



HIHT News

Freedom from Attachment by Swami Rama

"Death is the critical moment of taking all the experiences, thoughts, actions, memories, all that was spread and diffused over one's life, and pushing it through a pinhole of time and space."

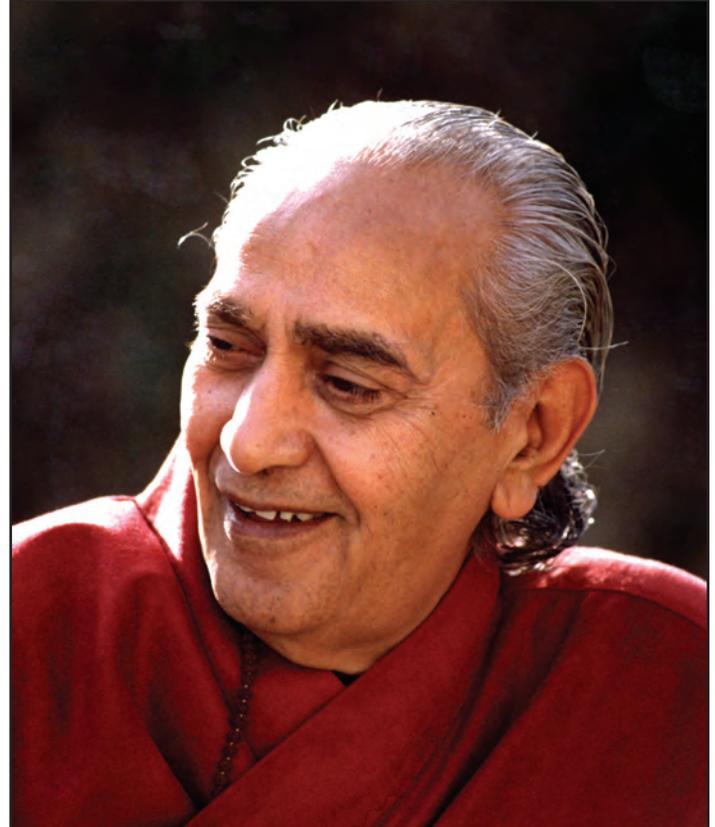
Casting off the body voluntarily and joyfully as the yogis do is within the power of everyone, but not many people will learn to do it. For most people, as intriguing as mahasamadhi may be, those practices are remote and seemingly unattainable. At the most, these practices serve as a goal or as an inspiration that life can be viewed differently from the ordinary, and that death need not be something a person must wait for and endure helplessly.

However, the fact is that mahasamadhi remains out of the practical reach of most people. If it is true that mahasamadhi is not practically attainable for the average person, then how is death to be perceived? Must death just be that dark mist that creeps into everyone's existence whenever it pleases, snatching people who are unwilling and unprepared, from their lives? How can ordinary people be prepared for their own deaths and for the deaths of those close to them? How does a person diminish the sting of death, and can people be truly comforted by the fact that death is universal and certain?

As we have repeatedly stated, the fear of death stems from attachment. People are attached to their bodies and they identify with their bodies. The thought of the end of the body is understandably terrifying because that means the end to their assumed identity and existence. As long as we remain in ignorance and think that we are one with the body and its gross and subtle forms, we fear death and remain under the sway of death. The greatest obstacle in the path of realization is attachment to the body and to the objects of the world. This attachment makes us slaves. It is because of our attachments that we experience fear of death and loss. The more body-conscious and body-attached a person is, the greater the fear of dying.

The same principle applies to people who are attached to the things of the world, to their houses, property, clothing, jewelry, and money. They fear losing those things because they somehow offer meaning, identity, and worth. People also become very attached to other people. The emotion they feel for others gives them an identity and they fear giving up that identity in death. They fear the deaths of those to whom they are attached for similar reasons. If one's identity is somehow defined by attachment to others, the death of others then affects that identity.

The solution is to do away with these attachments to the body, property, possessions, and other people. This point cannot be made often enough. Reducing and finally eliminating attachments does not mean to escape life, to deny the enjoyment of life, or in any way to diminish life's value. Just the opposite occurs. Life is enhanced, enriched and expanded by reducing attachments. The person learns to love and give and open up to others and to the events of the



Swami Rama

world. Attachment means to grip, clasp, grasp, and hold on tightly. When death comes all that was being clutched and grasped is wrenched away. The tighter something is held, the greater will be the wrenching away, the deeper will be the pain. If life has been led with open hands, with no attachments, then death comes but there is nothing to be wrenched away.

We cannot all of a sudden wake one moment and let go of all attachments. It is a lifetime's work to undo the habit of forming attachments and requires attention every day, because the attractions and temptations of the world constantly work to strengthen attachments.

While spiritual seekers work on non-attachment, they must at the same time develop some understanding of what death is and what it does. Does death merely mean the end of life? Is it just this horrible event that comes without invitation, like some evil that crawls in the dark?

From an Eastern metaphysical point of view, death cannot end life. The body stops and a person's moment in a particular blip of time and space ends. The individual does not end.

Reprinted from Sacred Journey by Swami Rama, an HIHT publication.

69th Independence Day



As every year, the Himalayan Institute Hospital Trust (HIHT) celebrated the nation's 69th Independence Day with gaiety and patriotic fervor on 15th August 2015. Dr. Vijay Dhasmana, Member Presidential Body HIHT and the Hon'ble Vice Chancellor of Swami Rama Himalayan University, hoisted the national flag amongst the cheering presence of students, staff and employees as the security guards paraded and saluted the flag while students sang the national anthem.



Congratulating everyone on this joyous occasion, Dr. Dhasmana shared the indexes of the Institute's annual growth and said that steadily our popularity as a University is gaining ground over the erstwhile tag of Jolly Grant Hospital. He expressed his satisfaction on the increase in number of patients in the Himalayan Hospital and Cancer Research Institute and also in the admissions in the Management and Engineering Colleges for the current academic year. "The University has witnessed a remarkable growth in infrastructure as the Engineering and Management Colleges moved to their new premises. The construction work for the Activity Center, Central Reference Lab, Hospital Utility, Lecture Theatre cum Skill Lab and 40-Bed ICU with 40 ventilators, is in progress while the work for four new OTs is nearing completion. Very soon, the work for two more Utility Centre buildings to accommodate CSSD, laundry, etc. shall begin, to cope with the increasing demand for such facilities along with the newer canteen facilities for staff, faculty and inpatients," he said. He shared his happiness on the coverage of all the employees drawing up to Rs.15,000/- p.m. under the Employee State Insurance (ESI) Scheme and also on the extension of medical support by the Himalayan Hospital to the Lions Club Hospital in Dehradun.



Applauding the diligent endeavors of the engineering students in the "Low Cost Toilet," "Low Cost Women Safety Device" and "Casualty Monetary Device" projects under the supervision of Dr. Trilok Rajora as their Project Coordinator, Dr. Dhasmana said, "I had requested Dr. Rajora to work on innovation of a device that would help provide medical assistance to people living in far-flung areas in the hilly terrain. On its successful testing, the device would be provided to the state government for distribution amongst the needy in the entire state."

The Hon'ble Vice Chancellor congratulated Director CRI for steering Cancer Research Institute on the path to progress and showered his praises on Late Dr. M.C. Pant for dedicating his life for the cause of cancer in the state. "Dr. Pant supported us whole-heartedly in this cause," he said. He commended the Rural Development Institute for being designated as the National Training Provider for Adolescent Health Counselors for 13 states of the country under the Rashtriya Kishor Swasthya Karyakram of the Ministry of Health and Family Welfare and also for providing technical support for enabling maternal, child and adolescent health in the Tizit block of Mon District in Nagaland as part of CSR activity.

On the occasion, the students, staff and faculty members, and children from the Vidya School and the campus presented cultural programs of patriotic songs, dances and skits. The celebration was followed by distribution of sweets.

The Ayurvedic Centre Plants in Campus

Gainda (*Tagetes erecta*)

Gainda is known as Jhandoo in Sanskrit and Aztec or African marigold in English. It belongs to family Compositae or Raktasangrahik gana of Ayurveda. The plant is native to Mexico and South America, but now it has become naturalized around the world and can be found all over India.



Plant description: It is a stout branching annual herbaceous plant which is tall, erect, growing up to three feet in height. Leaves are pinnate and green in color. Blooms naturally occur in golden, orange, yellow, and white colors, often with maroon highlights. Floral heads

are typically 4–6 cm diameter, generally with both ray florets and disc florets. It has a musky, pungent scent, though some varieties may be scentless.

Ayurvedic pharmacology: Guna- Laghu, Ruksha Rasa- Tikta, Kashaya Vipak- Katu Virya- Shita Doshakarma- Kaphapittasamak

Chemical composition: Flowers have many pigments. Seeds have 24% protein and 20% oil known as tagetes oil which is a strongly smelling volatile oil. Twenty-two compounds were separated from this plant in a phytochemical study in China. Beta sitosterol, beta daucosterol and erythrodiol-3-palmitate are some of the main components amongst them.

Therapeutically useful parts: Flowers, leaves and seed oil.

Therapeutic uses: The paste of flower is used externally to treat swelling and to stop bleeding in skin ulcers and wounds. Internally, fried paste or juice of flower is used in epistaxis, bleeding piles, menorrhagia, and other bleeding disorders.

Dose: 5- 10 ml.

*Dr. Pratibha Mamgain,
Department of Ayurvedic Medicine*

“By simply studying your own capacity and learning how to regulate your dietary habits, external activities, and thinking process, it is possible to gain control over your life and remain healthy.”

Swami Rama

Coughs & Colds

The common cold is one of the most ubiquitous infections known. Seemingly resistant to treatment, the acute common cold will run its course of 7 to 10 days, before freeing the afflicted person of its irritating symptoms. The type of treatment used will determine the amount of relief sustained or what sequelae will develop.

There is no one cause to which we can attribute the common cold. It is often said to be a viral infection when nothing else is obvious. It could also be related to environmental pollutants, overexposure to the elements, changes in weather or season, allergies or sensitivities to foods, odors or pollen.

Unfortunately Western medicine has convinced the world of the necessity of suppressing any nasal discharge as soon as it appears with nasal sprays, decongestants and anti-histamines, and even antibiotics. The resultant dry stuffy nose that causes difficulty breathing and heaviness in the head is directly associated with the suppression of a healthy discharge. However the general belief is that if the discharge is no longer present, the medicine has worked. But the simple innocuous runny nose that has been suppressed could develop into more severe symptoms such as sinusitis, fever with sore throat or cough. According to homeopathy, a discharge is a positive sign, an expression of the body's efforts to help clear out the infecting agent or local irritant. The homeopathic remedy assists the immune system's efforts so that you may even initially experience more discharge after taking the appropriate remedy, accompanied by a distinct feeling of relief.

Rather than suppressing the discharge it is better to make some changes in lifestyle such as changing the diet to avoid mucous producing foods such as dairy products, sweets, fried foods, processed foods; cold drinks and cold foods such as ice cream. It is also helpful to avoid overexposure to the elements and to environmental pollutants. Simple steam inhalation can help to relieve nasal congestion. Any products that contain menthol or camphor should be avoided as they will antidote homeopathic remedies.

The Schuessler tissue salts or 12 biochemics have proven to be very effective in the treatment of the common cold. If the simple runny nose is accompanied by other symptoms or is threatening to develop into more serious symptoms, the indicated homeopathic remedy can be added to the biochemics. It is best to avoid antibiotics because clinical experience has shown that the frequent and overuse of antibiotics in the treatment of upper respiratory infections often leads to chronic infections, occurring every two to three weeks after the previous one. This is a common complaint seen in children who have been given antibiotics at the first sign of an upper respiratory infection. Over a period of time the child is seen to develop a troubling cough along with the runny nose.

The next article will elaborate on the appropriate homeopathic remedies and biochemics to use in the treatment of the common cold.

*Dr. Barbara Bova, HOD,
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Rural Development Institute

In the last two decades, RDI through its Water and Sanitation team has provided water accessibility to 200 villages through 49 water schemes, 450 rainwater harvesting tanks and 65 gravity schemes. Sanitation schemes have also been implemented at households, schools and Aanganwadi centers. Stef Smits, Senior Program Officer at IRC Netherlands recently visited Water and Sanitation villages being supported by HIHT. He published an article on his website, in which he interviewed a former Gram Pradhana, Ms. Sangeeta.

A few excerpts from the interview: When she (Sangeeta) became Pradhan in 2008, the water situation in Gawana was dire. There was a government-built water system, but it had only one stand post. Moreover, the quality of the construction was poor, leading to lots of leakages. Often not more than a trickle of water came out of the



single stand post. When water wouldn't come, they had to walk three kilometers to a mountain source to fetch water. Luckily, during her work in a neighboring village, she came across the work of Himmothan, an initiative of the Sir Ratan Tata Trust. Under this initiative, water supply systems are developed in the rural villages in the Himalayas, together with local partner NGOs, such as the Himalayan Institute Hospital Trust (HIHT) and communities themselves. Sangeeta worked on that initiative as a community mobilizer. Once she had become a Pradhan, she convinced the people in her Gram Panchayat to also apply for a water supply scheme from Himmothan. The application was not only a request for support, but also a commitment from the community to improve the situation. Himmothan requests a 10% upfront contribution to the water system from the community, amounting to about \$50

US per family. Moreover, 100% household sanitation coverage is required before work on water supply can start.

A final point of commitment was around sustainability. A water committee would need to be formed and villagers would be expected to cover maintenance costs and contribute labour to some of the hard maintenance work, like washing the filters. Sangeeta worked hard to form such a committee and organize the community around the maintenance.

Sangeeta is now very satisfied with the results. "I would recommend any Pradhan to apply for water supplies to Himmothan; go for quality and for things that last."



Vishvakarma Puja was observed on the campus 17 September 2015.

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