for terrorism victims of Leh-Ladakh and Jammu and Kashmir and girls from Naxalism affected families of other states, healthy girls from Purvanchal tribal areas and leprosy patients. For the all-round development of these girls, after providing them education up to graduation and post-graduation, they are encouraged to make their birthplace their workplace. Rashtriya Sevika Samiti has given a new direction to the mother power of the country.



VIDYA BHARATI: Akhil Bhartiya Shiksha Sansthan

Website: www.vidyabharti.net



Educated Bharat, Strong Bharat

VidyaBharati has been providing quality education since 1952 and is committed to educating the young generation as per Indian values and culture. To educate the young generation according to Indian values and culture, the first school was started in Gorakhpur city of Uttar Pradesh in 1952. He named this school 'Saraswati Shishu Mandir'. Similar schools started being established in other places also. 'Vidya Bharati : Akhil Bhartiya Shiksha Sansthan' was established as a national body in 1977. All the state level committees are affiliated to this Vidya Bharati Akhil Bhartiya Shiksha Sansthan.

This effort of 'at least one Sewa Karya by one school' is a reflection of the social responsibility of Vidya Bharti. Through this effort, many sewa karya have been started in the deprived, neglected and suffering settlements.

Vidya Bharti's goal

This type of national education system has to be developed, through which such a young generation can be created, who is full of Hinduism and patriotism, who is fully developed physically, vitally, mentally, intellectually and spiritually and who is capable of achieving life's goals. They can successfully face the current challenges and make the life of the nation harmonious, prosperous and cultured by liberating the day-to-day and destitute people living in villages, forests and slums from the social evils, exploitation and injustice.



Vidya Bharati in border areas

India's border area is Pakistan, Bangladesh, Nepal, China and Burma. In these 127 border districts, Vidya Bharti is running 211 schools in the area of 40 kilometers from the border.

Vidya Bharati in tribal areas

Vidya Bharti runs more than 1000 schools in India's North-East, Jharkhand, Odisha, Madhya Pradesh, Chhattisgarh, Rajasthan and tribal areas of Gujarat, with residential facilities in more than 100 schools. It also provides free education to about 20,000 tribal students living in urban hostels run by Vanvasi Kalyan Ashram.

Vidya Bharati Sainik School

In an innovative move, the Government of India has decided to open 100 Army Schools in partnership with private schools. Earlier, Army schools were run only by the Ministry of Defence. 7 schools of Vidya Bharati have been selected for 'Sainik School'. Vidya Bharti's Sainik School prepares students to serve the country and join the Indian Army.



MILITARY SCHOOL

- | | |
|-------------------------|---------------------------------|
| 1. Patna, Bihar | 5. Mandsaur, M. P. |
| 2. Samastipur, Bihar | 6. Dadra Nagar Haveli, Silvassa |
| 3. Mallaparamba, Kerala | 7. Shikarpur, UP |
| 4. Nabha, Punjab | |



Vishwa Hindu Parishad

Website: www.vhp.org



Harmonious Bharat, Prosperous Bharat

Vishwa Hindu Parishad (VHP) was established on August 29, 1964 on the auspicious festival of Shri Krishna Janmashtami with the blessings of the Saint Shakti of India. The objective of VHP is to organize the Hindu society, protect the Hindu religion and serve the society.

Vishwa Hindu Parishad: Sewa Vibhag

The basic nature of Vishwa Hindu Parishad is Sewa. After its establishment in 1964, various types of service works were gradually developed on the basis of natural love and affinity towards our society. On the basis of this concept, the human body is not given for one's own pleasures, but for serving, giving happiness to others, the Council carries out service work with the help of limited resources through dedicated volunteer s.

Objective:

1. Stopping religious conversions in all parts of the country, especially tribal areas, and encouraging Home Coming.
2. Reinforce the feeling of social harmony.
3. Awaken the self-respect of uneducated, backward or resourceless community members and make them self-reliant and aware.
4. Create such an environment that those who are served gradually become service-doers themselves.

Education : Total project number :- 1441

Hostels, schools, Balgoukulam, children's sanskar centres, other educational centers and sanskar schools are running.

Health : Total project number :- 69

Hospital, mobile dispensary, ambulance and other projects in the field of medical and health are being operated.

Social Welfare : Total Project Number :- 171

Child welfare centres, women's help centres, free food distribution centres, old age homes and other social works are running.

Economic Sector : Total Project Number :- 108

Sewing centre, computer centre, women self-help center and other works are going on.

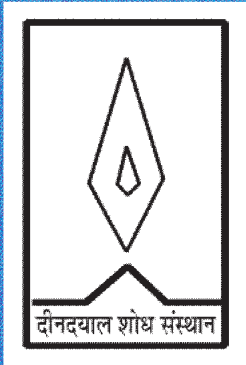
It is pleasant that wherever hostels, schools and other service activities have been run by the Council for the last few years, conversions have mostly stopped, social awareness has taken place, volunteer s have been formed and self-employment etc. have been created in the direction of self-reliance. Has been achieved.

Success Story

In 1967, an Ashramshala for tribal students was started in the village 'Talasari' situated on the Maharashtra-Gujarat border (at a distance of 150 km from Mumbai towards Gujarat). For this, the then city president of Kalyan, Thane district, Maharashtra, Madhavrao ji Kane, resigned from his Job and decided to go to Talasari. Retiring from government service at the age of 40, leaving a city like Kalyan, coming to a small village like Talasari, leaving the field of fame and taking up service work, leaving a favorable area and coming to an unfavorable area, coming down from the peak of a temple and becoming the foundation stone, Madhavrao ji had done such an extraordinary thing.

In the same sequence, the second hostel was started in 1972 at Haflong in Dimahsao district of Assam state. At that time, along with transportation difficulties, it was extremely difficult to enter the tribal areas of Assam. But Ramanand Sharma, sent there from Ballia, Uttar Pradesh, started a hostel with 5 children on the basis of education of tribal children. As a result of the dedicated work, hard work and spirit of service of dedicated volunteer Ramanand Sharma, that small plant is today gaining fame in the field of education by becoming a huge banyan tree in the form of separate hostels for boys and girls and a school for 600 students.





DEENDAYAL RESEARCH INSTITUTE

Website: www.dri.org.in



Bharat Lives in Villages

Deendayal Research Institute was established in Delhi in 1968 by Rashtrarishi Nanaji Deshmukh. Deendayal Research Institute is engaged in socio-economic and applied research. DRI has conducted research on various issues and topics related to rural life.

Deendayal Research Institute: Sewa Dimensions

Agriculture, water conservation, livestock development, rural entrepreneurship and skill development, education, health, social behavior, developing scientific temperament in children, identifying and adopting appropriate technology, self-reliance. Taking inspiration from the philosophy of Pandit Deendayal Upadhyay, Nanaji created this model with a holistic approach. With villages taking the place of laboratories, fields taking the place of test tubes, farmers and their families becoming scientists, a unique 'self-reliance model' was developed in the early years of this millennium. The research institute has evolved into a model through its flagship program in Gonda (UP), Beed and Nagpur (Maharashtra) and Chitrakoot (UP).

Nana ji made Chitrakoot his place of work in the 75th year of his life. Gramodaya University was established in 1990. Started a new education system by starting classes from infant to post graduation. Many projects were established to make more than 500 villages self-reliant within a radius of 50 kilometers of Satna of Madhya Pradesh and Chitrakoot district of Uttar Pradesh. Through them, poverty, unemployment, disease and education were controlled through the collective efforts of the villagers and a green, clean, dispute-free and socially sensitive village was created.



Rashtriya Sewa Bharati

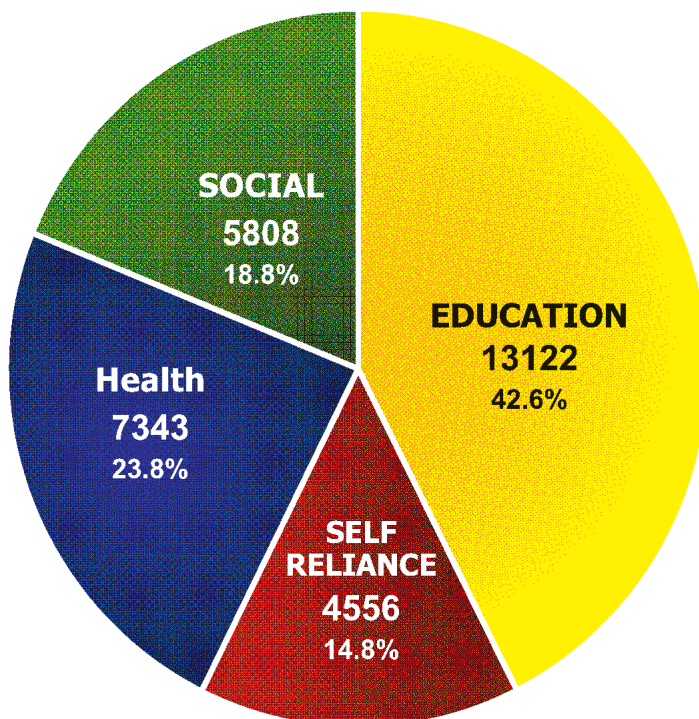
Website: www.rashtriyasewabharati.org



Nar Sewa, Narayan Sewa

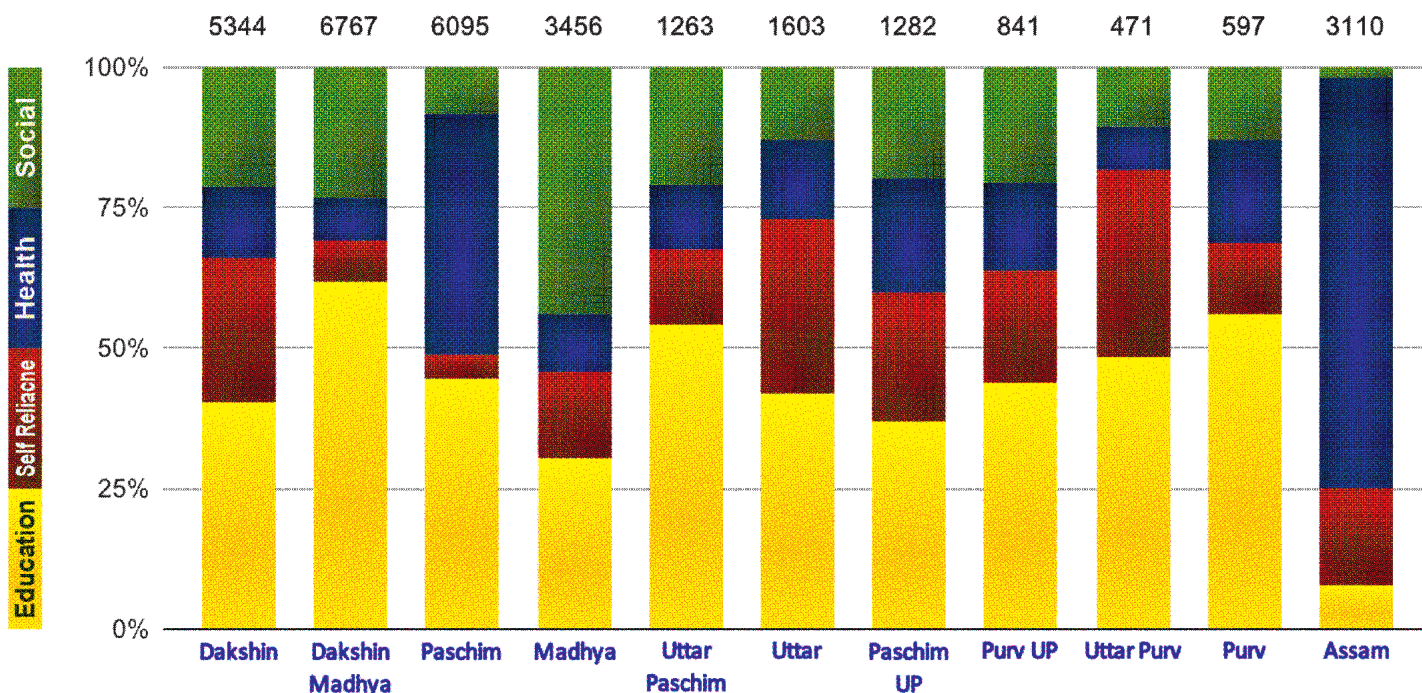
Rashtriya Sewa Bharati is an organization of about 1000 affiliated institutions in 45 Prants with dimensions of awareness (Jagaran), cooperation (Sahyog), training (Prashikshan) and study (Adhyan).

Regular SEWA KARYA



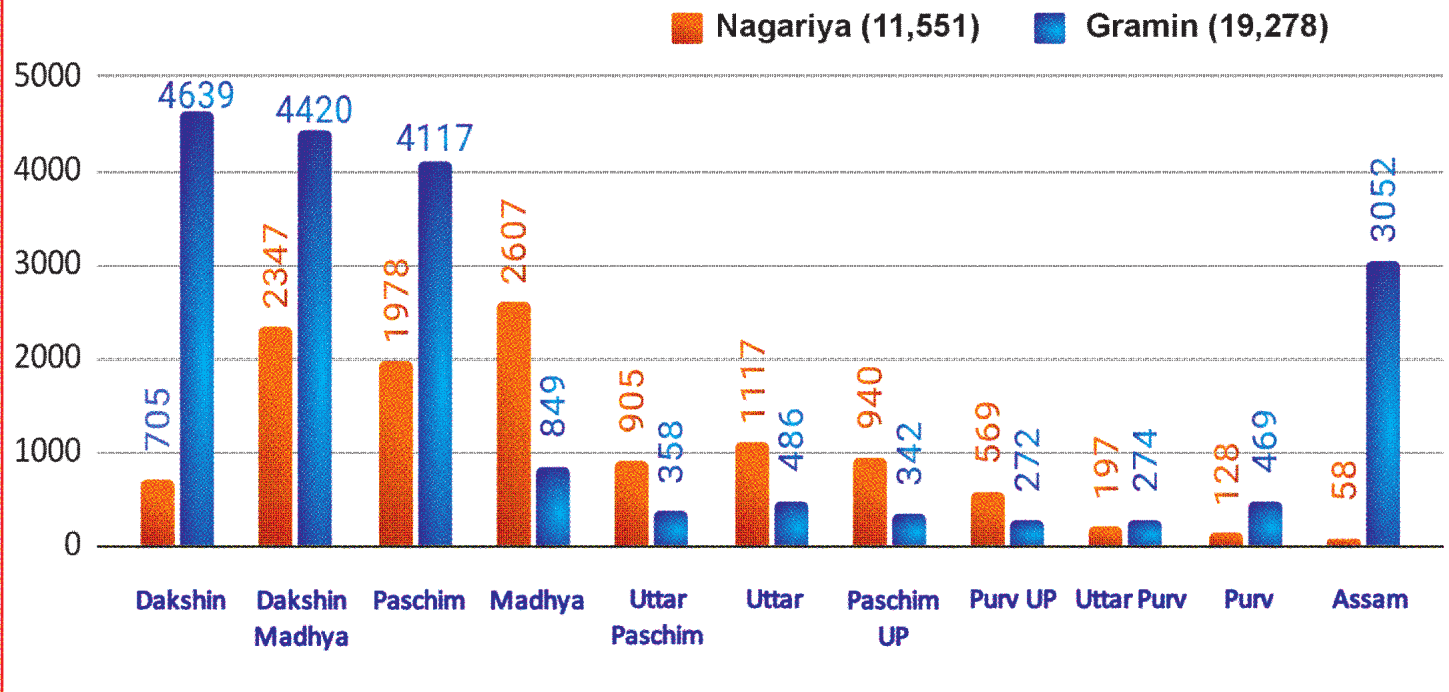
S.No.	KSHETRA	EDUCATION	SELF RELIANCE	HEALTH	SOCIAL	TOTAL
01.	Dakshin	2159	1379	671	1135	5344
02.	Dakshin Madhya	4178	471	535	1583	6767
03.	Paschim	2722	276	2601	496	6095
04.	Madhya	1051	526	360	1519	3456
05.	Uttar Paschim	684	169	144	266	1263
06.	Uttar	672	498	228	205	1603
07.	Paschim UP	474	296	258	254	1282
08.	Purv UP	369	166	132	174	841
09.	Uttar Purv	228	157	37	49	471
10.	Purv	335	76	110	76	597
11.	Assam	250	542	2267	51	3110
Total Regular Sewa Karya		13122	4556	7343	5808	30829

KSHETRAWISE REGULAR SEWA KARYA

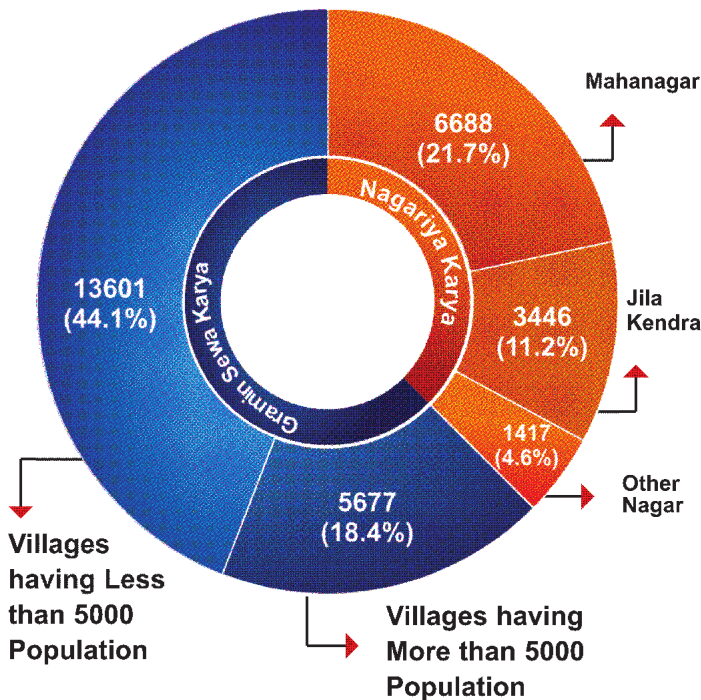


Observe Percentage of aayam witin Kshetra

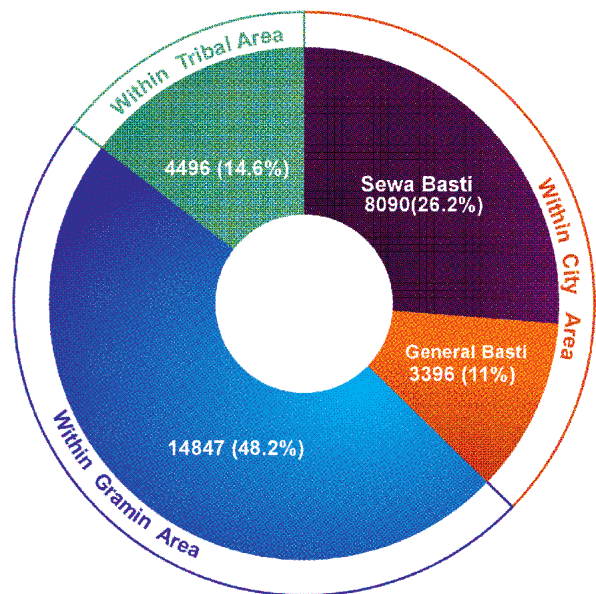
Nagariya and Gramin



Nagariya and Gramin SEWA KARYA



Area wise SEWA KARYA



Sector wise Projects : Number

Rashtriya Sewa Bharati

Education

S.No.	Sewa Karya Type	Number
1.	Sanskar Kendra / Balgokulam / Sanskarshala	7193
2.	Tution Center/ Pathdan Kendra	2540
3.	Coaching for higer Classes	49
4.	Study Center/Abhyasika	844
5.	Balwadi	192
6.	Primary School (upto Class 5th)	193
7.	Middle School (upto Class 8th)	181
8.	High School/ Higher Secondary School	96
9.	Competative Exam Coachings (For Higher Stuiies)	27
10.	Mobile Laboratory	237
11.	Library/Book Bank (Study/Referance Books)	137
12.	Residential School/ Gurukul	35
13.	Hindi Teaching Classes	7
14.	Adult Studies/Education for all drive	10
15.	School for Specally Abeled kids	28
16.	Hostel	177
17.	Nirashrit Balak balika Sadan (School Going)	20
18.	Ekal Vidhyalay	768
19.	Study Help (Yearly Fee)	28
20.	Others	360
Grand Total		13122

Self Reliance

S.No.	Sewa Karya Type	Number
1.	Self Help Groups (Vaibhav Shree)	2351
2.	Tailoring Center	1070
3.	Beautician/ Mehendi Traning Center	222
4.	Nursing/ Nanny Training / Home nursing	5
5.	Computer Training	165
6.	Competative Exam Coachings (For Jobs)	10
7.	Gau Products/ Panchgavya Manufacturing Training	21
8.	cottage industry Training	18
9.	Handicraft	272
10.	Self Employment center -1 (Manufacturing), Rakhi, Electric Series, Decor, Edibles, etc. Manufacturing	62
11.	Self Employment center -2 (Services), Electrician, Plumbing, Auto, AC repairing/Fitting etc.	33
12.	Business and Skill developement	102
13.	Gramodyog	89
14.	Vanaushadhi based product manufacturing	23
15.	Crops and Fruits Processing training	21
16.	Seed Bank	14
17.	Pooja/Hawansamagri Nirman Kendra	14
18.	Others	64
Grand Total		4556

Health

S.No.	Sewa Karya Type	Number
1.	Gramin Arogya Rakshak/ Mitra/Aroyagya Petika	4385
2.	Health Awareness Center	641
3.	Mobile Dispensary	384
4.	Small Sized O.P.D. / Rugnalay	375
5.	Large sized O.P.D (with Beds)/Hospitals	36
6.	Naturopathy Cenger	22
7.	Patient Help center	256
8.	Neurotherapy, Physiotherapy, Yoga therapy, Dialasys	112
9.	BloodBank	31
10.	Ambulance	123
11.	Divyang Sewa Kendra	32
12.	Patient requirement center	325
13.	Eye Bank	7
14.	Leprocy Sewa Kendra	5
15.	Yog Shiksha Kendra	267
16.	Medicine Center	122
17.	De-addiction center	10
18.	Dignostics Center	24
19.	Others	186
Grand Total		7343

Social

S.No.	Sewa Karya Type	Number
1.	Bhajan Mandali	2391
2.	Kishori Vikas Center	1028
3.	Matruchaya/ infant orphan homes	28
4.	Matrumandali/Satsang	306
5.	Deep Puja (Weekly)	121
6.	Jhola Pustakalaya / Gram, Basti Prerak	102
7.	Annadanam Center	170
8.	Mahilashram	16
9.	Family / legal Counselling Center	69
10.	Cremation/Antyasanskar Center	69
11.	Orphanage	68
12.	Library (Social)	77
13.	Jhulaghar/crèche/Palna Kendra	8
14.	Oldage Day Care Center	11
15.	Oldagehomes Residential	28
16.	Workes in Jail, Juviniial jail	1
17.	Manvi Dugdhkosh	0
18.	Sant/Yatra Vishram Kendra	10
19.	Others	1305
Grand Total		5808

Prant wise Regular Sewa Project

Rashtriya Sewa Bharati

Kshetra	Prant	EDUCATION	SELF RELIANCE	HEALTH	SOCIAL	Total
Dakshin	Kerala	1437	46	403	416	2302
	Dakshin Tamilnadu	433	1311	231	694	2669
	Uttar Tamilnadu	289	22	37	25	373
Dakshin Madhya	Karnataka Dakshin	2301	399	149	520	3369
	Karnatak Uttar	557	14	5	39	615
	Andhra	502	12	324	310	1148
	Telengana	818	46	57	714	1635
Paschim	Konkan	585	42	785	112	1524
	Paschim Maharashtra	581	84	483	137	1285
	Devgiri	65	89	195	92	441
	Gujarat	375	31	648	111	1165
	Saurashtra	125	2	309	22	458
	Vidarbh	991	28	181	22	1222
Madhya	Malwa	436	195	47	373	1051
	Madhya Bharat	482	286	256	771	1795
	Mahakoshal	37	22	25	52	136
	Chattisgarh	96	23	32	323	474
Uttar Paschim	Chittod	320	90	64	171	645
	Jaipur	221	46	56	86	409
	Jodhpur	143	33	24	9	209
Uttar	Delhi	219	243	97	83	642
	Haryana	171	167	34	36	408
	Punjab	194	40	31	13	278
	Jammu Kashmir	63	35	17	56	171
	Himanchal	25	13	49	17	104
Paschim UP	Uttarakhand	118	62	40	38	258
	Meerut	203	137	69	162	571
	Brij	153	97	149	54	453
Purv UP	Kanpur	59	52	24	11	146
	Awadh	72	17	43	77	209
	Kashi	95	31	19	59	204
	Goraksh	143	66	46	27	282
Uttar Purv	Uttar Bihar	27	1	14	24	66
	Dakshin Bihar	42	3	6	5	56
	Jharakhand	159	153	17	20	349
Purv	Odisha Paschim	99	54	59	47	259
	Odisha Purv	80	0	14	20	114
	Dakshin Bang	29	5	10	0	44
	Madhya Bang	92	14	9	4	119
	Uttar Bang	35	3	18	5	61
Assam Kshetra	Uttar Assam	234	525	2180	50	2989
	Arunachal	0	2	6	0	8
	Dakshin Assam	2	7	75	1	85
	Manipur	12	4	6	0	22
	Tripura	2	4	0	0	6
Total Regular Sewa Karya		13122	4556	7343	5808	30829

Volunteer count for all Sewa Project

Type	Man	Women	Total
Including Honorarium	80,287	1,42,190	2,22,457
Voluntary	1,54,380	1,49,628	3,04,008
Working Committees	2,05,457	2,86,221	4,91,678
Total	4,40,104	5,78,039	10,18,143

Sewa Activities (upkram)

Activity	Number of Activities	Sevit Jan
Educational Material Distribution	5966	143193
Exam guidance camp	1302	33312
Fee assistance	1141	7350
Business training camp	1091	17691
Panchgavya and organic fertilizer manufacturing	563	11225
nurse training	50	985
blood donation camp	2003	126927
health camp	5217	499611
eye check up camp	849	49438
yoga camp	3016	127735
Disabled camp/equipment distribution	224	5079

Activity	Number of Activities	Sevit Jan
first aid training	313	7670
drug addiction camp	332	29077
Suvarnaprashan Tika	452	15800
girl worship	7578	156681
temple cleanliness	15505	-
water conservation pond construction	6604	-
road construction	227	-
Sapling distribution/tree planting	73	-
Distribution of sweaters etc.	6278	-
Distribution of food donations/refreshments etc.	2573	83383
	2839	485547



Total Number of People served in all India Projects

Sevitjan	
Man	65,81,420
Women	62,73,675
Boy	20,72,669
Girl	2,075,140
Total Sevitjan	1,70,02,904

Apart from this, the number of people Sevit is as follows:-

Hospital (48)	
Man	3,09,388
Women	2,51,344
Boy	54,076
Girl	50,814
Total Sevitjan	6,65,622

Small Hospital-OPD (425)	
Man	6,16,780
Women	5,66,367
Boy	1,33,178
Girl	1,41,376
Total Sevitjan	14,57,701

Ek Ek
Anshu ko
Ponchhen,
Sari Peeda
Langhna.
Chale
Nirentar
Sadhana...

Mob. Dispensary (406)	
Man	1,43,452
Women	1,76,793
Boy	86,204
Girl	80,520
Total Sevitjan	4,86,969

Medicine Centre (247)	
Man	1,09,012
Women	84,527
Boy	13,007
Girl	14,105
Total Sevitjan	2,20,651

Annadanam Kendra (180)	
Total Sevitjan	27,45,649

Mobile Lab (240)	
Sevit Boy	43,371
Sevit Girl	42,420
Total Sevitjan	85,791

Medical Aids Distribution (344)	
Man Sevitjan	59,777
Women Sevitjan	25,798
Total Sevitjan	85,575

राष्ट्रीय सेवा संगम 2023, जयपुर

उद्घाटन समारोह

पाथेय : श्रद्धेय डॉ. मोहन राव भागवत
(परम पूजनीय सरसंघचालक)

राज्य सेवा संगम 2023 शुक्रवार



45 PRANTS
2628 Delegates present

497
Women Delegates

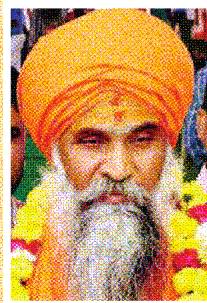
2131
Man Delegates

872 Institutions Present



Dattatreya Hosbale
Sarkaryavah
Rashtriya Swayamsewak Sangh

We are the priests who do silent meditation for Vishwa Mars. The first step of this sadhana is to make India strong in every way. Only a capable, prosperous and self-respecting India is the guarantee for world peace. This is our belief. So keep this great picture of India before your eyes. Even though we may be doing normal work in our small space, but in our thinking we will "Think globally, Act Locally."



Mahant Umeshnath
Maharaj
Valmiki Ashram, Ujjain

Let it be our resolve for a strong India that we will embrace the people from deprived families and the abandoned people. Like Maryada Purushottam Shri Ram embraced Nishad and Shabari. No one is high or low in society. "Ishavasyamidgam Sarvam" All are parts of God. We have to embrace everyone together and make India a 'vishvaguru' again.

Type and Numbers of Sewa Projects

Overall

Education

S.No.	Sewa Karya Type	Number
1.	Sanskar Kendra / Balgokulam / Sanskarshala	14226
2.	Tution Center/ Pathdan Kendra	3413
3.	Coaching for higer Classes	59
4.	Study Center/Abhyasika	909
5.	Balwadi	332
6.	Primary School (upto Class 5th)	488
7.	Middle School (upto Class 8th)	359
8.	High School/ Higher Secondary School	209
9.	Competative Exam Coachings (For Higher Stuies)	36
10.	Mobile Laboratory	240
11.	Libarary/Book Bank (Study/Referance Books)	164
12.	Residential School/ Gurukul	88
13.	Hindi Teaching Classes	14
14.	Adult Studies/Education for all drive	13
15.	School for Specially Abeled kids	38
16.	Hostel	533
17.	Nirashrit Balak balika Sadan (School Going)	23
18.	Ekal Vidhyalay	4312
19.	Study Help (Yearly Fee)	42
20.	Others	373
Grand Total		25871

Self Reliance

S.No.	Sewa Karya Type	Number
1.	Self Help Groups (Vaibhav Shree)	5258
2.	Tailoring Center	1330
3.	Beautician/ Mehendi Traning Center	276
4.	Nursing/ Nanny Training / Home nursing	7
5.	Computer Training	202
6.	Competative Exam Coachings (For Jobs)	17
7.	Gau Products/ Panchgavya Manufacturing Training	43
8.	cottage industry Training	28
9.	Handicraft	315
10.	Self Employment center -1 (Manufacturing) Rakhi, Electric Series, Decor, Edibles, etc Manufacturing	85
11.	Self Employment center -2 (Services) Electrician, Plumbing, Auto, AC repairing/Fitting etc.	63
12.	Business and Skill developement	143
13.	Gramodyog	114
14.	Vanaushadhi based product manufacturing	30
15.	Crops and Fruits Processing training	34
16.	Seed Bank	18
17.	Pooja/Hawansamagri Nirman Kendra	18
18.	Others	72
Grand Total		8053

Health

S.No.	Sewa Karya Type	Number
1.	Gramin Arogya Rakshak/ Mitra/Arogyaga Petika	8421
2.	Health Awareness Center	798
3.	Mobile Dispensary	406
4.	Small Sized O.P.D. / Rugnalay	425
5.	Large sized O.P.D (with Beds)/Hospitals	48
6.	Naturopathy Cenger	27
7.	Patient Help center	277
8.	Neurotherapy, Physiotherapy, Yoga therapy, Dialasys	153
9.	BloodBank	32
10.	Ambulance	139
11.	Divyang Sewa Kendra	61
12.	Patient requirement center	344
13.	Eye Bank	12
14.	Leprocy Sewa Kendra	6
15.	Yog Shiksha Kendra	350
16.	Medicine Center	247
17.	de-addiction center	14
18.	Dignostics Center	34
19.	Others	218
Grand Total		12012

Social

S.No.	Sewa Karya Type	Number
1.	Bhajan Mandali	2648
2.	Kishori Vikas Center	1068
3.	Matruchaya/ infant orphan homes	37
4.	Matrumandali/Satsang	365
5.	Deep Puja (Weekly)	159
6.	Jhola Pustakalaya / Gram, Basti Prerak	110
7.	Annadanam Center	180
8.	Mahilashram	22
9.	Family / legal Counselling Center	77
10.	Cremation/Antyasanskar Center	80
11.	Orphanage	87
12.	Library (Social)	90
13.	Jhulaghar/creche/Palna Kendra	10
14.	Oldage Day Care Center	12
15.	Oldagehomes Residential	32
16.	Workes in Jail, Juviniail jail	3
17.	Manvi Dugdhkosh	0
18.	Sant/Yatra Vishram Kendra	17
19.	Others	1629
Grand Total		6626



Le Chale Hum Rashtra Nauka ko
Bhanwar se Par Kar...

