



HIHT News

Contemplation, Prayer and Repentance *by Swami Rama*

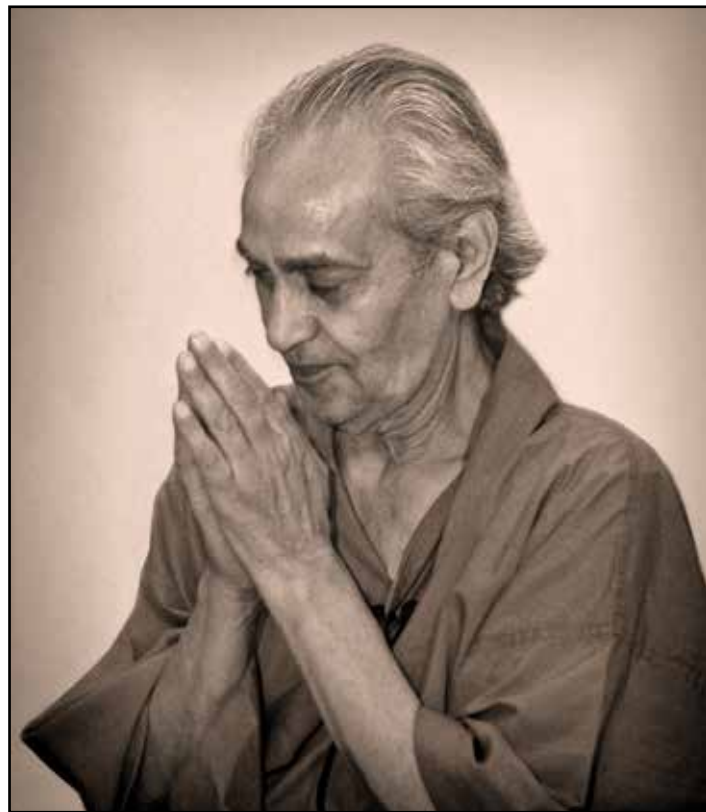
What is this unit, of family, meant for? Wife should do karma for husband, husband should do karma for wife; they are doing karma themselves, but fruits should be given to each other, and they both should give the fruits to their children. Do this experiment, and you'll find, expansion, freedom in the world. Without giving the fruits of your actions, you can never be free. So learn to give the fruits of your actions to the people with whom you live. That's one freedom.

There is another bondage, and that is created by the mind. May you engage your mind with japa, repeating the name of God, with prayer. May you meditate, make your mind one-pointed and inward; and thus attain Turiya, be happy and free.

Tell me, you go to a temple and pray according to your religion; why do you pray again and again? Because you think that your prayer was not valid, it was not heard, thus you are doing it again and again. Learning to give is the right kind of prayer. May you understand that giving is a great prayer. It gives you freedom immediately, it gives you delight, it makes others happy. You are not giving to another human being; you are giving to the Lord, who is in every human being. That's called prayer through action, prayer through karma. So your karma will never create bondage if it becomes a prayer. That's my point, prayer will never create bondage. May you learn to give, starting with your own family, at home. The home is a great temple, where live all the gods, learning to help each other, learning to love each other, learning to be free. That family is admirable, whose head becomes an example, faced with all the diversities, yet maintaining that unity underneath.

Now let me tell you something; if you are not on talking terms with your neighbors, how can you love your neighbors? If you do not love your neighbors, do not have cordial relationships with your neighbors, you will never understand them, they will never understand you. So is the case with yourself. If you do not learn to love yourself, appreciate and admire yourself, if you go on condemning yourself, how will you know yourself? If you go on condemning your neighbors, how will you know your neighbors? How can you say that you love your neighbors, and if you do not love your neighbors why should they love you? From where have you learned to condemn yourself? You learn because you commit mistakes. That which you think is good today, you may consider to be a mistake tomorrow. And that goes on piling up. It becomes a catalogue of mistakes and then it creates a complex. No, learn to forgive yourself too. If you don't do that, you'll go on condemning yourself and you'll create a living hell for yourself. Don't do that. A human being is the highest of all known species, one considered to be very close to the Ultimate Reality, once he or she learns to realize.

First of all from the very beginning you will have to learn a word called love. I told you just now, if you do not love yourself, if you go on condemning yourself, if you go on hating yourself, no



Swami Rama

god on earth, no angel in the heavens can help you. You will have to have one thing, and that is called grace of the Self, remember this. If you offer all your human responsibilities to God, a human being is crippled. That is not called self surrender, that is called being lazy and irresponsible. Work with the determination that you can do it, you will do it, you have to do it; then you are bound to do it.

So may you learn to understand one thing: You should make every human effort that's possible. When human efforts are exhausted, then dawns the divine aspect, that's called grace or descending force. On whom does He choose to shower His grace? He chooses one who has made his efforts, all human efforts with firm faith, with complete dedication, with all his mind, action and speech; such a one is graced. To such a one, dawns the descending force. There is a meeting point here, the Lord meets the human being. The Lord of life, Truth, Absolute Truth meets the human being. You are still a human being and yet you meet God. Christ met Absolute Reality, he did not become a Buddhist. Buddha became enlightened, he did not become a Christian. So don't be afraid that you will be changed. Don't be afraid of change; you'll be transformed and that's what you need.

Reprinted from Om the Eternal Witness, by Swami Rama

RDI Celebrates Its Founder's Day

RDI celebrated its Founder's Day on September 20-21. The celebration was in sync with the "new normal" but spirits were not dampened by the pandemic. RDI team could also virtually connect with well-wishers.

"Good Posture, Bad Posture" an informative literature, was inaugurated by Dr. Vaibhavi Dhasmana on September 21st. The content was prepared by Mr. Shivam who received voluntary support of two MBBS students Ms. Inayat and Ms. Ishika. The objective of this literature (posters, booklets and flyers) was to provide hands-on information to all regarding the healthy bearing of an individual. Through online connectivity RDI and Dr. Vaibhavi interacted with children from the campus labour basti.



Special food arrangements were made for young girls of labour basti and Haridwar including girls with disability to honor RDI's dedicated efforts for the welfare of girls, women and mothers.

Special interactive sessions were scheduled with Ms. Matilde from Spain and the scholars, as well as with Ms. Ashna from Netherlands to interact with the children of Flying Birds. Both the interactions focused on exploring ways to continue strengthening the children's education.

People from various walks of life contributed their well-wishes through personalized messages, articles, which were compiled and shared. We thank them for their kind gesture!



Efforts Continue on Field

Amidst on-going activities, two handloom units were revived at village Toli of Pauri district. Products like mufflers, mats, shawls have been produced. Soon, the local produce like bheemal and kandali (nettle leaf) will be used to make fabric and allied products.

10,000 cuttings of rosemary were purchased from a progressive farmer at village Kaandai. With a view to promote horticulture, polyhouse has also been established. 600 saplings of nimbu (lemon), 100 saplings of aonla (Indian gooseberry) and 40 saplings of neem were planted across the region.

Adolescents were trained on first-aid, "Good and Bad Posture" and yoga in Toli. In Bahadrabad 500 adolescents were counselled on personal and menstrual hygiene, nutrition, and awareness on preventive measures of COVID-19 during home visit, and menstrual hygiene booklets were distributed. 119 ante-natal and post-natal screenings were organized at ANM centers where investigations were made (thermal screening, HB, BP, sugar, pulse, SPO2, foetal heart sound rate) through doppler and counselling was offered on their respective problems, family planning, nutrition, breast feeding, and COVID-19 prevention. In the event of any severity tele-consultancy with a gynaecologist for counselling and further treatment was organized. 103 malnourished children were identified and counselled on nutrition.

During this period of pandemic, RDI's efforts towards disability were consistent enabling certificates for 4 children with disability, hearing devices, tricycle and crutches were provided to six people.

Nutrition in Ayurveda

... continued from previous issue

Food should be consumed in a relaxed atmosphere and relished slowly. Breakfast should be light as it is the first meal after the body has fasted for a few hours. Lunch should be the main meal as the best time to digest food is at noon. The stomach agni is at its prime then and hence it is easier to digest food better. Dinner should be light.

The one diet fits all does not work in Ayurveda. People come in different shapes and sizes and have different personalities. Their tastes in food also are different.

One man's food is another man's poison is very true from an Ayurvedic perspective. If the person is kapha dominant then he should not be indulging in a lot of sweets as this would aggravate kapha but it would pacify pitta and vata so it could be eaten in moderation by pitta and vata dominant people. Similarly a pitta dominant person should not be consuming too much of spicy food and a vata dominant person should not indulge in cold and dry food.

The way food is cooked is also of great importance. The best way to cook vegetables is by sautéing them with spices, like turmeric and cumin, and ghee. The spices need to be first sautéed in ghee. By doing this the volatile oils of the spices are drawn out into the ghee. This is of therapeutic value and helps with digestion and assimilation. These spices not only make the food tasty but are nutritive as well.

Steaming food is good for it makes the food moist and enhances the flavour. Stir fry adds heat and vitality but can aggravate pitta.

Remember these facts about food:

1. Food needs to be eaten warm.
2. It needs to be tasty and easy to digest.
3. It needs to be eaten in the proper quantity.
4. Food has to be eaten when the previous food has been digested and a person is feeling hungry.
5. Foods need to work together and should not contradict each other, eg, milk and fish should not be consumed together. This is because the end products of digestion of these two are incompatible.

All the 6 tastes should be included in every meal.

Ayurveda believes that every food substance can be good, bad or neutral to the body. This depends on the innate properties of the food, individual body constitution and local conditions of climate and habitat.

The body is made up of what we digest and assimilate. Disease comes when food is not properly digested. Without a proper diet medicines are of no use and with a proper diet medicines are unnecessary.

Mrs. Mira Swami, Department of Ayurveda

The Theory of the Chronic Miasms of Homeopathy

... continued from May-June issue

We are continuing with our discussion of the chronic miasms and the immune response. Hahnemann came to the realization that there was some internal mechanism that was altered by miasmatic infection and that because of this alteration the individual became more susceptible not only to external infecting agents but also to non-infectious diseases. The concepts of miasmatic constitution and susceptibility can currently be more completely understood from the viewpoint of immunology.

Not all disease processes can be explained on the basis of infection of a pathogenic agent. The active response of the host to the pathogen is also the cause of many pathologic changes. However, when the host cannot respond to the pathogenic organism, there may be no symptoms of disease even though infestation with the pathogen has occurred.

It is usually acknowledged that if a host is unable to protect itself immunologically, invading pathogens will ravage the host. There is now much documentation that indicates that there are conditions in which it is the proper functioning of the immune apparatus that leads to the manifestation of disease symptoms in the host.

An appropriate immune response would seem to indicate that the biofield is reacting against the morbid effects of the miasm and is making all attempts to rid itself of them. Immunosuppression may represent the point at which the miasm has succeeded in winning the battle with the defence mechanism's efforts. At this point the miasm may completely take over the functional forces of the organism and direct them toward its own advantages and needs. In immunosuppression the vital force is obstructed from pushing the disease process outward, so it maneuvers its way back and inward to more vital organs such as the heart, liver and central nervous system, or even into the mind.

If we consider the specific miasms, we could say that psora represents the initial assault to the immune system that results in weakening of the immune response and lowered resistance to external infectious agents. Psora is thus the factor that creates the susceptibility that allows any infection or any other disease process to successfully catch hold. This psorically weakened defence mechanism is a prerequisite for the syphilitic and sycotic miasms.

Sycosis signifies a progressive deterioration in the functioning of the immune response, and is characterized by acute viral infections in its early stages. When the process progresses to non-specific immunosuppression, the sycotic patient may become susceptible to secondary infections or latent viruses may become reactivated.

Syphilis perverts the immune system and turns it against the host, paving the way for autoimmune phenomena. Once sycosis, syphilis or both are within, the stage is set for crippling chronic diseases and malignancies.

As per Hahnemann: "Homeopathy never deals with an overt disease manifestation (with an infection) but with that disturbance that enables the infection to take hold. It does not deal with the effect of changed chemistry, but with that energy ... that permits this change of chemistry to occur."

to be continued

Dr. Barbara Bova, HOD, Department of Homeopathy

Independence Day 2020 at SRHU



Swami Rama Himalayan University celebrated the 74th Independence Day with patriotic fervour on Saturday, 15th August, 2020 while observing the current COVID-19 guidelines issued by the Government of India so as to be safe and secure in this time of the pandemic situation.

Inauguration of Dialysis Unit



A hi-tech Dialysis Unit in the Department of Nephrology of Himalayan Hospital, SRHU was formally inaugurated by the Hon'ble VC, Dr. Vijay Dhasmana on 25th August. Keeping in mind the increased number of patients in waiting list for dialysis, the Dialysis Unit has been expanded with the number of dialysis machines increased from 30 to 40 having a 24 X 7 hour service. With this setup, Himalayan Hospital now has the largest Dialysis Centre in Uttarakhand.

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