



HIHT News

The Unfoldment of Human Potential by Swami Rama

The highest human potentials are expressed by those willing to be silent and peaceful and to forgo status and power. They quietly and lovingly go about their work, teaching and helping others without expectation of reward. Thus, love and an attitude of acceptance make possible the unfolding of the higher powers, and represent the dawn of a human being's growth. As he or she continues to evolve, still other potentials may express themselves, to be put to the use of serving the good of others.

The system of meditation does not consider these higher potentials at all unusual, but instead, only the beginning of the process. The final goal is the experience of the highest state of human potential, a state in which the human being recognizes the transcendence and perfection in all things—experiencing the finest aspect of ourselves: the experience of Truth, unity, and the highest joy within, and the recognition of this essence in others. This is the ultimate potential of human beings, and it lies within ourselves; it is our birthright and our own essential nature.

Meditation and the development of our personality lead us to this state and allow us to experience this potential. When this occurs, our experience as human beings in the world is transformed, and real joy, creativity, and understanding open up to us.

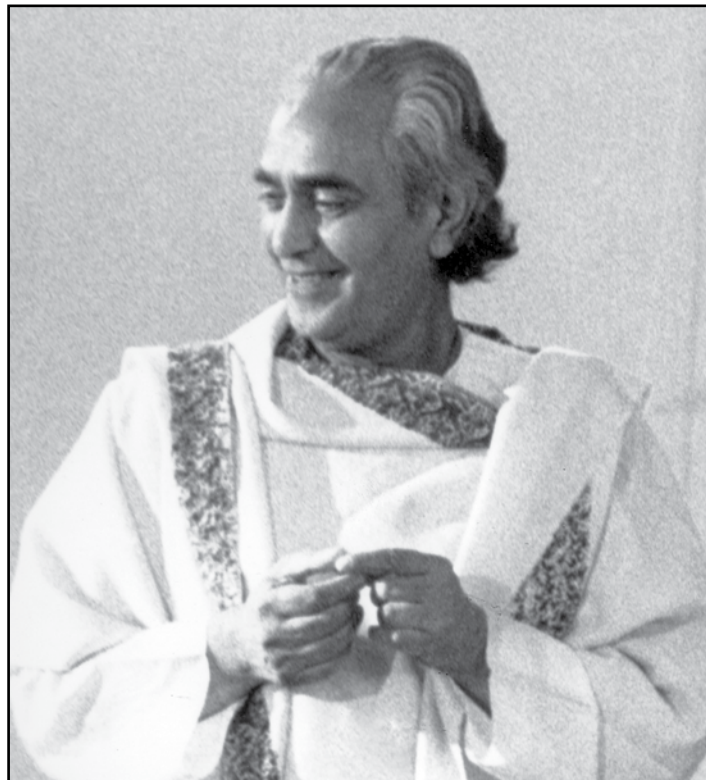
It is unfortunate that there is no definite educational and training program for us and our children so that we learn to verify and know our internal states. We are deprived of knowing our inner dimensions, and thus remain strangers to ourselves. We are taught to see, examine, and verify only external objects. This is one of the reasons that we do not know how to live with other human beings harmoniously. Human potential cannot be explored by exploring the potentialities of the external world. A definite method should become a part of the educational curriculum so that every child learns to understand her or his own potential and thus also develops sensitivity for others.

When children learn to realize that they breathe one and the same breath no matter which country or cultural background they come from, then the flower of humanity will bloom and there will be peace, understanding, and equilibrium in the world. Therefore it is essential for us to frame a definite sort of educational program, beginning right in our homes, then in the environment, and finally in the colleges and universities.

A writer rightly said, "A child is taught twenty-two years before her birth." This means that a mother should be trained to train her children in such a way that they understand their inner potential, become self-reliant, and learn to love others.

So far we have done many experiments on the body, on energy, and on a few aspects of mind, but human potential resides in the center of consciousness, from where consciousness flows on various degrees and levels.

It is important to impart the knowledge of understanding oneself in childhood, so that every child understands herself or



Swami Rama

himself as a nucleus, and the world around her or him as its expansion. Conflict within and without is the archenemy that separates the human being from other human beings. These conflicts arise from the ego and the selfish nature of children because they are not taught to be genuine, loving, sharing, and caring in their childhood. The seeds that are sown in childhood have a deeper impact and impression on the mind and the emotional nature. The education that is imparted in the colleges and universities is incomplete and helps one only in earning a means and not in remaining aware of the end. The purpose of human life is quite evident: happiness, peace, and bliss, which are inner dimensions and can be attained without external achievement, but never by ignoring the inner potential. A one-sided education is imperfect; therefore violence, conflicts, misunderstanding, and chaos are found in our modern society. Life, in analysis, is divided into two aspects: life within and without. Then why do we not impart to children an education that is holistically complete and helps children to know their inner life as well? When human beings learn to fathom the deeper levels of their being, then the real knowledge will dawn, and we will learn to love all and exclude none.

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Reaching Out to Adolescents and Youth



RDI has been working with youth and adolescents since its inception in 1991 enabling their learning and development through various health-based, training and exposure activities. Primarily RDI supports building their capacity in health, education, income generation, skill development and water-sanitation on a regular basis.

In recent days, many activities and events were launched wherein adolescents and youth from remote rural hilly areas were engaged in various activities like adolescent health trainings, road safety campaigns, celebrations of national youth day event, first responder trainings and personality development sessions. RDI celebrated Youth Day with adolescents and youth from villages of Bahadarabad block of Haridwar district. They were engaged in online sessions on career counselling, yoga and value-based education. The participants found it quite interesting and useful and wanted more interactions in the future.

RDI launched a campaign on Road Safety Week. Road safety has been a big issue as far as youth behaviour is concerned. India accounts for about 5 lakh road accidents annually, one of the highest in the world in which about 1.5 lakh people die and another 3 lakh become crippled. As per information of Road and Transport Ministry of India around 71% of 4.49 lakh road accidents in India in 2019 were due to speeding. RDI considers this issue as part



of adolescents' well-being promoting safe behavior and practices among youth and adolescents while driving.

The campaigns were carried out in remote hilly areas of Dehradun, Pauri and some Haridwar districts; engaging over 200 participants including drivers, conductors, peer educators, students, community members and local health workers. Sessions on first responder training were conducted and participants demonstrated how to deal with an emergency situation after an accident. Online sessions on road safety were conducted with adolescents. An informative booklet on first aid and emergency support for drivers and conductors were also distributed at different stages of the campaigns.

Distribution of Food Kit

In response to Covid-19 pandemic relief services, RDI distributed over 189 food kits to the community people facing vulnerable situations at various places of Dehradun, Haridwar and Pauri districts in December and January. This also included distribution of 56 kits to the Leprosy Ashram of the Khel gaon in Dehradun district. 46 scholars were given hygiene and nutrition kits.

Condolences

It is with profound grief and sorrow that we announce the sad demise of Mr. Amit Singh Gusain, Assistant Lab Technician working in Dental Surgery, on 19 December 2020, who was in service with our organization since 2008.



It is with profound grief and sorrow that we announce the sad demise of Mr. Mayank Dhasmana who was working as Junior Systems Engineer in the Department of Information Technology, on 4 January 2021, who was in service with our organization since 2015.



Mind in Ayurveda

.... continued from previous issue

The mind and vata dosha are made up of the same elements namely air and ether. When vata is in balance then the mind is clear and there will be clarity and an increased spiritual understanding. It is because of this that for people on the spiritual path a sattvic diet is advised.

Vata imbalances can affect the mind and cause fear, anxiety and a sense of loneliness. This vata gets imbalanced by both food and our lifestyle.

Vata imbalances are caused by: 1) eating foods that are dry and cold, 2) untimely eating and fasting frequently, 3) undisciplined lifestyle, 4) stress and worries, 5) sleep disturbances, 6) excessive exercise, 7) forced suppression of natural urges like hunger urination, thirst and sleep.

Pitta if in balance can make the mind courageous and confident. Pitta can be increased due to diet and excessive emotions like anger and jealousy. Kapha when in balance is associated with love, patience and loyalty. It is affected by our diet and lifestyle and causes depression, laziness, greed and stubbornness. Because Ayurveda addresses prevention rather than cure so much emphasis is placed on pathya (diet) and dinacharya (lifestyle).

Ayurveda broadly classifies treatment for manasika or mental disorders into:

1 Yuktivyapashraya

Here the use of appropriate food, medicines and lifestyle is addressed. Various foods like milk with ghee and various herbs like mandukaparni, Brahmi are advised. All medhya (related to the mind) rasayanas like vacha, mulethi and guggulu are also given. All these have a curative as well as preventative effect on the mind

2. Daivavyapashraya

This is otherwise known as divine therapy. Here mantras, wearing of gems, yagnas, offerings and vows are made use of.

3 Sattvavijaya

This is equivalent to psychotherapy and incorporates an analytical knowledge of the patient's positivity and ways to reduce excessive desires, fear, grief and anger.

Ideally to tackle a stressed condition, identifying the stressors and increasing tolerance towards the stressors should be practised. It is here that deep breathing, pranayama, alternate nostril breathing and meditation come into use.

Lord Krishna in the Bhagavath Gita says that practice of yoga or vairagya (detachment from worldly desires/actions) are two ways to control the mind.

Other methods to calm and increase the strength of the mind are panchakarma and shirodhara. In panchakarma the body gets purified and the body gets strengthened. This strength of the body makes the mind stable.

The mind and the body complement each other in health and disease. These days life has become very fast paced and computerised. Human values have disappeared. Because of this manas is not stable and calm. Hence an accurate knowledge of manas is absolutely essential.

Mrs. Mira Swami, Department of Ayurveda

The Theory of the Chronic Miasms of Homeopathy

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One of the major misunderstandings of the theory of the chronic miasms is how an individual becomes affected or infected by a miasmatic force. Because of Hahnemann's use of the word infection, many have been misled to think in terms of searching for the ultimate microbiological organism that is responsible for disease. The names that Hahnemann has given to two of the miasms (sycosis and syphilis) are in part responsible for this misunderstanding. Many modern homeopaths still think of these miasms only when there has been an actual gonorrheal or syphilitic infection in the individual's history. Such thinking is very narrow and limits the practical application of the theory of the chronic miasms.

According to homeopathy, microorganisms do not necessarily have to be present when an "infection" takes place. As has been discussed previously, we can think of an infection as an interaction of an extrinsic field of morbidic energy with the energy fields of the individual, rather than as an invasion of microorganisms. Before such an interaction can take place, the biofield's soil must have been properly fertilized for an interaction so it is rendered receptive or susceptible to a morbidic field.

From this standpoint, is it not possible that during the act of sexual intercourse in which there is such close physical contact, that there is also intermingling of the subtle energy fields of the two individuals? When there is deep emotional and psychological involvement between the two, would one not expect this to especially be true? If the subtle body of one of the individuals has already been infected by the sycotic or syphilitic miasm and thus emanates a perverted energy field, and if the other individual is particularly susceptible to the influence of such a distorted energy field because of the presence of the psoric miasm, is it not feasible that the latter will likewise take the imprint of the venereal miasm from the already affected field of the other person? Has not such a field that has come in contact with an infected field likewise become permanently altered and thus will likewise express the miasmatic signs and symptoms through the mind-prana-body continuum until appropriate treatment is given on the dynamic level to realign the field? As confirmation of these ideas, one often sees in clinical practice female patients who declare their problems started after marriage. And their signs and symptoms are frequently in accordance with the gynecological disturbances as characterized in one or other of the miasms.

If these things are true, then what is the role of the gonococcus and the treponema spirochete that are supposed to be the prime causative agents in venereal diseases? Is it not possible their presence is merely a consequence rather than a cause of the infection? Are they able to multiply and thrive because of the environmental changes in the whole organism that have occurred after the shock to the subtle body?

to be continued

Dr. Barbara Bova, HOD,
Department of Homeopathy

Republic Day 2021



Swami Rama Himalayan University witnessed the celebration of the 72nd Republic Day on the 26th day of January, 2021. The Vice Chancellor of the University, Dr. Vijay Dhasmana hoisted the tricolor Indian National Flag at the Central Park of the University followed by singing of the national anthem. The occasion was graced by a parade of contingents of various constituent colleges/schools and security personnel of the University. A tableaux was presented by RDI on “CORONA & Road Safety” theme.

To maintain the spirit of national festivity, inspite of the present hard times due to pandemic, a short cultural program was presented by the students and staff members.

The celebration concluded with the address of Dr. Vijay Dhasmana. He thanked from the core of his heart all the clinicians, nursing staff, technicians, housekeeping and security staff for their hard work and contribution as a “CORONA Warrior.” He also appreciated and thanked the entire Infection Control Team for their exemplary contribution in prevention of infection.

The celebration concluded with singing of “Vande Maatram” and distribution of sweets.



Inauguration of New Emergency Wing

The foundation stone of a new Emergency building was laid down with a bhoomi poojan ceremony on 25th December 2020. The bhoomi poojan was performed by Dr. Vijay Dhasmana, Vice Chancellor of the University amidst chanting of mantras and havan.

This three-storeyed emergency building will be equipped with ICU facilities, modern operation theatres and a high tech emergency ward which shall be in accordance with the International Standards. It is planned to have 30 beds in the ground floor, four ultra-modern OTs on the first floor and 25 ICU beds on the second floor. Himalayan Hospital has a 28-bed emergency ward presently and the new building when constructed would drastically reduce the waiting list of the patients at Himalayan Hospital.

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