



# HIHT News

## Learning to Use the Mantra *by Swami Rama*

When a mantra is imparted to a student, it is meant to be used in a particular and specific way during the practice of meditation. Mantras are not spoken or muttered on the gross physical level, with the mouth, tongue, and voice box, but instead, are heard first mentally, and then allowed to become increasingly subtle and fine. The goal is to eventually achieve a state of constant, effortless awareness, called ajapa japa. To be beneficial, the mantra must be appropriate to the student's level of attainment, personality, desires, and attitudes.

There are two types of sounds in the world: those which are created by the external world and heard by the ears, and those inner sounds which are called anahata nada (unstruck sounds). Unstruck sounds do not vibrate in quite the same way that sound vibrates in the external world. These sounds are described as having a guiding or leading quality, which carries the meditator to the center of silence within.

A mantra that is used in meditation is a special kind of sound, which does not obstruct or interfere with the flow of breath in meditation, but instead helps to balance and refine the breath, leading to a unique and special state. This state is called sushumna awakening. When the sushumna nadi or channel is active, the breath flows freely and equally through both nostrils simultaneously. This unique state is different than the normal functioning of the body, breath, and mind, in which either the left nadi (ida) or the right nadi (pingala) is active, leading to dominance in one or the other of the nostrils. When the student succeeds in activating sushumna, the breath flows evenly through both nostrils and both the breath and the mind function in complete harmony. This special state is ideally suited for meditation, for when it is achieved, the mind becomes completely inward in its focus.

As the mind becomes more inward, it disconnects from the external senses. Then the student will experience a flow of thoughts and impressions coming forward from the unconscious mind, the storehouse of all the impressions of our lifetime. These impressions, thoughts, and emotions have created deep grooves in the unconscious mind. The purpose of mantra is to help us to go beyond these impressions and grooves, creating new, beneficial channels in the mind. Then, the mind begins to flow spontaneously in the new grooves created by the mantra. This helps the mind to become concentrated, one-pointed, and inward. As the mind centers on the mantra, the myriad other impressions, memories, thoughts, and emotions of the conscious and unconscious mind become still.

Once a student has received a mantra, he or she should seek to practice that mantra for some time, bringing it to increasingly subtle and fine levels of experience. Sometimes modern students become impatient after practicing the mantra for only a few weeks' or months' time, feeling that they are making no progress because they cannot perceive any dramatic or immediate external changes

as a result of this practice. Some conclude that their mantra is not the "right" mantra, and seek other practices. Others simply discontinue their practice, disheartened by their supposed lack of progress. Such a situation is like the impatience experienced by a small child who plants a tulip bulb in September, and then wants to dig it up two days later because he or she has not yet seen any signs of a flower.

Patience is essential in the practice of meditation. One should work with the mantra

with full dedication and with a deep feeling for the mantra for some time. Eventually, the mantra becomes like a loyal friend, who will never abandon you and who is always available to help you. That is why teachers sometimes tell their students that a dependence on any external person or object will always disappoint the student at some time, whereas seeking a sense of solace and comfort from the mantra will be helpful, especially during those times in every human life when loneliness and doubt exist.

When you begin the practice of meditation on a mantra, you are systematically working to make conscious successively deeper and more remote levels of your own inner experience. This process has two aspects. The first is one of refinement and purification of the existing impressions of the mind. The second, which occurs simultaneously, is one of cultivating and deepening the experience of the mantra, through active meditation and japa, in order to create a positive groove in both conscious and unconscious levels of mind. Because most people have not yet acquired much sensitivity to or awareness of the deeper levels of themselves, it is not easy for them to observe and appreciate the deep changes that are taking place within during this process. But as one continues to practice meditation on the mantra, an internal process is taking place that will eventually reveal and express itself both in increasingly refined and evolved external behavior and also in a gradual deepening of the experience of meditation.

*Excerpted from The Transforming Power of Yoga: The Subtle Science of Altering the Mindstream, (Swami Rama), Yoga International, May/June 1992*



**Swami Rama**

## 24<sup>th</sup> Mahasamadhi Anniversary of HH Swami Rama

The Himalayan Institute Hospital Trust (HIHT) celebrated the 24<sup>th</sup> Mahasamadhi Anniversary of its Founder HH Dr Swami Rama on 13<sup>th</sup> November 2020, who laid the foundation of HIHT in the year 1989. This year the Mahasamadhi Diwas was celebrated with simplicity due to the prevailing COVID-19 situation.

On arrival, the Honorable Chief Guest, Mahamandaleshwar Swami Abhishek Chaitanya Giri ji, Jagadguru, Sanyaas Ashram first paid his obeisance to Swami Rama at Swami Rama Centre, the place where Swamiji took mahasamadhi, by offering flower petals.

Best Employee Awards were presented to 21 employees for contributing with excellence in their designated fields followed by felicitation of Swamiji's disciples for their continued support to his vision.

Swami Sachidanand Bharti, pioneer of "Paani Raakho Aandolan" was bestowed with the Swami Rama Humanitarian Award 2020 consisting of a gold medal, citation and a cash award of rupees five lakhs in recognition of his excellent efforts in social development.

Mahamandaleshwar Swami Abhishek Chaitanya Giri ji, on this occasion said that Swami Rama Himalayan University is a center for spirituality, health and education at the same time. He added that the words "Love, Serve, Remember" represent the motto given to us by HH Swami Rama in the year 1989. Since then, the Institute has now grown into a huge banyan tree offering its services to mankind in the sphere of health, education, philanthropy and livelihood in the region; especially for the underprivileged. SRHU is an institution where the doctors, nurses, engineer and management students acquire knowledge under one roof. He called upon all the students to unite for the development of the nation.

Dr Vijay Dhasmana, Hon'ble Vice-Chancellor delivered the welcome address sharing his thoughts and experiences with Swamiji. On this occasion, he said that higher education is effective only if it can prevent migration and provide employment in its own realm, hence the University is encouraging youth towards self-employment model.

Over 3,000 packed lunches as prasad were distributed amongst all. The mahasamadhi celebration finally came to an end with a vote of thanks by the Pro Vice-Chancellor, Dr V Chauhan.



Swami Ritavan Bharati, Mahamandaleshwar Swami Abhishek Chaitanya Giri, and Dr Vijay Dhasmana



Swami Sachidanand Bharti receiving the Swami Rama Humanitarian Award 2020



Recipients of the Best Employee Award





## Mind in Ayurveda

Ayurveda is probably the first to recognise the interrelationship between the mind and body. Both of them complement each other in health and disease.

In Ayurveda the mind is considered a sixth sense organ. It is both sensory and motor. Ayurveda emphasises the fact that the body and the mind are interconnected. Whatever effects the mind will manifest in the body in some way and vice versa. Ayurveda states that the mind has its root in the heart and not in the brain. It is from the heart that it travels all over the body in channels called as manovaha strotas. These manovaha strotas reach every single part of the body. Due to this there is a strong link between the mind and body and what affects the mind affects the body and vice versa. The openings of these manovaha strotas are the five sense organs. Hence improper or overuse of these sense organs, which is called as pragna aparadha, affects the tranquillity of the mind.

Swami Rama has said: "One's best friend, one's greatest physician is the cheerfulness that dwells inside us." A loving and inspiring mind can be influenced by loving and inspiring relationships. If a person lives in a household which is full of tension the mind is not at rest and all the tension remains in the body and manifests as some disease one day. Hence mixing with people who have qualities like empathy, cheerfulness and compassion is very strongly advised. Even when having a meal if there is anger and tension at the table then the food that is ingested becomes a poison. It is because of this that before we begin a meal a little prayer of thankfulness is observed. This helps us to be peaceful and the food that is eaten is conducive to the body.

In the Rig Veda mind is the primary factor in disease. It is considered the substratum of disease. To maintain a healthy body a harmonious and pleasant state of mind is absolutely essential. Doctors should keep this in mind when treating patients. They should look at the mental state of the patient while looking at his symptoms.

Adi Shankaracharya kept this in mind when he taught his disciples that a right mental imagery would calm the person and thereby create a good mental condition to play a role in recovery.

It is of no use to be able to administer clean and hygienic medicines unless it is accompanied by methods to calm the mind and bring about tranquillity.

Ayurveda states that just as the body has three doshas namely vata, pitta and kapha, the mind has three gunas namely sattwa, tamas and rajas. These gunas are found in our food, our experiences and in our personalities. Sattwa guna promotes equilibrium, compassion, wisdom and intelligence. Rajas is associated with movement, passion and the ability to perform actions. Tamas is associated with inertia, darkness, slowness and sleep.

All the three gunas play a role in maintaining a stable mind when they are in equilibrium. Tamas is responsible for a good night's sleep. Rajas is responsible for performing our daily activities and sattwa promotes clarity of mind. However, if any of these gunas is not in equilibrium then the mind and later on the body will get affected.

*to be continued next issue*

*Mrs. Mira Swami, Department of Ayurveda*

## Pet Scan Facility



The Vice Chancellor of Swami Rama Himalayan University, Dr Vijay Dhasmana, inaugurated the Positron Emission Tomography (PET) Scan facility at the Cancer Research Institute (CRI), a unit of Himalayan Institute of Medical Sciences on 19<sup>th</sup> November 2020.

SRHU being first and only one in Uttarakhand to have this facility, the patients will no longer have to go out of Uttarakhand for PET Scan.

## Condolences

It is with profound grief and sorrow that we announce the sad demise of Mr. Pramod Kumar (Helper) on 26 November 2020, who was in service with our organization since July 1998. Mr. Kumar was working as Helper in our Motor Transport department since 12/04/2000. Prior to this he worked in the engineering department.



It is with profound grief and sorrow that we announce the sad demise of Mr. Dalip Singh Gusain (Security Guard) on 9 December 2020, who was in service with our organization since January 2002. Mr. Gusain was a disciplined security guard with a jolly nature.



## RDI Celebrates International Day for People with Disability



This year the celebration of International Day for People with Disability was marked on December 3<sup>rd</sup> based on the theme: “Building Back Better: Toward a Disability-Inclusive, Accessible and Sustainable Post COVID-19 World.”

The celebration was done through various activities following the Covid guidelines. Distribution of food kits was done at field level among people with disability associated with the program. The kit included items such as wheat flour, pulses, sugar, and rice. These kits were given amongst communities of Doiwala, Dehradun, Haridwar and Rishikesh.

To facilitate early intervention regarding rehabilitation of any child with disability it is important to identify the issue and refer for necessary rehabilitation. Among various types of impairments visible or not, impairment regarding learning is not so obvious, neither is it commonly identified in one go amongst family and society. To facilitate comprehensive screening of the children with any potential impairment a Centre for Learning Disability was inaugurated at Himalayan Hospital on December 3<sup>rd</sup> by

Honorable Vice Chancellor Swami Rama Himalayan University Dr Vijay Dhasmana. The clinic will be managed by the pediatrics department, in which doctors will visit from other specialties as well to ensure complete check-up of the child's impairment.

The celebrations were conducted within the Covid guidelines. However, that didn't limit RDI to reach out to larger number of audiences. The discussion was taken up on digital platform through webinar. Based on this year's theme the webinar included speakers from NIVH, Social Welfare, Inclusive Education, Swami Rama Himalayan University and Rural Development Institute. Topics covered included: Inclusive Education, Disability Status and Challenges in Uttarakhand, Government Policies, Programs for People with Disability, Health Challenges for People with Disability Regarding Covid-19, Importance of Community Based Rehabilitation and Its Scope. The event was viewed live by participants from organizations across Uttarakhand, including those working on the issues of disability. The event was well received amongst the audiences.

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