



HIHT News

Chains or Freedom? *by Swami Rama*

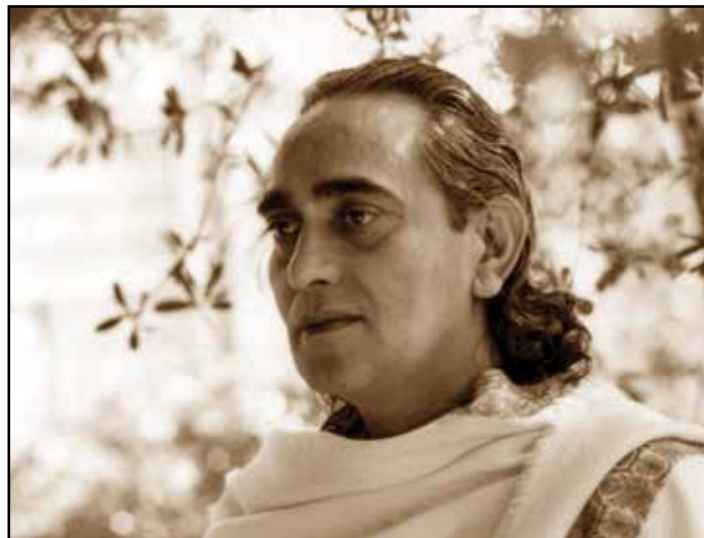
Karma is not God's doing. Karma is performed by each individual. It is what each particular individual must deal with, understand, and complete. Karma is the product of each person's own actions, thoughts, and desires. No one else is responsible for it. It is absolutely precise. There are no accidents. Everything is finely, utterly balanced. In the short view, life does not seem at all perfect or just. Why do some people seem to suffer more than others? Why, for instance, are some people sick and others healthy, some people are wealthy and others are poor? Seen from the vantage of the precision of karma, life is perfectly just. Life is exquisitely perfect the way it drives people in their evolution.

If a person's life is seen as an organic spaceship making its way through eons of time and infinite spaces toward a thumb-sized target billions upon billions of light years away, the slightest miscalculation in navigation will send the craft far off course. Karma is the built-in device for navigational correction. It brings a person back on course. No matter how far off course a person may stray, karma will make all the necessary adjustments, though they may be harsh, and guide the person on the most narrow course toward the tiny target.

Karma can be divided into three parts: the karma performed in the past, the karma being performed in the present, and the karma that will be performed in the future. Indians say if you want to know a person's past karma or past actions, look at his present life. If you want to know a person's future, look at his present actions. Nothing can be done now about the karmas performed in the past. Those are arrows already shot, some have already landed, some not yet. Accept the consequences of those past karmas and learn from them.

It is a mistake to think that there is no free will, that the entire universe and what happens to anyone and everyone are predetermined by something called karma. There is free will. That is the point of karma. Those arrows that have not yet been shot are still in the quiver of our will. We choose which arrows to shoot and when. We decide and act. How we do so determines the future. Something or someone apart from us does not decide our fate. The future is our own design in all its detail, good or bad, sorrowful or joyful. We chose how to live in the past by what we did, said, thought, and desired. We are choosing now in the present. Karma is the law of cause and effect, but free will enables us to eventually transcend the bondage of the law.

This is reassuring and empowering. Instead of placing blame for life's circumstances on God, fate, or others, a person takes full responsibility. The power of growth is in that. From life to life, and circumstance to circumstance, a person creates and chooses what is needed for growth at any given moment in the long evolution toward enlightenment. Each soul chooses the parents and family situation he or she needs, the role in society, and the mix of ease and discomfort, to provide the perfect opportunity for progress on the path toward freedom.



Swami Rama

This process of karma folds and entwines again, and the future is shaped by how the individual handles the present. It may take lifetimes for certain karmas to unfold and get burned. The outcome depends not on God, on others, or on luck, but on one's own response to one's karma. As a person learns to accept with equanimity his or her circumstances, whether pleasant or unpleasant, they can look forward to the future with joy and courage. They rise above their karma. If pains and sorrows are the result of past actions, to avoid suffering in a future existence, the wise person will stop committing any more deeds that lead to suffering.

The law of karma is uncompromising and all are bound by it. However, there is a way to cut the rope of karma and to overcome death. The way is to live skillfully and purposefully. Finding the way to purposeful, skillful living comes gradually, as we understand the source of the pain and sorrow we spend our lives trying to overcome. Gradually we come to understand the nature of death, which we inherently fear. Unfortunately people often direct their lives from this fear.

When people act out of fear, they create karmas and samskaras that are born of fear. These samskaras encourage more fear, unless they are dealt with. If a person identifies with the body, they will fear sickness, the aging process, accidents, walking across the street, meeting strange people, or any other manner of possible harm. Consequently, everyday life will inevitably attract the harm they fear. These fears will become habits, which will gravitate the person toward danger and sickness. If a person believes their identity is their job, any changes to that job will be a threat to them. If they lose their job, they lose their identity. If a person's identity is as a parent, that identity is challenged when the children grow up and leave home.

Reprinted from Sacred Journey, an HIHT publication.

22nd Mahasamadhi Anniversary Commemorative Function



Dr. V. Chauhan, Shri Sudhir Goyal, Dr. Manmohan Singh,
Dr. V. Dhasmana, on the dias



Shri Sudhir Bhai Goyal, founder of Sewadham Ashram, receiving
Swami Rama Humanitarian Award



Bhandara



Bhajan sandhya

On the occasion of 22nd Mahasamadhi Anniversary Commemoration of H.H. Dr. Swami Rama on 13th November 2018 at Swami Rama Himalayan University (SRHU), several programs were conducted on the University premises. Former prime minister Dr. Manmohan Singh visited Himalayan Institute Hospital Trust (HIHT) to mark the 22nd Mahasamadhi Diwas of Dr. Swami Rama.

Dr. Manmohan Singh, was the Chief Guest. On arrival he paid homage to Swami Rama at Swami Rama Centre. On this occasion Dr. Manmohan Singh praised the visionary Swami Rama for laying down the foundation of health services in this region. He said Himalayan Hospital had been providing medical care not only to residents of Uttarakhand but also of neighboring states. Recalling his first visit to the Institute in 1994, the former prime minister felt nostalgic and said that he was here at that time to inaugurate the first wing of the hospital which now has over 1,200 beds and is in the process of adding 300 more beds in the days to come. He also acknowledged the work done by HIHT in rural areas of Uttarakhand, including construction of 14,000 toilets and establishment of 50 schools and 10 anganwadi centres. "In 1994 I was amazed when I saw Swami Rama's determination to build a

hospital at a place that was literally a jungle. Today when I see this institution flourishing and serving mankind, I feel blessed to have met the great man," said Dr. Manmohan Singh.

24 employees of SRHU were awarded for their exemplary services in the category of clinical, best teacher, para clinical, and non clinical employee award.

This year the Swami Rama Humanitarian Award was given to Dr. Sudhir Bhai Goyal, founder of Sewadham Ashram that was established in Ujjain in 1986. He received a citation and a cheque of Rs. 5 lakh from Dr. Manmohan Singh.

On this occasion 2,461 students were awarded scholarships worth Rs. 11 crores. The HIHT member Presidential Body and Vice Chancellor of SRHU, Dr. Vijay Dhasmana gave a detailed account of the multifarious activities of HIHT and the University. He said HIHT has provided drinking water to 370 villages of Uttarakhand and have also equipped villages with toilet facilities.

The Mahasamadhi Diwas concluded with distribution of prasad by way of bhandara to approximately 8,000 including people from nearby villages.

Afterwards, an evening of bhajan sandhya by Gaurishankar Thapliyal Bhajan Mandli was enjoyed by all.

The Ayurvedic Centre Plants in Campus

Dugdha Pheni/Dandelion (*Taraxacum officinale*)

This herb is known as dudhali in Hindi and lion's tooth, puffball in English. It belongs to family Asteraceae or Parpatadi Varga in Raj Nighantu, Ayurveda. It is native to Eurasia and North America, but now propagates as wildflowers in temperate regions all over the world. This plant takes an important place among honey producing plants, as it furnishes considerable quantities of both pollen and nectar in early spring, when the bee harvest from fruit trees is almost over.

Plant description: It is a small shrub that grows to an altitude of 15,000 feet. It is a perennial plant and can be found growing in lawns and along roadsides with moist soils. Also visible amidst the yellow ray florets is the fine white fibers that connect to the ovules and become the fluffy white sails that carry the seeds on the wind. The leaves and hollow flower stems grow from a basal rosette. The roots and the stems contain a milky latex which leaves a brown stain on the hands.

Ayurvedic pharmacology: Rasa- Tikta, Katu Guna- Laghu, Ruksha, Teekshna Veerya- Ushna Vipaka- Katu Dosha Karma- Kaphapitta Shamak

Chemical composition: Latex from root and stems contains a bitter sesquiterpene lactone. Leaves contain sesquiterpene lactone, triterpenes and sterols. Vitamin A content in the plant is higher than carrots.

Therapeutically useful parts: Root, stem, and leaves

Therapeutic uses: Decoction of the plant is used to treat indigestion, intestinal worm infestation, burning micturition, insect bite, general debility and hepatitis in the dose of 25 to 30 ml. Fresh juice of the leaves is used to treat fever and diabetes mellitus in the dose of 15 to 20 ml. Paste of the leaves and roots is used to treat eczema. The roasted roots are largely used as a drink like coffee.

Precaution: This herb contains lot of potassium and renal patients should take it cautiously.



The Theory of the Chronic Miasms of Homeopathy

continued from last issue

To paraphrase Hahnemann, the founder of the homeopathic system, chronic diseases develop very slowly and the vital force can neither resist them nor is it strong enough to extinguish them. As a result, over time they gradually develop until they destroy the organism. These are known as chronic diseases and are produced by infection of a chronic miasm.

Previously we have described the yogic concept of the five sheaths or koshas. Fundamental to understanding the theory of the chronic miasms are the following: 1) acceptance and understanding of the yogic concept of the koshas, and 2) the conclusion of quantum field theory that fields rather than matter are the real substance of the universe.

Miasms are fields of morbidic dynamic energy that exist independently in the universal field of cosmic energy, as do the subtle energy origins of all the material phenomena of the universe. Whether the miasms are inherently present and intricately interwoven within the meshwork of the subtlest energy fields of human existence, or whether they are extrinsically acquired, the individual biofield is permanently altered or warped by an interaction with a miasmatic field. In ancient terminology we would say the pranic field has become distorted so as to: 1) cause a change in the oscillations of the chakras that will in turn affect the manner in which energy is distributed through them; 2) damage the delicate energy channels, the nadis, so that passage of energy to the affected area(s) may become obstructed; 3) disturb the balanced interplay of the different functions of the prana vayus. In modern terms we would say the immune response, the protective mechanism of the body, has become weakened, destroyed or has turned against its host organism as in autoimmune diseases.

Interaction with miasmatic energy fields can take place either between the mental fields (vijñanamaya kosha and manomaya kosha) or the pranic field (pranamaya kosha). The physical signs and symptoms that result from this interaction are expressions of the disturbances at subtler levels. Affection at the level of the subtler mental fields will obviously indicate a deeper, more severely deforming infection with more serious and far ranging consequences on the organism as a whole. When a miasmatic affection at the pranic level is suppressed and not allowed to express itself, it may be forced further within to the subtler mental field. Treatment and cure of such cases is very complicated and difficult and takes a long time.

This transformation at subtler levels by interaction with a miasmatic field can only be cancelled out under the influence of other similar fields of energy such as those of potentised homeopathic remedies, which are capable of realigning the distortions in the subtle energy fields of the human entity over a period of time according to the degree of infection and/or suppression.

In the next issue we will discuss the various ways by which the subtler levels can become miasmatically altered.

Inclusive Steps toward Rehabilitation



Ms. Padmawati



Celebrating International Day of Disability

SAKSHAM was initiated in 2011 in Chakrata, Doiwala, Bahadrabad and Nazibabad. The objective of the program was to offer people with disability a platform to avail social, health, education and income generation welfare so they can be part of mainstream development.

Collaborative approaches were adopted by associating with Dehradun Disability Forum, collaborating with Rehabilitation Council of India to take forward one of its technology intensive program for special education under the flagship of Foundation Course for Education of Children with Disabilities.

Individual and collective supports for people with disability were extended through inclusive efforts. 200 people received assistance through aids and appliances, surgeries and therapies. People with disability wanted income generation options which were addressed through trainings, exposure visits to Gorakhpur, Madhya Pradesh, Chamba and Vikas Nagar to 78 farmers with disability. Financial support of more than 8 lakhs was extended to support small scale business activities including farming, general store; expansion of business, tea stalls, etc.

People with disability and/or their family members in case of

a child with disability were brought together as part of Disabled People's Organizations (DPOs). 64 DPOs were formed involving 1,280 members in 4 blocks helping people save as much as Rs. 60,000 at group level. 30 homes and 8 schools were made more accessible by offering inclusive infrastructure construction. 500 frontline health workers, 120 teachers, 195 District trainers and 216 ward and panchayat members have been sensitized on the basics of disability and inclusive development to promote mainstream development. 4 researches and 3 audio-visual and print publications developed to understand the ground situation of needs, services available and community perception regarding disability.

RDI also promotes individuals working towards the cause of disability and inclusive development. One such individual dedicated to the cause is Ms. Padmawati, an inspiring lady who has created Sangamam, workplace for adult people with special needs. One of the most important lessons during her preparation for handling the disabilities was that **"the person is at the heart of the whole process."**

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