



# HIHT News

## Wisdom of the Ancient Sages by Swami Rama

There is something within you that is neither your mind, your intellect or your desire, but that always tells you the truth and guides you, that wants you to be enlightened. The sages do not believe in any temple, church or in any particular path like that. They believe in looking within first, and counseling with one's own conscience—asking yourself what to do. This is a very interesting process.

Once, when I lived with one of the sages, I had an interesting experience. There was no one but ourselves in the room, but I heard the sage talking with someone all night. It was amazing, and so in the morning I said to him, "Swamiji, you didn't introduce me to your visitor last night. Why did you keep him a secret from me?"

He said, "There was no one with me, I assure you." I asked, "Then with whom were you talking?" and he replied, "I talked to myself."

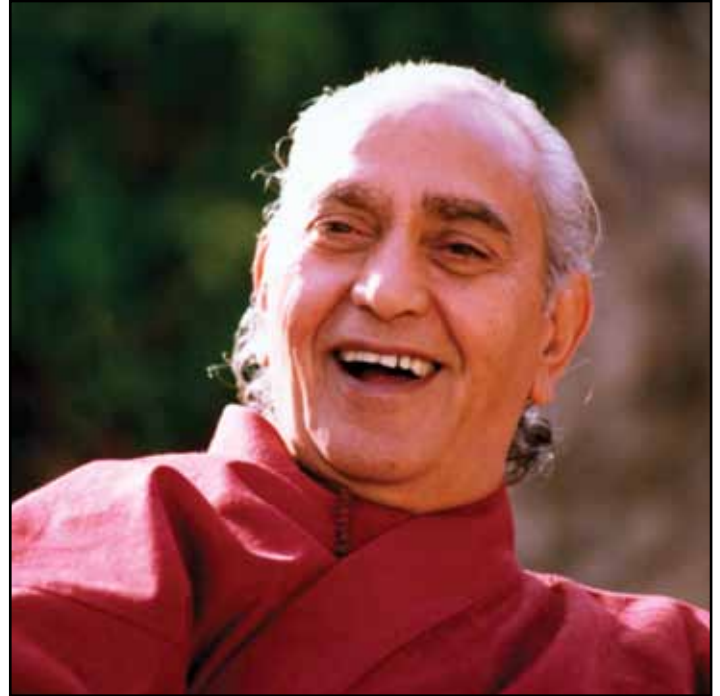
I said, "In the Western world, if you talk to yourself, people will call you insane."

He said, "No, this is a voluntary dialogue." If you want to talk to yourself, talk to your conscience. You can talk to yourself when you are not afraid that anybody is listening and you can use a tape recorder. Later on you'll hear that deep down within you there is one who answers very honestly, but you are not honest with that part of yourself. This is called "Self dialogue."

Any teaching of any of the great scriptures or bibles is a teaching between the perfect and the person who wants to be perfect. When you learn to have an internal dialogue, that imperfect part of your mind lets out all its questions, and your conscience will reply again and again.

I repeatedly remember one statement of the Buddha: "You have to light your own lamp. Nobody can give you salvation." That is true; when you become aware of that Reality, that there is a conscience within you, then your whole being can be directed. The course of your whole life can be directed by consulting your conscience. Then there is no division between you, within and without. Then you express yourself in exactly the way you feel. Or, you can knowingly keep a division, such as when you are acting in the world as an actor, but the division does not affect you within. Either such a division should be voluntary, as when you decide, "I will keep my mind within, uninfluenced by my external activities and influences," or you should decide that whatever you feel, you will express it outside yourself. Only a sage can do that. But if a sage comes and does not say to you, "Hello, how are you?" you will reject him. Then you say, "Look at this rude person! He doesn't even say hello." But if that sage thinks "hello" is a useless word, why should he say it?

Conventional people are not like this. You don't really want to smile, and yet you smile. Your gestures go against your inner desire. So the sages say, either you should learn to be a perfect actor, and act in the world so that this world does not affect you inside, or



Swami Rama

you should learn to express what you feel, no matter what happens.

Swami Vivekananda said once that if you try to express whatever you feel, the world will catch hold of you and put you in an asylum, because you are expressing what you feel. This world does not want that. The world believes it is speaking the truth, but the world has no power to hear the truth. The world talks about truth all the time. We all talk about truth, but nobody likes to hear the truth. The sages say, when you are not prepared to hear even the truth about yourself, then how are you prepared to know that truth which is omnipresent and omniscient?

Philosophizing about things is not going to help you. Be practical: either you should learn not to be affected by the external world, or you should learn to express yourself freely, no matter where they put you, whether they put you behind bars or somewhere on an isolated island. That's how the great sages, those fortunate few, isolated themselves, because they could not adjust to the world's situation. Should they be honest with themselves or honest with others? Do you want me to be honest with you—to smile, to act loving, and do all that if I am in misery and feel that my whole life is being wasted? This misery of phoniness is taking over, and we feel terrible because our whole lives are being wasted. We should remain in God consciousness, in truth consciousness, all the time. Look at the conflict within and without; even in your longing for the highest purpose, you'll find there are conflicts.

*Excerpted from Dawn magazine, vol 9 no 1*

## 19<sup>th</sup> Annual Mahasamadhi Function of Swami Rama



The Hon'ble Chief Minister of Uttarakhand Shri Harish Rawat, along with Leader of the Opposition Shri Ajay Bhatt, Swami Ritavan Bharati and other dignitaries lighting the lamp.



Hon'ble CM, along with Leader of the Opposition, and Dr. Vijay Dhasmana VC of SRHU, presenting Swami Rama Humanitarian Award to Shri Vinayak Lohani.



Bhandara serving over 3,000 people



Bhajan Sandhya with L.N. Tiwari, Hari Mohan Pande, and Ashutosh Sharma

The 19<sup>th</sup> Mahasamadhi Anniversary of H.H. Swami Rama commemorative function was held November 13, 2015. The Honorable Chief Minister of Uttarakhand Shri Harish Rawat, was the Chief Guest. Leader of the Opposition Shri Ajay Bhatt, was the Guest of Honor. Speaking on the occasion, Hon'ble leader of the Opposition Shri Ajay Bhatt shared that for the last two and half decades Himalayan Institute has tirelessly engaged itself to the service of the nation. West Bengal's Parivar Ashram's Founder/Director Shri Vinayak Lohani was bestowed with the "Swami Rama Humanitarian Award" of the year. He was felicitated with a gold medal, citation and a cash award of rupees five lakhs. This was followed with distribution of 350 scholarships (amounting to 2.35 crores) awarded to the meritorious and financially underprivileged students from across the State. Subsequent to the felicitations, 25 staff members of the Institute were honored with the Best Employee Award for their exemplary service to the organisation. The book *At the Feet of A Himalayan Master, Volume 6* and the 2016 annual calendar were released by the Chief Spiritual Director of Swami Rama Sadhaka Grama, Swami Ritavan Bharati. At noon

a bhandara organised on the premises was attended by 3,000 people. The function came to an end after a mesmerizing Bhajan Sandhya with Sri L.N. Tiwari, Hari Mohan Pande, and Ashutosh Sharma in the evening. Many national and international delegates associated with Swamiji were also present on the occasion.

### Health Camp Organised

On the 19<sup>th</sup> Mahasamadhi Anniversary of H.H. Dr. Swami Rama, Himalayan Hospital organised a one-day free health checkup camp and voluntary blood donation camp within the premises. Along with free registrations and consultations for all patients, 25% discount was offered in all investigations recommended. Close to 1,500 patients participated in the camp. During the camp 30 endoscopies, 75 CT Scans, 150 ultrasonographies, 200 ECG's, 20 Echo Cardiographies and 10 TMT procedures were performed. The voluntary blood donation camp witnessed a surge of enthusiastic support and participation by all students of the University and local population.



## Interviews with Dr. Mohan Swami & Swami Ritavan

Mahamandaleshvara Swami Veda Bharati took mahasamadhi July 14, 2015. He founded [Swami Rama Sadhaka Grama](#) in Rishikesh, which houses the headquarters of the [Association of Himalayan Yoga Meditation Societies International](#) (AHYMSIN), serving as a center for his global network. Swami Veda was President and preceptor of Swami Rama's [Sadhana Mandir Ashram](#) in Rishikesh and spiritual guide of the Himalayan Institute Hospital Trust (HIHT). He was the first Chancellor of HIHT University.

Swami Veda appointed Swami Ritavan Bharati as his successor and Ashram Pramukh. He appointed Dr. Mohan Swami, Member Presidential Body, HIHT, as the President of both AHYMSIN and Dhyana Mandiram Trust.

The following interviews with Swami Ritavan Bharati and Dr. Mohan Swami are excerpted from AhymSin Newsletter September, 2015, pertaining to the continuation of Swami Veda's work.

### Interview with Dr. Mohan Swami

*Question: What are the crucial tasks that need to be addressed now and in this first year after Swami Veda left his body?*

Gurudev had a vision. Swamiji had a vision. All of us need to fulfil this whether we were guru brother or guru sister or their disciples. For me Swamiji embodied the same message that Gurudev carried to the world. There was no difference. They said it differently yet it was the same meaning. Swamiji added the extra scholarly Sanskritised version. Gurudev described it in more simple terms.

I have been working tirelessly for the Lineage since I met Gurudev for the very first time. I believe they had been guiding me again ever since I was born this life time. That is how the Tradition works.

There is much to be done by all of us. But we must know only two points.

Firstly, we need to understand why we came into this Tradition. Why we were accepted into this Tradition. What is our role in this world vis-à-vis the Bharati Tradition.

Secondly, how we are going to help fulfil Swamiji's vision for AhymSin.

On the part of the leadership of these organisations, we ought to guide the members and reassure them that though Swamiji has cast his mortal remains, his philosophy is larger than life. The teachings tell us that we should not cling to the physical body of the master for they are with us all the time.

We have to continue the work entrusted to us by Swamiji. There is no other way. Each one of us needs to ensure that the mission continues uninterrupted. Swamiji had a special interest in the TTP (Teachers' Training Program). I believe Swami Ritavan Bharati has similar ideals and love.

The leadership must provide to the disciples what Swamiji gave them with love.

When the Sangha convenes next year, this will be the biggest test for the leadership to prove that Swamiji's mission will continue with the same flow as our very breath.

*Question: How do we ensure the practices and teachings of meditation in the Himalayan Yoga Tradition as taught by Swami Rama will be available for future generations?*

This is why Swamiji initiated the TTP. Through these cohorts of teachers the teachings should be kept alive. SRSG should become the centre to teach and send out thousands of these teachers worldwide who are well versed and well prepared to spread the teachings. Along with Sadhana Mandir, both these centres should become premier centres of basic as well as advanced teaching programs. Our tradition is quite unique in more than many ways. The leadership of both centres should plan to conduct courses and seva in cooperation for the betterment of society.

We cannot work in isolation. To become great centres we need to work with the current needs of the existing generation and the future generations.

### Interview with Swami Ritavan Bharati

*Question: How will we accomplish the mission of making available the teachings of Himalayan Tradition as taught by Swami Rama for future generations?*

Following the example of our Beloved Swamiji—Be the generator of enlightenment for others. Begin with the sankalpa, "I will seek enlightenment in this very life." When this is our sole ambition, or the soul's ambition, others will know your fragrance as the refreshing scent, the flavorful taste, the quenching thirst, the loving embrace, by which young and old alike will be attracted, drawn to help, to serve, to learn, to model, to receive, to give. This was the way of the dharma rulers, the virtuous guides, the saintly teachers, the sage-like parents who lived what they taught, exemplified what they expected others to model. Therefore, Swami Veda has said, "Counselor, do not give advice—console; teacher, do not lecture—inspire; parent, do not demand or command—be a model, and live by example." May we aspire for such generosity of the spirit for the benefit of humanity.

*Question: As per Swami Veda's wishes, you are now his successor as the Spiritual Head, or Ashrama Pramukha, of Swami Rama Sadhaka Grama (SRSG) and AHYMSIN. What are your duties and responsibilities in this role?*

First, our hearts and minds are committed to Swami Rama of the Himalayas, who is honored and remembered as the Guru of our tradition. As a disciple of Swami Rama, early on Gurudeva entrusted me into the care and guidance of Swami Veda for meditation and sadhana. And at this time, Swami Veda's simple instructions were: "Do not change the teachings of Swami Rama and put all your energy to continue, sustain and enhance the works initiated by Gurudev's mission and through my service to Gurudev." "Fulfill the same duties I carried with attention to administrative and financial matters, and limit yourself to matters of spiritual realm, knowledge and teaching." "Work in consultation with the community of sanyasin(i)s upholding the dignity of the moral and spiritual traditions and be exemplary as a spiritual guide."

## Rural Development Institute



### Inclusion of People with Disability in Mainstream Development

In rural parts of India a child born with a disability is destined for a life of dependency. For the poor, this burden can be extreme. Most often, disabled children are likely to be seen as social, financial, mental and physical burdens to their families. Due to lack of knowledge and skills of the family, these children do not get the appropriate help. These children do not go to school and hardly leave their homes. Medical and rehabilitation treatment does not reach the disabled children in the poor villages.

The existing facilities provided by the Government and NGOs remain inadequate across the state. Most people with disabilities are poor and the incidence of disability among the poor is also higher than that in middle and high income groups. People with disabilities face physical, social, and attitudinal barriers that may restrict their livelihood opportunities and access to basic public services or social transfers.

RDI- HIHT has been working over a decade for addressing concerns of people with disability and their issues. During the year 2007-08, RDI carried out a project in Dehradun, Haridwar and



Tehri of Uttarakhand in collaboration with Rehabilitation Council of India (RCI) for prevention and control of deafness. From 2011, RDI has partnered with CBM promoting Community Based Rehabilitation (CBR), Institution Based Rehabilitation (IBR) and inclusive development in three blocks (Doiwala and Chakrata in Dist. Dehradun, Chamba and Jaunpur in Dist. Tehri) of Uttarakhand and one block (Nazibabad in Dist. Bijnor) of UP. Health camps, trainings and workshops on inclusive development, counselling, and skill development activities have been organized for people with disability, families and community members. These efforts served the purpose not only of creating awareness among communities but also making all aware of the developmental needs of people with disability.

On December 3, 2015 **International Day of Disability**, two days' workshop was inaugurated on UN themes "Inclusion matters: Access and empowerment for people of all abilities." The two days' workshop focused on building awareness, momentum and understanding the facts, issues and key challenges among people with disability. The workshop also focused on the importance of inclusive development in education, health, employment, local governance and disaster.

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