



HIHT News

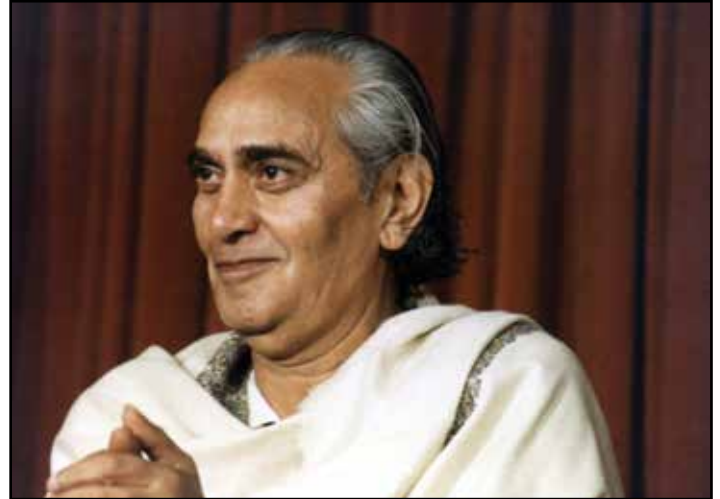
The Pull of the Strings of Attachment by Swami Rama

You create stress for yourself because you do not know how to perform your duties, though you have imposed them on yourself. The only way is to learn to love your duties. If you only love the objects of joy, and you think that your partner is an object like your home, your furniture, and other things in life, you can never be happy. Human beings are not objects. Human beings are higher than objects. Learn to love those persons for whom you perform your duties and take all the objects of the world as means. Never be attached to the means, for means are only means. You love the means because they help you. But if the same means become obstacles for you, they are no longer helpful. In the path of the world, the path of enlightenment through action, learn how to perform your duties with love and without being attached to the objects of the world. The objects of the world are only means. They do not belong to you. They are only for you to use. Learn to enjoy them as means and do not get attached to them or claim ownership on them. This sense of “mine” and “thine” creates serious problems for you. When you do your duties with love there will be no stress and you will be free.

So my first point is, you cannot stop doing your actions. Secondly, all the fruits of your actions should be given to others. Thirdly, learn to grease your duty with love. There is a formula. Skillful action done selflessly becomes a means, a sort of worship. Those who do skillful action selflessly and lovingly are free from the bondage of karma.

When you do your actions, perform them as a duty, lovingly, skillfully, and without any attachment. You can learn to live peacefully in this world, attaining your goal of life in this lifetime, in a few years' time, in a few months' time, in a few days' time, even in a second's time, if you understand the philosophy of vairagya or nonattachment. To be nonattached you do not have to leave the world or impose many “don'ts.” You do not have to follow any rigid discipline. Discipline should not be rigid or create tension or stress. Disciplining yourself means guiding all the powers and resources that you have toward your goal. Discipline is something unique that helps you to keep your powers from being dissipated. You should understand discipline before you follow it. Do not make too many big rules for yourself. That will only weaken your willpower. Do not decide that you are going to do something and then not complete the task. Once you decide to do something you have to do it. No one should stop you. You are killing your conscience and your willpower all the time by deciding, I am going to do this, I am going to do this, I am going to do this, but never accomplishing anything. Every day you make a resolution and you never accomplish anything because you do not strengthen your will, you do not have determination, you do not coordinate and apply all the resources you have. You do not work with mind, action, and speech together. That is the reason for your failure.

If you really want to live happily in the world, you have to



Swami Rama

practice vairagya. Gathering the twigs of success in the external world and having all the worldly means of comfort can become a problem for one who does not know the philosophy of nonattachment. St. Bernard said, “Learn to use the things of the world, but love God alone.” He understood the philosophy of nonattachment. You mistakenly take this to mean that the whole world is meant for you to use. With this idea you cheat others and think that you are successful. If you think that the whole world is meant for you to use, why do you not think that you are also meant to be used by the world? You should compromise. Neither should you use the world nor should you allow anyone to use you. It is very important to learn the philosophy of nonattachment.

You are committing two mistakes—possessing something that does not belong to you, and being attached to that; or even just using it and being attached. When something is not yours, what right do you have to be attached to it? This unauthorized possession makes you small. There is one thing that you should remember: I am so grateful to You, oh Lord, for all the things of the world. You have given me the best of things. I have the right to use them and I should make them a means, but I have no right to possess them because they are not mine. I cannot create even a blade of grass. How can I say anything is mine? All the things of the world are meant for me, and I can use them as means, but I will not possess them nor will I be attached.

Why do you create attachments? If you do not have a child of your own, you are not satisfied. You do not think, God has given me this opportunity. Since I do not have a child I will devote my time to the Lord. Instead, you want to adopt somebody else's child and create more attachment for yourself.

Reprinted from *Samadhi the Highest State of Wisdom* by Swami Rama

Rural Development Institute Visits Nagaland



For the past two years, RDI has been supporting the GreenPly Industries to implement their corporate social responsibilities (CSR) activities in the northeastern state of Nagaland. Under this program, recently from 26 February to 11 March 2017 a three-member media team from RDI visited the Tizit block of Mon district of the state. The purpose of the visit was to develop awareness material on personal hygiene and sanitation considering the practices prevalent at local level. The documentaries will be screened by GreenPly in these communities to sensitize them on hygiene and sanitation practices. The team shared some of their experiences:

The team visited various places in Konyak region. Languages spoken are local dialect of Konyak mixed with Assamese and Bengali. People have maintained traditional lifestyle in their environment, infrastructure, language and costumes by embracing simplicity in community living. Almost all the houses in the countryside are made in traditional style using bamboos and other locally available wooden materials. The landscape is beautifully enriched with tea gardens, betel nut, banana, cardamom and bamboo. Head of the locality or village is called "Aang." Aang has the highest place in their society bestowed with social authority to

exercise his powers towards governance and justice.

Aoleang, Konyak's spring festival celebrated in the first week of April every year symbolically is related with beginning of good time for life and agriculture. The festival is celebrated by performing collective rituals, dances and local delicacies.

Travelling by road was difficult due to their low upkeep and maintenance. The reason being that governance had lost its meaning due to multi-faceted pressure by localities and the rise of militancy. Modernization slowly develops there since most people are dependent on natural resources available in their vicinity.

In rural areas early marriages, especially of girls aged 15-17 years is a normal phenomenon. Most of the girls are dropouts after 10th grade. Healthcare and hygiene practices are different and cannot be designated as safe or adequate. Some of the obvious reasons observed were scarcity of water, lack of awareness, traditional set ups and normalcy attached with it.

The community seems contented as asked from localities. They did not express any serious concern or having problems related with needs of life, viz, healthcare facility, education, water, sanitation, and livelihood. Community feeling is high and despite hardships migration phenomenon is not there.

The Ayurvedic Centre Plants in Campus

Palaash (*Butea monosperma*)

This plant is commonly known as dhaak and tesu in Hindi and flame of the forest and bastard teak in English. It belongs to the family Leguminosae, subfamily papilionatae and nyagrodhadi gana in Ayurveda. In Kerala, this is called as plasu and chamata which is a Sanskrit word for samidha, small pieces of wood that are used for agnihotra or fire ritual. Leaves of this tree are used to make leaf-plates or leaf bowls for serving meals and used widely in India for that purpose, a practice which is environmentally friendly as compared to use of paper plates.



Plant description: It is a medium sized tree, growing from 20-40 feet high. The leaves are pinnate, with an 8-16 cm petiole and three leaflets, each leaflet 10-20 cm long. The flowers are 2.5 cm long, bright orange-red, and produced in racemes up to 15 cm long. The leaves fall in winter and flowers bloom in February-March in small but dense clusters generally on leafless branches, and so the tree appears to be aflame. The fruit is a pod 15-20 cm long and 4-5 cm broad. It contains a 2.5 to 4 cm single seed.

Ayurvedic pharmacology: Guna-Laghu, Ruksha; Rasa-Katu, Tikta, Kashaya; Vipaaka-Katu; Virya-Usna

Chemical composition: The bark and red-coloured gum is rich in gallic and tannic acids. The seed contains active ingredient palasonin which has action on round worms. Fresh seeds contain proteolytic and lipolytic enzymes. The flowers contain glucosides, butrin, butin, neteroside and a yellow dye.

Therapeutically useful parts: Bark, gum, flowers and seeds.

Therapeutic uses: Flowers are applied externally on lower abdomen in urine retention and internally in bleeding disorders. Leaves are used externally on swellings and pain. Decoction of bark is used to wash wounds and internally in digestive disorders. Gum is used in aphrodisiac medicines. Powder of seeds is used to expel round worms, in skin diseases and diabetes.

Doses: Decoction of bark—50 to 100 ml; powder of flowers—3-6 grams; gum—1-3 grams; powder of seeds—3-6 grams.

Dr. Pratibha Mamgain, Dept. of Ayurvedic Medicine

The Theory of the Chronic Miasms of Homeopathy

Continued from the March/April 2017 newsletter

It has been acknowledged by medical science that genetic factors play a role in disorders that are environmentally induced and that likewise the environment strongly influences genetic expression. Yet the causative agents for some of the most common and most severely disabling chronic diseases are not known. Thus in spite of highly advance technology, allopathic medicine has little to offer as explanation or cure for the multitude of chronic diseases that plague humankind. The prevailing attitude that if something cannot be observed by the senses or measured by instruments then it must not exist, is a serious impediment to the progress of medical science. Only when medical science comes to accept that there is something beyond matter that is controlling the awesome organisation and functioning of the human body, will the answers be forthcoming. According to homeopathy, disease is a disturbance of the vital force (prana) that provides the working force for the human organism. Both the ancient system of yoga science and modern physics substantiate this idea that disease is a subtle internal process.

Before examining the concept of the miasms and chronic diseases as propounded by Hahnemann more than two hundred years ago, let us review the fundamental principles of yoga science (which is thousands of years old) concerning the basic structure and functioning of the human organism, along with the findings of modern physics.

Though physicists continue to search for the ultimate substance that underlies all existing material in our universe, they have arrived at the same conclusion that the yogic sages of long ago discovered in deep meditation. For example, in *The Dancing Wu Masters* physicist Gary Zukav wrote "If there is any ultimate stuff of the universe, it is pure energy."

Similarly in an excerpt from the book *Inspired Thoughts of Swami Rama*, a twentieth century yogi Swami Rama writes: "... like the rest of the universe, we are layer upon layer of energy or light... The yogi finds that the energies of various levels of subtlety ranging from the low frequency, earthly, solid manifestations to the very high frequency, almost undetectable mental waves, all interact with each other in many forms, and that the relation between the denser and finer energies is that of interdependence. The denser ones affect the finer ones in a more immediate way, but the finer ones turn out to be the masters in the long run."

The energy that is the ultimate stuff of the universe is described in yoga as having three modes of expression called gunas. These are: rajas, tamas and sattva. The dancing energy that makes up the world is rajas; the energy that is almost static and appears to be inert matter is tamas. Modern physics echoes this concept: energy exists in two forms, latent or potential power at rest, and active or dynamic power in motion. Sattva represents a state of perfect equilibrium between these two extremes and is characteristic of pure consciousness.

(to be continued)

*Dr. Barbara Bova, HOD,
Department of Homeopathy*

International Nursing Conference



Release of souvenir volume by Hon'ble Gov. Dr. K.K. Paul



Hon'ble Gov. Dr. K.K. Paul addressing the assembly



Shri T. Dileep Kumar addressing the assembly



Dr. Vijay Dhasmana, Hon'ble VC, addressing the assembly

Himalayan College of Nursing, Swami Rama Himalayan University, organized a 4-day International Nursing Conference on "Current Advances in Nursing Science: Innovative Approaches in Nursing Education, Nursing Practice" from March 29 to April 1, 2017. Dr. Krishan Kant Paul, Hon'ble Governor, Uttarakhand, consented to be the Chief Guest and inaugurated the conference by releasing the souvenir. Shri T. Dileep Kumar, President, Indian Nursing Council, New Delhi was the Guest of Honour.

Dr. Paul highlighted the importance of nursing as a noble profession that has been contributing towards taking care of patients while doctors cure. He said nurses must be given training in the latest digital technology so that they can be part of e-medicine

whereby they can convey the condition of the patient to the doctors through Skype, webcam and other electronic applications through internet. Shri T Dileep Kumar spoke about strengthening practical oriented competency based training in nursing. There were 466 delegates from India and abroad with nursing leaders from India and overseas to deliver lectures and to respond.

Dr. Vijay Dhasmana, Hon'ble Vice Chancellor, SRHU, Dr. V. Chauhan, Member Presidential Body, HIHT, Dr. Renu Dhasmana, Director Nursing, Dr. Kathy McKeehan, Nursing Advisor, Dr. Sanchita Pugazhendi, Principal HCN and Organising Chairperson and Mrs. Kamli Prakash, Vice Principal and Organising Secretary were present.

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