



HIHT News

Divine Grace by Swami Rama

To be on a spiritual path with a guru is not an easy thing. It is not pleasant. The guru tests the disciples, puts them in the most difficult situations, and creates obstacles for them. All the tests, difficulties, and obstacles are meant to train and expand the consciousness of the disciple.

That is the sole work of the guru. The guru wants nothing from the disciple. Guru is that force moving a soul toward enlightenment. The guru's actions are from pure compassion. As the sun shines and lives far above, the guru gives spiritual love and remains unattached.

Guru is a channel for spiritual knowledge. Jesus repeatedly reminded his disciples of this. "I have not spoken of myself, but the Father who sent me." The Father is that stream of pure knowledge. Jesus, as an enlightened being, was attuned to that knowledge.

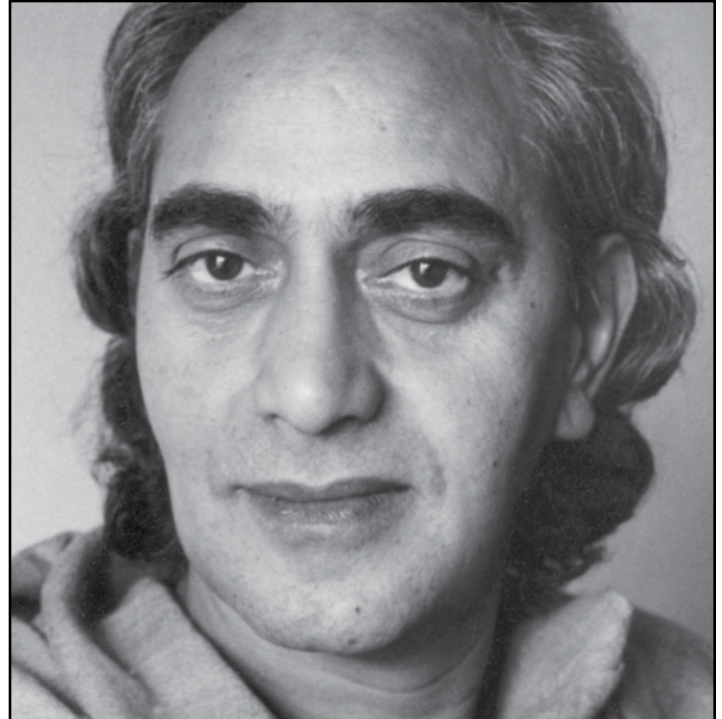
No human being can ever become a guru. Guru is not a human experience, or, better said, guru is not a sensory experience. It is a divine experience to be a guru. A human being allows herself or himself to be used as a channel for receiving and transmitting by the power of powers. Then it happens. Then guru manifests. To do that, a human being must learn to be selfless, must learn to love. Real love expects nothing. That is how genuine gurus live. Selfless love is the basis of their enlightenment, and the basis of their roles as channels of knowledge.

Guru is not the goal. Anyone who establishes himself as a guru to be worshipped, is not a guru. Christ, Buddha, and other great persons did not set up any such example. Guru is like a boat for crossing the river. It is important to have a good boat and it is very dangerous to have a boat that is leaking. The boat brings you across the river. When the river is crossed the boat is no longer necessary. You don't hang onto the boat after completing the journey, and you certainly don't worship the boat.

Many times students come to the guru with a preconceived idea of what the guru should be like. They come with expectations of what the guru is there to do for them. Perhaps the students think the guru should give them much attention, or make decisions for them, or take on troubles they have created for themselves. Sometimes the students think the guru should behave in a certain way. When these expectations and preconceived images are not met, the student becomes upset and may even leave the guru.

This is not the proper way to approach a teacher. A student should not be filled with expectations and preconceived images, but with a burning desire to learn, and with firm determination. Then there will be no difficulty. The guru and the disciple can then do their work accordingly.

The spiritual seeker should not worry about who the guru is, or what the guru will do. The seeker's first concern is getting prepared, organizing her or his life and thoughts in a spiritually healthy way, and then working toward a way of life that simplifies and purifies. At the right time the master will be there.



Swami Rama

Once the guru has arrived, the methods and behavior of the guru should not be the disciple's concern. The disciple's work is to act on the instructions and teachings of the master, and at the same time work toward more and more selflessness and surrender of the ego. It is the ego that is the principle barrier to enlightenment.

A spiritual master's ways of teaching are many and sometimes mysterious. To one student the guru may show much attention, spending much time with a student, even doting on a particular student. Another student may be utterly ignored by the master. It doesn't matter. Each student is getting a teaching, and because of the insight of the master, just the right teaching at the right time. The guru is not in a student's life to give the student what the student thinks she wants, but rather to give what is needed to progress spiritually. . . .

The guru does not operate from what seems fair, or outwardly appropriate. He is not constrained to such cultural amenities. He can seem harsh, even brutal. He will put students in situations that make no sense, or are very uncomfortable. He will say things that won't make any sense for months. He will ask things of students that students think are impossible. Everything the guru is doing is for the growth of the student. The student need only have faith in that fact.

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Rural Development Institute



Engaging Technology for Rural Health

Uttarakhand has complex scenarios and topographical challenges in the remote hill areas. It gets challenging for front line health workers, ASHAs (Accredited Social Health Activist) to reach out to the population and motivate them towards adoption of healthy practices. Their responsibilities include conducting routine Maternal, Newborn, and Child Health (MNCH) activities and keeping their skills updated. In particular, ASHAs' lack of access to health care information, refresher training, supportive supervision, and user-friendly job aids ceases their ability to contribute to improved maternal and newborn health outcomes.

The literacy level of ASHAs is largely up to junior high school level. The severity of the challenge increases when these frontline health workers or ASHAs have to document the data and statistics. The cumbersomeness often delays and distorts the process of service delivery for them. Addressing the needs of data collection, compilation and communication requires a certain set of skills. These skills need regular up gradation through trainings and extensive information for effective implementation and better supervision.

India has made rapid strides in utilizing mobiles as a tool for gathering and sharing information. The efforts are directed towards

easy availability of information gathering and dissemination for the end user. In an effort to bring the technology to good use mobiles will be used to support ASHA. RDI in collaboration with IntraHealth International, are implementing mobile-based mSakhi intervention in selected blocks of Pauri Garhwal of Uttarakhand. mSakhi, is an app on smartphone as a job-aid developed by IntraHealth specifically for front line workers. The project is intended to demonstrate evidence and support to the Government of Uttarakhand to adopt mHealth tools for front line workers in the state.

The project will demonstrate mSakhi by deploying the existing application in one block (Dugadda of Pauri district) of Uttarakhand. mSakhi will support front line workers to schedule home visits and provide counselling to pregnant women and mothers up to 42 days and children below two years. A new mSakhi module for ASHA facilitators will also be developed to facilitate their work.

Additionally, the project will train ASHAs and supervisors in one selected comparison block (Yamkeshwar of Pauri district) in the use of existing paper-based job aids and collect baseline and end line data to demonstrate the effectiveness of the mHealth tool as compared to the use of existing paper-based tools by front line workers.

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The guru also teaches without words or actions. As the disciple learns to surrender and move the ego out of the way, and grows more selfless, the ability to learn intuitively from the guru grows. The student learns in the cave of silence. It is like tuning into the guru's frequency or plugging into that stream of knowledge. The guru is always working from there. The disciple's role is to gradually learn to also work from that place. The disciple learns this by doing all duties with love, by being non-attached, and by surrendering. The disciple should always be striving to purify and prepare for more and greater knowledge. Then God will say, "I want to enter this living temple that you are." Remove the impurities and you will find that the one who wants to know reality is the source of reality.

There is also the activity of grace. Grace is the impulse or the impetus of the energy to dispel darkness. There is the grace of the scriptures, from the wisdom that has passed down from others. There is the grace of the teacher, who imparts that wisdom and helps bring it to life in the student. There is the grace of God, or pure consciousness, that is alive and everpresent in everyone's life. Integral to these three graces is the grace of oneself, having the will to undertake a purposeful journey in life, to do the spiritual work of life, and to prepare oneself.

Reprinted from Sacred Journey: Living Purposefully and Dying Gracefully, by Swami Rama.

Ginger and Its Uses from an Ayurvedic Perspective

Scientific Name: - *Zingiber Officinale*

Ginger is used widely in most Eastern forms of medicines like Ayurveda, Chinese, Unani and Tibetan medicine.

Latest research has shown that it has immuno-modulatory, anti-tumorogenic, anti-inflammatory, anti-hyperglycaemic and anti-emetic actions.

1. It is a digestive stimulant. In Ayurveda it is said that it promotes digestion and also helps in whetting the appetite. It also improves the assimilation and transportation of nutrients. Fresh ginger can be cut into strips. These can be soaked in lime juice and salt and then dried in the sun. These pieces of dried ginger can be eaten before lunch to achieve the results.
2. It is very useful in colds and coughs. Whenever a cold begins, drinking ginger tea helps. Ginger can be cut into slices and boiled with water on a low heat for at least half an hour. To this cooled decoction add some honey. Drinking this will help relieve colds and coughs.
3. It is very useful in treating nausea. Just boiling fresh ginger in water and drinking this throughout the day will help in morning sickness and also motion sickness. Chewing fresh pieces of ginger is very helpful in post operative nausea.
4. It is also very helpful in relieving flatulence.
5. It is very helpful in relieving muscle cramps especially

exercise induced muscle cramps. In such cases fresh ginger juice is extracted and this is rubbed on the cramped muscle. Even when there is tightness of the cervical muscles in cervical spondylitis it helps.

6. It is very useful in migraines. Here fresh ginger juice is extracted and this is then applied over the forehead.
7. It also helps in the production of saliva. Hence chewing of ginger whenever there is a dry mouth is very helpful. It has also been effective in cancer patients who suffer from dry mouth after radiotherapy.

Make ginger a part of your everyday life. Use it in teas and in your cooking and reap the benefits.

*Mira Swami, Director,
The Ayurvedic Centre*



Homeopathy in the Treatment of the Common Cold

In continuance of our discussion of the treatment of the common cold we can now look at some homeopathic remedies. It should be understood that the remedies are not meant to suppress or suddenly stop the symptoms. Rather they will give a boost to your immune system so it can more effectively deal with the infection or allergy, and you will feel more energetic and not so dragged down by the cold symptoms.

Aconite is usually thought of as the first remedy to take at the onset of a cold, especially if the symptoms have come on suddenly after exposure to a cold, dry wind. However I have found Rhus tox to be more effective than Aconite in the initial stages of a cold, with the keynote symptoms of exposure to cold, damp or rainy weather or after taking cold drinks or food. There may also be fever with general body aching and restlessness.

After the initial dose of either aconite or rhus tox the feverish state will subside and you can then proceed according to the symptoms. A few of the common cold remedies include:

Arsenicum album. Its symptoms include: burning watery discharge that causes irritation and redness of the skin below the nostrils; frequent sneezing; chilliness and thirst for small quantities of water frequently; aggravation after midnight; irritable and restless; nose may feel stopped up though there is fluent discharge.

Gelsemium may be required more in flu season or when the weather is changing. It is more beneficial in the summer or when it is hot and humid. Gelsemium is characterized particularly by heaviness of the eyelids with drowsiness and lethargy, headache, backache and aching in the limbs. There will be violent sneezing in the morning with watery burning nasal discharge and redness of the edges of the nostrils as in Arsenicum. Thirstlessness is one of its keynotes with chilliness or alternation of heat and chills.

Pulsatilla will be indicated more in the later stages of the cold as the discharge is now thick and yellow or yellowish green in the morning, but transparent throughout the day. The discharge will be more fluent outdoors but stopped up in a warm room, as Pulsatilla patients tend to feel better in open air. Pulsatilla is also known for its thirstlessness and whininess, and will probably require a lot of attention. There may be loss of taste and smell. A peculiarity of Pulsatilla is that the discharge may be one-sided, predominantly from only one nostril.

It is not possible to cover all of the possible remedies that could be used for the common cold in such a small article, but this gives you an idea of how to proceed with treatment.

Dr. Barbara Bova, HOD, Dept. of Homeopathy

Guru Purnima

*at the CRX Hall
all are invited*

Tuesday, 19th July

5:30-7 p.m.,

Swami Rama Video

7:30 p.m.,

Kirtan

8:30 p.m.,

**Distribution of Prasad
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A Holistic Approach to Health Based on Swami Rama's Teachings

Venue:

Himalayan Institute Hospital Trust

Date:

10th to 12th November 2016

The basic holistic modalities include: diet, exercise, breathing and meditation.

We will cover the theoretical and practical aspects of these modalities in this 3-day workshop, preceding the 20th anniversary of Swami Rama's Mahasamadhi on 13th November 2016. This is a rare opportunity to participate not only in lectures but also to gain practical experience.

Contact Swami Rama Centre, 0135-247-1233, src@hihtindia.org to register and for more information.

Number of participants in complete program is limited so please register early.

Morning lectures will be open to everyone and do not require pre-registration.

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