



HIHT News

Divine Grace by Swami Rama

Western culture, which has increasingly welcomed and embraced traditions from the East in the last thirty years, has too often understood guru to mean simply a teacher. In the West guru is frequently considered to be merely someone who is trained in philosophy, meditation, and hatha yoga. From this point of view, the guru is expected to share this knowledge with the students, training them in scriptures and various spiritual disciplines. While the western student may become dependent on the teacher and have high expectations about what the teacher should do on behalf of the student, the guru is nonetheless viewed as a teacher only.

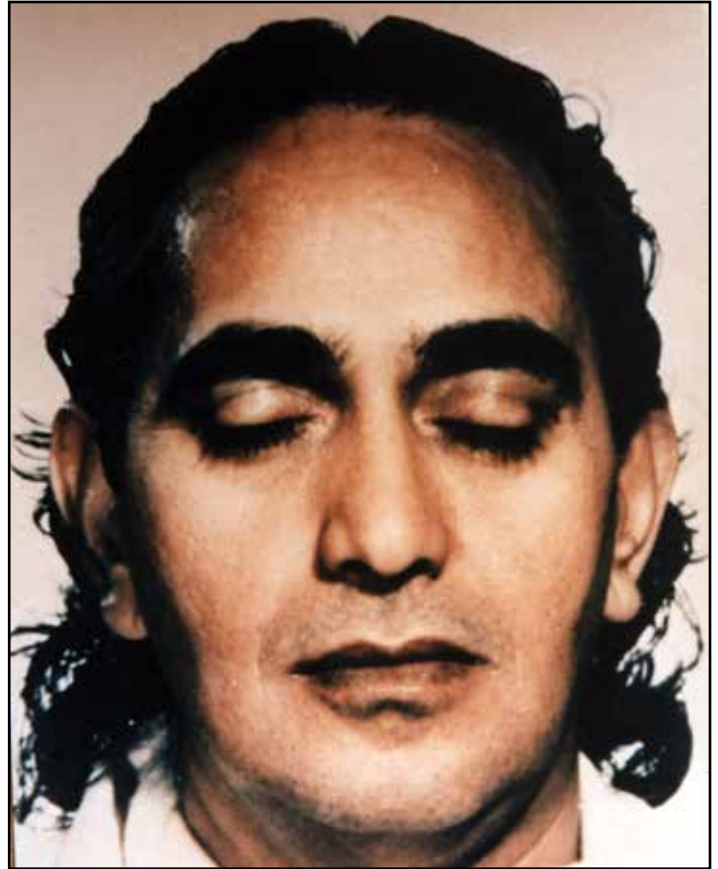
In ancient times students received formal education in gurukulas. The students lived with their guru from an early age and were given not only instruction on an intellectual level, but also were guided in spiritual development and in the maintenance of physical health. The guru had a very close relationship with the students and knew their habits and level of inner strength.

In today's life there is no spiritual environment in which a seeker can fully concentrate on learning the language of silence in order to find inner fulfillment. It is very difficult for the student not to be distracted by the temptations of the external world. Modern education focuses on memorizing facts of the external world, and ignores the growth and development of the inner being. The gurukula system of ancient times is not practical in today's world, but a more holistic approach to education can be adopted. Such an approach emphasizes spiritual growth along with the development of the intellectual aspects of the mind, and also includes guidance in how to maintain the fitness and health of the physical body. In the Eastern tradition guru is much more than a teacher. He or she represents the special energy that is guiding individuals toward their fulfillment as human beings, toward perfection. Grace is the impulse of that energy.

The word *guru* is a compound of two words, *gu* and *ru*. *Gu* means darkness and *ru* means light. That which dispels the darkness of ignorance is called guru. The energy and action of removing darkness are guru. Guru is not a person, it is a force driven by grace.

To put this another way, there is an intelligent momentum that pervades the universe that is moving all human beings toward the perfection we call God. Guru is that intelligence. Everyone's receptivity to that intelligence varies. It depends on preparation, which includes the development of *vairagya* or non-attachment, and *abhyasa* or practice. In other words, guru is always there, but the student may not be ready to receive what the guru has to offer. When the student is prepared, the guru always arrives to help the student do what is necessary to progress in removing the veil of ignorance. It is said that when the wick and oil are properly prepared, the master lights the lamp.

Guru is not a person, but guru can be represented in a person. One who has developed his or her own spiritual awareness to a very high level can guide others, and is considered to be guru. Only one



Swami Rama

who is finely attuned to the inner guide can inspire the awakening of the inner guide in another. Guru is not a physical being. If a guru begins thinking this power is her or his own, then they are no longer a guide. The guru is a tradition, a stream of knowledge.

In India guru is a sacred word that is used with reverence and is always associated with the highest wisdom. The guru is unique in a person's life. The relationship between disciple and guru is like no other relationship. It is said that guru is not mother, father, son, or daughter. The guru is not a friend in any conventional sense. It also is sometimes said that the guru is father, mother, son, daughter, and friend all in one, the guru is sun and moon, sky and earth to the disciple.

The truth is that the relationship of guru to disciple is indescribable. The relationship extends to the realm beyond the world, transcends death, and stretches far beyond the limited karmic bonds associated with family and friends. A mother and father help sustain the body of their child, and nurture and guide the child through the formative years of life to adulthood. Guru sustains, nurtures, and guides a soul through lifetimes to ultimate liberation.

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SRHU Foundation Day Celebrations



Shri Prakash Pant presenting Academic Awards



Shri Ajay Tamta presenting Sports Awards



The Swami Rama Himalayan University (SRHU) campus wore a festive look from 17-19 April 2017 as the University celebrated its 4th Foundation Day with fervor and gaiety.

The 3-day long celebrations were inaugurated by Shri Prakash Pant, the Hon'ble Finance and Parliamentary Affairs Minister of Uttarakhand as the Chief Guest for the opening day. Paying floral tribute to HH Swami Rama, Shri Pant applauded the University as a pioneer in providing quality and affordable health services to the masses. "SRHU is the only university in Uttarakhand imparting medical, paramedical, nursing, management, engineering and polytechnic courses all under one roof," the Hon'ble Minister said while presenting Academic Awards to 146 meritorious students of the University on the occasion. Expressing deep gratitude to the Hon'ble Minister, for taking time off his extremely demanding schedule and mark his gracious presence at the University celebrations, Dr. Vijay Dhasmana, Hon'ble Vice Chancellor, SRHU apprised the Chief Guest of the future activities planned by the University and its focus on raising the quality bar of its students further to enhance their employability.

Day two of the celebrations also saw numerous multi-talented flamboyant performances by the students in the sphere of dance, songs and drama.

Day three, the final day of the celebrations, was full of

numerous memorable performances that drew a huge applause from every corner of the mammoth audience which enjoyed the vibrant presentations the students, faculty and staff of the University performed depicting the cultural beauty of our country with utmost brilliance. Shri Ajay Tamta, the Hon'ble Minister of State for Textiles, Govt. of India, added luster to the already mesmerizing evening gracing the occasion as its Chief Guest. The youthful Minister presented 68 Sports Awards to the University students excelling in various sports categories. Addressing the gathering of students, staff and faculty on the occasion, Sh. Tamta expressed his heartfelt joy to see the campus progressing by leaps and bounds during the past few decades. "The dreams of HH Dr. Swami Rama have come into reality in the form of this University," he said. The Hon'ble Minister appreciated that the University is keeping up its efforts and progressing on the guidelines and vision laid down by Swamiji and evolving as an educational hub in the state. Shri Tamta congratulated Dr. Dhasmana for steering the University on the progressive path with his able leadership.

Besides the colourful cultural programs presented by the students of the University, the ramp walk by the staff and faculty in the Fashion Show presented by the students was one of the highlights of the closing day of the Foundation Day celebrations.

The Ayurvedic Centre

Plants in Campus

Vat Vriksha (*Ficus bengalensis*)

This tree which is commonly known as bargad in Hindi and banyan tree in English is the national tree of India. It belongs to family Moraceae and Nyagrodhadi gana in Ayurveda. The tree is also known as Kalpavriksha, which means “wish fulfilling tree” because it has immense medicinal properties and is associated with longevity. This tree is worshiped in Hinduism and Buddhism.

Plant description: This tree is an epiphyte (grows on another plant when its seed germinates in a crack or crevice of a host tree or on a building). Its propagating roots grow downwards as aerial roots. When aerial roots reach the ground, they grow into woody trunks. Tree is very large, fast growing, evergreen, up to 3.0 meters, with spreading branches and many aerial roots.



Ayurvedic pharmacology: Guna- Guru, Ruksha; Rasa- Kashay; Vipaaka- Katu; Virya- Sheeta

Chemical composition: Bark has tanins. Other chemical constituents found in the plant include phytosterolin, ketones, flavonoids, flavonols, sterols, pentacyclic triterpenes, triterpenoids, furocoumarin, and tiglic acid esters.

Therapeutically useful parts: Bark, leaves, leaf buds, fruits and latex.

Therapeutic uses: Paste of aerial roots is used for skin ulcers and joint swellings. Latex from tree bark is used to remove skin moles and in toothache. Fruit and its juice are used internally in rheumatism and lumbago. Taking banyan bark and juice regularly improves the immunity. Latex is given with milk to stop bleeding from piles, in ulcerative colitis and dysentery. Dried root powder with milk is also beneficial in the treatment of female and male sterility and leucorrhea. Decoction of bark, fruit and latex is used in Diabetes.

Doses: Bark decoction 50-100 ml; powder- 3-6 grams; latex- 5-10 drops.

Precaution: The latex is safe usually but can sometimes be an irritant to skin and eyes for especially sensitive people.

*Dr. Pratibha Mamgain
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The Theory of the Chronic Miasms of Homeopathy

(Part 4, continued from previous issue)

In the previous issue we stated that prana is the universal force that gives life to all living things. In homeopathy disease exists on the dynamic or energy level and is defined as a disturbance of the vital force, which is equivalent to prana. This is one of the major differences between homeopathy and the system of Western medicine or allopathy, in which there is no recognition of other levels beyond the physical body and mind. From the perspective of yoga philosophy, mind and matter are generated from the atman, universal consciousness, and the human being consists of three bodies—causal, subtle and gross. Each of these bodies is associated with corresponding field(s) of energy called the five koshas or sheaths. These are: anandamaya, vijnanamaya, manomaya, pranamaya and annamaya koshas. Anandamaya kosha, the field of bliss, emanates from the center of pure consciousness to form the causal body. The causal body is made of very fine, subtle vibrations. It is also called the seed body because it is a blueprint from which the other two bodies are generated.

Vijnanamaya kosha, the field of the buddhi (intellect), is the link between the causal and subtle bodies. The other three faculties of the mind, ahamkara, chitta and manas, make up the subtle body, along with the buddhi. These four faculties of the mind function together as one unit and the associated field is manomaya kosha.

The gross body has two corresponding fields: the subtle pranamaya kosha or energy body, and the dense material physical body, or annamaya kosha.

Pranamaya kosha is the link between the subtle and gross bodies and also provides the means for the transfer of dynamic disease processes between the body and mind.

It is the infinite variety of interactions between the gunas, rajas and tamas that determines the quality and characteristics of all manifested phenomena, including the five koshas and the three bodies of the human being. The harmonious interplay between the different proportions of the rajasic and tamasic energies is the foundation of health. When imbalanced, they create the underlying energy patterns that culminate as the expressions of what we call disease. Since rajas embodies the principle of activity, when in excess this energy becomes catabolic or destructive, and can result in necrotic, ulcerative processes; tamas is the instigating factor behind anabolic processes such as growth and construction. Being static and passive in nature, tamas holds all things together. When tamas is excessive and out of proportion to rajas, it results in hypertrophy and abnormal growth processes. A subtle imbalance in the gunas will reflect initially as functional disturbances, but if left untreated will eventually express as structural, irreversible changes.

In the next issue we will compare Hahnemann's theory of chronic disease and the chronic miasms to the concept of the gunas.

Dr. Barbara Bova, HOD, Dept. of Homeopathy

Taking Technology to Frontline Health Workers

Uttarakhand has a very well defined structure of frontline health workers - Accredited Social Health Activists (ASHA), ASHA facilitators and Auxiliary Nurse and Mid-wife (ANM) - who constantly work towards ensuring improved health indicators at village level. However, certain areas are weaker in performance due to difficult terrain, limited availability of health institutions and high volume of work on these health workers. Keeping these issues in mind and adapting to the changing needs for service delivery at community level, a smartphone-based job aid was developed by IntraHealth specifically for frontline health workers.

The project mSakhi has been implemented by the Uttarakhand State Health Department, Rural Development Institute and IntraHealth. The intervention was made in Dugadda block of district Pauri Garhwal as a demonstration block covering a population of over one lakh and more than one hundred and fifty health workers.

mSakhi is an award winning interactive, GPRS/3G-enabled health-based mobile application. Through the use of mSakhi Uttarakhand, frontline health workers can contribute to improve Maternal, Newborn and Child Health (MNCH) services for women and children. The key objective of the project was to reduce infant mortality rate and maternal mortality rate. It assisted frontline health workers by collection of information, education and counselling. The application was customized as per the needs of the end user.

The application enhanced their working capacity and made their work more interactive and easier to deliver qualitatively. It reduced their workload during the preparation of village health index register gathering information at household level. The list included collection of information like identifying household details, mother and child health, nutrition, family planning, communicable and non-communicable diseases. Series of structured training were conducted by RDI for all frontline health workers using government structure in Dugadda.



Hon'ble Health Minister of Uttarakhand, Shri Surendra Singh Negi, distributing smart phone to ASHAs

To assess the change in work efficiency, accuracy of data and responsiveness, the adjoining block Yamkeshwar has also been taken up as a control block. However in this block, no mobile-based application was introduced and only the existing system is being observed. The purpose of this is to compare the mother and child health indicators of the two blocks at the end of the project and demonstrate the advantages of a technology versus non-technology driven model.

**Come Celebrate
Guru Purnima
Sunday, 9th July 2017
Combined Therapy Hall
5:30-7 p.m., Swami Rama video
7:30 p.m., Kirtan
8:30 p.m., Distribution of Prasad
Followed by Bonfire**

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