



# HIHT News

## Yoga Deals with the Experiential Aspects of Man's Liberation *by Swami Rama*

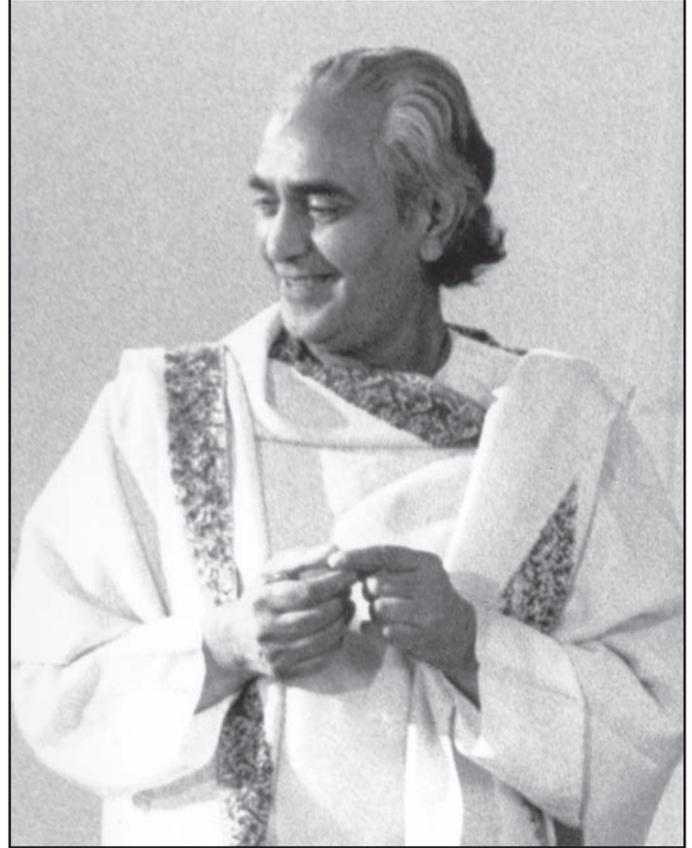
Yoga deals with the experiential aspects of man's liberation from human imperfection and suffering, and is concerned with practical methods for attaining this state, using the philosophical doctrines of Samkhya as their basis. Samkhya philosophy supports the philosophy of yoga—*samyak akhyate*, that which explains the whole. The Samkhya school of philosophy admits of two ultimate realities: *purusha*, or cosmic consciousness, and *prakriti*, or elemental matter. The manifest universe evolves out of prakriti. It results from the coming together of purusha and prakriti, matter being permeated by consciousness.

What is more, this scheme of evolution applies both to the macrocosm (the universe) and to the microcosm (a human being). Yoga bases its teachings on this scheme of evolution in the microcosm. It concerns itself with the practical aspects of involution or the return from identification with the manifest body and mind to ultimate consciousness.

Yoga teaches you how to be and gives something that religion does not provide. Yoga is an exact science that helps you to know yourself on all levels—body, breath, mind and spirit. From your childhood onward your education has led you to examine and verify things in the external world, which is constantly changing. Your education has not helped you to become aware that there is another reality within that never changes. You have to learn to accommodate and understand both realities and the whole structure of life, including the known and the unknown, the apparent and the real. In the Yoga Sutras, Patanjali emphasizes the importance of understanding life within, while not ignoring the external world. According to Patanjali, the prime goal of human life is to establish oneself in one's essential nature.

Yoga science asserts that the human mind is not established in its true nature because it identifies with the objects of the external world. The purpose of yoga science is to lead you within to the highest state of tranquility, wisdom and bliss, in which you remain fully conscious and aware of the reality. Yoga teaches you how to see within. If you remain an outsider, your mind will continue to be scattered and you will not understand why you have come to this world, what the goal of life is or how you should relate to others. You do not know yourself, yet you are trying to know others. In order to know and understand yourself on all dimensions, you will have to search within. Once you understand and know yourself, you will be able to analyze the entire universe and your relationship with the universe and with other beings. By analyzing a drop of water, you can know the ocean; by analyzing this human life, you can know the whole universe. The same Self that dwells within you dwells in everyone. That Self is the center of consciousness.

The term yoga is derived from the Sanskrit root *yuj* (to yoke or join). In yoga philosophy yoga means "to unite with the Universal Self." Your prime duty as a human being is to know yourself and then to know the Self of all. For that, you will have to train yourself.



Swami Rama

Others can inspire and help you, but self-training requires effort. No matter how powerful are the instruments or other means that you have, those means cannot help you to know the reality within. Even the finest telescope through which you can see the stars and planets clearly, cannot help you to know your internal states. You don't have to go anywhere to train yourself because every walk of life presents an opportunity to learn. You don't need drugs, a guru or any other external help. But you need guidance in how to practise and how to conduct your life so you can attain happiness in this lifetime, here and now. As a human being you have all the knowledge within, but you have to make effort to come in touch with that knowledge. Human effort is called ascending power.

When you have exhausted all effort and used all the resources you have, finally the power of the Lord will touch you. That is descending power, or grace. You cannot get enlightened without grace. There are four types of grace: grace of God, grace of the scriptures, grace of a teacher who loves you selflessly and grace of yourself.

*Reprinted from Sadhana the Path to Enlightenment, an HIHT publication.*

## International Yoga Day



International Yoga Day, June 21, 2017, began in the early morning with over 700 nursing students taking a pledge to integrate yoga into their daily lives. The following suggestions on how to achieve this integration were: diaphragmatic breathing consciously and unconsciously, eating mindfully, maintaining sleep appropriately, exercising regularly, relaxing the mind and body, not gossiping, not harming others in thought, words, and actions, controlling anger, being truthful and loving, and continuing yoga practices regularly, i.e. nadhi shodhanam. The day progressed with a rangoli and card competition on yoga by MBBS students.

In the evening, a special yoga celebration was held in the nursing auditorium, beginning with lamp lighting and a Swami Rama video discussing the meaning of yoga. That was followed by presentations by Dr. Prakash Keshaviah on “yoga, a systematic and scientific process for personality transformation;” yoga research by Dr. Sunil Saini, and the importance of how yoga helps us to answer the question “who am I” in relation to the cosmos by Dr. V. Chauhan. This was depicted through a fantastic video that showed earth from millions of light years away.

The program concluded with a cultural program that included: (1) Children on campus going on a safari depicting yoga postures through animals; (2) A skit on yoga awareness, where the children mentioned the benefits of yoga on body and mind; (3) Yoga expressed through dance by nursing students; (4) Hatha yoga demonstrations by MBBS and engineering college students; and (5) A unique mobile yoga app designed by engineering students that explained multiple dimensions of yoga, including postures, pranayama and their benefits and contraindications to help balance the mind and body.



“Swami Ram Jagran Pratibha Samman” was held in the new auditorium on 6<sup>th</sup> July 2017 wherein students from different boards who secured 65% and above in their Class 12<sup>th</sup> examinations, were honored. Hon’ble Chief Minister, Shri Trivendra Singh Rawatji was the Chief Guest.

## RDI: Yoga Training Update



Yoga trainings have been a regular activity in RDI in accordance with the underlying philosophies and teachings of the Founder of the Institute. After 21 June was declared International Day of Yoga in 2015, RDI initiated a Yoga Training Program from July 2015 onwards to promote it as a form of healthy well-being among children, adolescents and their parents as well as other community members. The approach is to inculcate healthy habits at a younger stage to help long term benefits in their lives.

The program undertakes yogic understanding for mind, body and soul through meditation, postures and exercises and breath awareness. The sessions are conducted through lectures and practicums. The program has successfully completed 2 years. Being a residential program of 48 hours it allows participants to learn yoga and meditation for guiding them towards inner peace. The training starts with an introduction of the program, its objectives and expectations of the participants. An introduction on yoga through videos is given. Early morning exercise sessions are conducted on joints and glands based on the Himalayan tradition.

It is ensured that all the participants are adequately prepared for the session and practices. Theory sessions are conducted with the group in an interactive manner facilitating an understanding on correct posture, diaphragmatic breathing, meditation, yamas and niyamas. Exposure visits to Swami Rama Centre, Sadhana Mandir and Swami Rama Sadhaka Gram at Rishikesh are made for experiential learning about H.H. Swami Rama and the lifestyle promoted at the ashram. Participants go for contemplative walking on the banks of the Ganges at Sadhna Mandir. The visits act as a stimulus for the groups who have queries regarding holistic lifestyles, courses and programs conducted and how could they be part of it at any time in future.

An important feature of the workshop is the creative expression of the participants. The group gets time to express their thoughts either through drawing or writing. But most of all they have enjoy kirtan.

So far 189 participants have been covered through these yoga programs including 28 people with disability in 27 batches. A one-week training of staff was also conducted from 24 June to 3 July.

## The Ayurvedic Centre Plants in Campus

### Ashwattha ( *Ficus religiosa* )

Ashwattha is known as peepal in Hindi and sacred fig in English. It belongs to family moraceae or kashay skandh in Ayurveda. It is a species of fig, native to the Indian subcontinent and Indochina. This tree is sacred in Indian tradition. In the Bhagavad Gita, Krishna says: "Among trees, I am the Ashwattha." It is believed that the three main gods reside in this tree, Brahma the roots, Vishnu the trunk, and Shiva the leaves. In Buddhism, Buddha achieved enlightenment under the bodhi tree. Ashwattha is considered to be the largest oxygen provider, along with neem and tulsi. It provides oxygen even after sunset.



**Plant description:** This tree is deciduous, up to 30 meter high, bark is grey and smooth. Exudation is milky. The leaves are shiny, thin, heart shaped and bear 5–7 veins. Male, female and gall flowers are enclosed in axillary, sessile, globose figs. Fruits are small, about half inch in diameter and circular in shape. When raw, it is of green color and turns black when it is ripe. The tree bears fruits in summer and the fruits get ripened by rainy season.

**Ayurvedic pharmacology:** Guna-Guru, Ruksha Ras-Kashay, Madhur Vipak-Katu Virya-Shit Dosha Karma-Kaphapitta Shamak

**Chemical composition:** The stem bark contains phenols, tannins, steroids, alkaloids, flavonoids, and vitamin K. Root bark has  $\beta$ -sitosterol-D-glucoside. Leaves and fruits contain carbohydrate, protein, lipid, calcium, sodium, potassium, phosphorus, campesterol, stigmaterol and isofucosterol. The crude latex shows the presence of a serine protease, named religiosin.

**Therapeutically useful parts:** Bark, leaves, shoots, fruits and seeds

**Therapeutic uses:** Bark is aphrodisiac and is also used in gonorrhoea, diarrhoea, dysentery, haemorrhoid and burns. Leaves and tender shoots are purgative, used in wound healing and skin diseases. Fruits are used in asthma, as a laxative and in haemorrhoids. Seeds are laxative. Latex is used in haemorrhages and inflammations.

*Dr. Pratibha Mamgain, Dept. of Ayurvedic Medicine*

## The Theory of the Chronic Miasms of Homeopathy

*(Part 5, continued from previous issue)*

Before embarking on a more detailed discussion of the miasms, a glance at the yogic and homeopathic concepts of disease in general will provide a foundation for understanding the chronic miasms. According to yoga, all finite forms are derived from the infinite and the formless, and are thus different expressions of one basic underlying energy field. In agreement with this comes the principle that the body is run by prana (energy), prana is directed by the mind, and the mind is guided by higher consciousness. Disease occurs when prana becomes deficient, excessive, obstructed or poorly modulated anywhere in the pranic body. This theory is echoed by Hahnemann in *The Organon*, a compendium of the philosophy and laws of homeopathy. The concept of disease as a dynamic internal process is basic to homeopathic philosophy. Disease is the expression of a disturbance of the subtle vital force that manifests as signs and symptoms. It is recognized that signs and symptoms are not the disease but represent the disordered vital force's efforts to restore balance. The locale and area of the physical body in which the signs and symptoms manifest is determined by the region of the disrupted pranic sheath in which the flow of prana has become deficient, excessive, obstructed or poorly modulated. As in yoga, in most cases the maintenance and/or disruption of the integrity of the pranic body is/are under the control of the mind and consciousness. Even though the pranic body is not matter as we think of it, it has a highly sophisticated organization of energy channels (nadis) by means of which the energy that flows from consciousness to the mind, along with the prana that is taken into the body by the breath and food, is distributed with the utmost efficiency to the organs and tissues of the physical body. The different types of prana (apana, vyana, samana, prana and udana vayus) in turn underlie all biochemical and physiological functioning in the physical body. When the intricate organization of the pranic body is disrupted by whatever means, this provides the means for inherent or external subtle disturbing forces (or miasms) to gain entrance into the entire psychophysical complex.

One important fact emerges from both the ancient yogic concepts of the human entity and the homeopathic description of disease, and that is that the three bodies—causal, subtle and gross—along with their five corresponding koshas or energy fields, represent a continuum of energy vibrating at different frequencies but functioning as a whole. Any disturbance at any level will be transferred to all other levels to some extent, depending on the profundity of that disturbance. From this perspective, it makes no sense to limit the physical body to systems or to isolate illness to one part of the physical body. To think of the human being as nothing but a physical body is one of the grossest misconceptions of all times.

*(to be continued)*

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

## Independence Day



Himalayan Institute Hospital Trust (HIHT) celebrated the nation's 71<sup>st</sup> Independence Day on 15<sup>th</sup> August. Dr. Vijay Dhasmana, Hon'ble Vice Chancellor Swami Rama Himalayan University (SRHU), hoisted the national flag.

Speaking on the occasion, Dr. Dhasmana apprised the audience of some new developments of SRHU. A few highlights are listed here: new UG/PG courses in biochemistry/microbiology/biotechnology; B.Voc. (Hospitality & Catering Management) and B.Voc. (Culinary Management); University has started publication of its own journal titled "SRHU Medical Journal;" MoU signed

between Uttarakhand Space Application Centre (USAC) & SRHU for knowledge sharing and training; MoU signed between IBM and SRHU to start technology based programs in cloud computing; "SRHU Employees Welfare Fund" will be created to provide financial assistance to its beneficiaries; SRHU is now running CHC Doiwala.

The students, staff and faculty of the University and the children from the Vidya School and the campus presented the cultural program featuring patriotic songs and dances. The celebrations concluded with distribution of sweets.



New SRHU Consumer Pump was inaugurated by Hon'ble V.C. Dr. Vijay Dhasmana, 22 June 2017, adjacent to MTO

### Condolences

Lt. Sh. Bakhtawar Singh Saini joined HIHT as carpenter from 1996. He was also trained in fabrication and fitting of artificial limbs and worked in the Limb Center.

Our sincere condolences go out to his family and friends.



HIHT News is the in-house news bulletin of the Himalayan Institute Hospital Trust, Dehradun, India, a nonprofit organization founded in 1989 by H.H. Swami Rama of the Himalayas. Readers are requested to write to the Editor expressing their views about the bulletin. Printed and published by Dr. Vijay Dhasmana for and on behalf of the Himalayan Institute Hospital Trust at New Art Press, Dehradun-248001, Uttarakhand (India). Editor: Dr. Vijay Dhasmana, phone: 0135-2471133, pb@hihtindia.org

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RNI-UTTAR/2003/11409  
HIHT is the promoting society of Swami Rama Himalayan University.



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