



Bhakti Yoga: Path of Love and Devotion *by Swami Rama*

Bhakti is a powerful path for learning to channel one's emotional power, which arises from desires. Desires themselves spring from the four primitive urges—the drives for food, sex, sleep, and self-preservation, which exist in every living creature. But there is another inborn force within us that does not arise from these primitive foundations—the drive to know, experience, and enjoy Truth. It is this drive which gives rise to devotion and bhakti.

When the force and power of all our desires can be channeled toward the Divine, rather than toward attaining the charms of the external world, then love, the strongest force in the universe, lends its energy to the path. That love exists within all, and can be experienced when the mind is no longer dissipated by the ego and the objects of the senses. When the spark of that love is ignited, it can create a burning desire to experience union with the Absolute. That flame is capable of burning away all the little desires of life, until only one flame exists—the flame of devotion that burns eternally in the chamber of the heart.

This quality of one-pointed devotion can also be compared to a wave of joy and beauty that sweeps across all the little waves made by emotional distractions, and has such power that it can transform a human being. This is a state of surrender of one's little self to a higher reality, in which one accepts oneself as being one with the Absolute. This is a subtle and profound transformation of the human heart. After this change has taken place, one does not necessarily have to stop his or her involvement with the world; instead, everything that is done is done with a new awareness. Then, everything becomes an act of devotion and worship, directed toward the Divine principle. One works, eats, talks, and sleeps—but these are no longer mundane activities. Instead, each of these actions is done with an awareness of the Divine and is transformed into an offering and a surrender of oneself.

Selfishness is the opposite of this process of surrender. When we are selfish, we seek to maintain the priorities of our own individual egos and personalities, and we deny the existence of any higher entity. This is why selfishness is so destructive to any sincere seeker on the spiritual path. When we are selfish we contract ourselves and think only in terms of "I, me, and mine," which limits our ability to allow consciousness to unfold. When we expand our personalities through selflessness and surrender, we are actually allowing the expansion of consciousness and freeing ourselves from the prison of our own egos.

That is why love and non-violence are also so important on the path of bhakti. Learning to cultivate love on the human level in our daily relationships also serves to assist us in unfolding love for the Divine. Love expresses our awareness of the unity that exists within all. But it is very challenging to love, because it means surrendering all our expectations and demands. This concept of surrender does not mean surrendering ourselves to another person or allowing ourselves to be treated badly by others. Instead, surrender means



Swami Rama

surrendering the little self of the personality to the highest Self. When one cultivates this attitude, there is no sense of sorrow or deprivation, but only the desire to give and serve, and the ability to receive joy and delight from that process.

In the higher levels of bhakti and surrender, one actually begins to think of oneself as an instrument of the Divine, and every action is a means of expressing devotion. This is an unlimited and unconditional love for the Divine. When one lives in this state of consciousness, then many miracles and unusual things can be accomplished, because the seeker no longer thinks of himself or herself as separate from the One. This is the final stage of bhakti, in which one has united his or her consciousness with the Divine, and identifies with the Beloved.

Before this stage can be accomplished, however, there are preliminary levels in which one experiences bhakti from the perspective of duality and separation from the Divine. In many mystical traditions, the devotion of bhakti is expressed as the seeker's longing for union with the Beloved. This theme can be found in the writings of some of the Christian saints, such as St. Teresa, and also in the devotion of Meera for Krishna. Many well known poets in the East, such as Kabir, Tagore, and Tulsidas, also wrote beautiful devotional poetry that expressed their longing for union with the One.

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Rural Development Institute Founder's Day



RDI celebrated its "Founder's Day" on 20th and 21st September 2017. On 20th the staff visited Toli village, birth place of H.H. Swami Rama. On 21st an Open House was held for all faculty and staff of HIHT and SRHU to orient themselves with the functioning and programs of RDI. A movie on RDI's activities made by in-house media team was launched at the event. This was followed by a cultural evening for staff and their families. Children from Flying Birds, Vidya School and Swami Rama Scholars gave beautiful performances.

Dr. Renu Dhasmana, Director Nursing was the Chief Guest. Ms. Matilda, Director of Yoga Association in Spain was the Guest of Honour for the program. Dr. Vijay Dhasmana, Member Presidential Body, HIHT gave the keynote address.

RDI field volunteers were felicitated for their contribution in the areas of adolescent health, disability and community mobilization.



Empanelment as National Key Resource Center (NKRC) by Ministry of Drinking Water & Sanitation

RDI-HIHT has been empanelled as National Key Resource Center (NKRC) by the Ministry of Drinking Water and Sanitation, Government of India under the aegis of Swachh Bharat Mission (Gramin) program as of July 2017. The main objective of KRC is to build capacity, create awareness, promote community behaviour change process and encourage appropriate technology for sustained toilet use along with solid and liquid resource management to achieve the goal of attaining 100% Open Defecation Free (ODF) status in rural areas. This is joint project with the Water Supply & Sanitation Collaborative Council (WSSCC), a United Nations body devoted exclusively to sanitation and hygiene.

NKRC would provide support to States/Districts for a comprehensive and sustained capacity building, reorientation of different stakeholders, disseminating knowledge and information, documenting best practices, study and research, ODF verification etc. The program will endeavour towards adopting a holistic approach in addressing training and capacity building issues. KRC will facilitate knowledge upgradation, skills and attitudes of the government functionaries at various levels, PRI representatives, master trainers and other stakeholders. It will equip the trainees



intellectually and professionally for carrying out the assigned responsibilities in an effective and sustainable manner. Also, it will keep personnel up-to-date on the new technologies and innovations and enhancing professional knowledge and skills needed for better performance of individuals and organizations through National/State Level Residential Training and State/District Level Workshops.

The Ayurvedic Centre Plants in Campus

Jamboo (*Syzygium cumini*)

This tree is commonly known as jamun in Hindi and jambolan/black plum in English. It belongs to the family Myrtaceae and Mutra Sangrahaniya Gana in Ayurveda.

It is known to have grown in the Indian sub-continent, and many other adjoining regions of South Asia such as India, Bangladesh, Burma, Nepal, Pakistan, Sri Lanka and Indonesia. It was long ago introduced into and became naturalized in Malaysia. In southern Asia, the tree is venerated by Buddhists, and it is commonly planted near Hindu temples because it is considered sacred to Lord Krishna.

Plant description: It is a large evergreen and densely foliaceous tree with greyish-brown thick bark, exfoliating in woody scales. The wood is whitish, close grained and durable; affords brown dyes and a kind of a gum kino. The leaves are leathery, oblong-ovate or elliptic with 6 to 12 centimeters long and shining with numerous nerves uniting within the margin. The inflorescence are borne mostly from the branchlets below the leaves, often being axillary or terminal, and are 4 to 6 centimeters long. Flowers are scented, greenish-white, in clusters of just a few or 10 to 40 and are round or oblong. The fruits are berries and are often obviously oblong, 1.5 to 3.5 centimeters long, dark-purple or nearly black, luscious, fleshy, and edible; it contains a single large seed. The dark violet colored ripe fruits give the impression the fruit of the olive tree both in weight and shape and have an astringent taste. The fruit has a combination of sweet, mildly sour and astringent flavor and tends to color the tongue purple.



Ayurvedic pharmacology: Guna- Laghu, Ruksha; Rasa- Kashaya, Madhur, Amla; VipaaK- Katu; Veerya- Sheeta

Chemical composition: It contains anthocyanins, glucoside, ellagic acid, isoquercetin, kaemferol and myrecetin. The seeds contain alkaloid, jambosine, and glycoside jambolin or antimellin and is also rich in flavonoids, a well-known antioxidant.

Therapeutically useful parts: Fruits, seeds, leaves and bark.

Therapeutic uses: The bark is anthelmintic and used for the treatment of sore throat, bronchitis, asthma, thirst, biliousness, dysentery, intestinal parasites and ulcers. The fruit is diuretic. The seed is good for diabetes. The ash of the leaves is used for strengthening the teeth and gums. Juice of tender leaves alone or in combination with carminatives such as cardamom or cinnamon is given in goat's milk to treat diarrhea in children.

Doses: Juice- 10 to 20 ml, Powder- 3 to 6 grams.

Dr. Pratibha Mamgain, Department of Ayurvedic Medicine

The Theory of the Chronic Miasms of Homeopathy

Part 6, continued from previous Sept/Oct issue

With the hope of facilitating the comprehension of Hahnemann's concept of the vital force, this article is a continuation of the discussion of prana and the nadis as described in yoga. We will focus on the chakras, the energy channels or nadis, and the five functions of prana. Though western medicine has become more accepting of the mind-body theory, without knowledge of the subtler energy body, the pranic sheath, it is difficult to explain exactly how the mind and body interact. Yoga has given us a very elaborate and complex description of this interaction. According to yoga the actual focal point for intercommunication between the mental, pranic and physical bodies is provided by intricate vortices of energy called chakras, which, along with the nadis, form the structure of the pranic sheath. The chakras are psychophysiological centers that help to distribute and organize the prana that flows from consciousness through the subtle mental and pranic bodies to manifest as the physical body. There are seven main chakras aligned vertically in the pranic field in the area corresponding to the spinal axis of the physical body. In brief the locations are: 1. muladhara chakra, near the coccyx at the base of the vertebral column; 2. svadisthana chakra, near the genitals; 3. manipura chakra, in the area of the umbilicus; 4. anahata chakra, cardiac region; 5. visuddha chakra, throat; 6. ajna chakra, space between the two eyebrows; and 7. sahasrara chakra, crown of the head. The guna or the nature of the energy associated with each chakra is as follows: muladhara and svadisthana are tamasic; manipura and anahata are rajasic; vishuddha is both sattvik and rajasic; and ajna is sattvic in nature as it is of pure consciousness, as is sahasrara. The channels through which the chakras guide prana to its various functions and designations are called nadis, a network of very subtle invisible filaments that branch out in all directions from the chakras.

Prana becomes diversified into five main functions according to the forces it encounters (the chakras) and the structures through which it passes (nadis) and to which it is directed. These are: apana vayu, vyana vayu, samana vayu, prana vayu and udana vayu. These functions are concerned with taking in nutrients, assimilation, throwing off wastes, providing a defense mechanism for the organism, and maintaining proper functioning of the senses. They do not act separately or in isolation as the coordination of all is needed to maintain the physiochemical functioning of the entire body. An imbalance in one will be reflected as disturbance in the functionings of the organism.

Each chakra distributes prana in its characteristic manner, depending on the subtler governing forces of consciousness and the mind. From the point of view of yoga and homeopathy, illness is the result of the inability to distribute one's energy in a balanced harmonious way.

to be continued

Dr. Barbara Bova, HOD, Dept. of Homeopathy



Vishwakarma puja was observed on the campus
17 September 2017



Inauguration of Sports Complex at SRHU on 22 September
2017 followed by plantation compound in the surrounding area



Dussehra celebration was observed on the campus
30 September 2017



View of basketball court in new Sports Complex

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