



# HIHT News

## Life Hereafter by Swami Rama

At the time of death the soul discards the body, its outer garment. Yama told Nachiketa that after the body is dead and destroyed, the soul continues to exist. There are spiritual realms where the soul remains without the help of the physical body or the phenomena of the material universe. These realms are not cognizable to the sense organs and can be perceived only through spiritual intuition.

Unrealized souls remain in the realm of the departed ones for an uncertain period after death. They have gone through the ordinary process of death because they could not realize the true nature of the real Self on this plane.

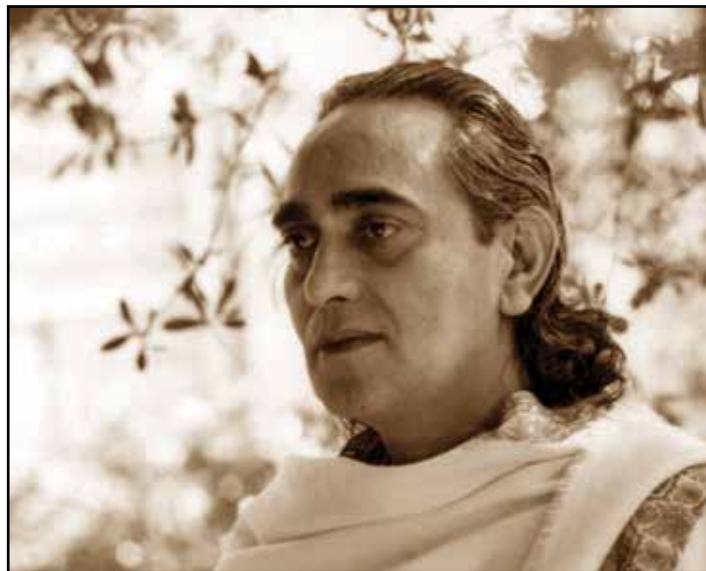
Much of the fear associated with death is the fear that death may be painful. The process of death itself is not painful; it merely changes conditions. Lack of preparation and attachment are the cause of the pain experienced at the time of death. Death is never painful for one who is prepared and has acquired knowledge of Atman. Such an individual remains detached from the body and bodily senses, and is unaffected by bodily changes. Death may be painful and lead to a sorrowful state when the soul is very attached to the physical plane, things of the world, or individuals. At the time of death such a soul suffers and goes through agony because it is unable to completely let go of those attachments.

Between life and death there is an intermediate state in which prana ceases functioning. If one is not prepared for this moment, he will suffer mental tortures and will not be able to explain or express anything to others. One who has known the Reality is saved from this calamity.

In the transition of death, before the external vehicle is completely dropped, those who are not enlightened experience various temporary levels or realms, pleasant or painful, respectively, depending on previously performed, positive or negative karmas. For example, in pitriloka we meet our ancestors or dear ones, and in svargaloka we enjoy various pleasures. The *Tibetan Book of the Dead* and the *Garuda Purana* of Hinduism explain extensively the stages through which one passes in the process of discarding the body.

There are different heavenly realms, lower and higher, depending on the purity and impurity of one's mental constituents that remain even after the physical body is dropped. For the ignorant, death is a long and deep sleep, interspersed with dream-like heavenly or hellish visions. Those who claim to communicate with departed souls are either hallucinating or lying. When someone is in deep sleep, it is not possible to communicate with anyone. Only enlightened souls can communicate with others after death because they remain fully conscious all the time.

Those who have performed good deeds, have led righteous and selfless lives, and have obtained some perfection in this life, can enjoy a clear vision of the divine Self in the highest realm. However, the wise say that the highest attainment and realization



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of the Self can be had only in this very life. Heavenly realms like pitriloka and svargaloka cannot reveal the highest truth. Liberation cannot be attained in these realms and the various pleasures of heaven can hinder the soul from realizing the Atman. Self-realization is possible only here in this life and not after death. Those who believe that they can realize the real Self in the realm of the departed soul after death will be sadly disillusioned. Those who do not realize the immortal nature of the Atman before the dissolution of the body lose the great opportunity which comes through a human birth. The attainment of Brahman is possible only here in this life and not in life hereafter.

According to Vedanta the human being consists of five sheaths or koshas: the gross, physical sheath (annamaya sharira), the sheath of prana (pranamaya sharira), the mental sheath (manomaya sharira), the sheath of intellect (vijñanamaya sharira), and the blissful sheath (anandamaya sharira). They are called sheaths because they cover the Atman as a sheath covers a sword. They are described as being formed of successive layers, one upon another. The physical sheath is the outermost, and the blissful sheath is the innermost. The Atman remains separate and detached from all these five sheaths.

At the time of death the physical body, along with the conscious mind, are separated from the immortal part. There are no sense perceptions after death because the sense organs are left behind with the body. Senses do not function on the subtle level.

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## Degree & Award Felicitation Ceremony 2021



Keeping in mind the protocol to be followed due to the pandemic COVID-19 and to make the moment memorable in the life of the students, Swami Rama Himalayan University organized a four-day program “Degree & Award Felicitation Ceremony” in two phases. Dr. Vijay Dhasmana, Hon’ble Vice Chancellor of the University was the Chief Guest on the occasion.

A total of 869 students who had successfully completed their respective programs and had been found eligible for the award of their respective degrees/diploma as on 31<sup>st</sup> December 2020, were conferred degrees on the Degree & Award Felicitation Ceremony of the University, held on 8-9 and 14-15 September 2021. In the first phase, 8-9 September, 495 students were eligible for conferring of degrees/diploma. Students of various UG/PG/Diploma courses in Engineering, Management, Paramedical, Biosciences, MHA, Yoga and Community Medicine were among the degree recipients. In the second phase, 14-15 September 2021, 374 students of various UG/PG/Diploma courses in Medicine and Nursing were among the degree recipients.

Medals and awards distribution was also part of the ceremony with Mr. Manasvi Kalra being awarded the coveted Dr. Swami Rama Best Graduate Award for the year 2020 for first rank in all Prof. Exam in MBBS program and Mr. Rakesh Pundir being

awarded with Dr. Swami Rama Best Graduate Award for the year 2020 for first rank in all B.Sc. Nursing Exam. Several other medals and named academic awards were also distributed to the deserving students.

Students who had already collected their degree/diploma earlier, as the University could not organize the convocation for the past two years due to COVID-19, were also allowed to participate in the Degree & Award Felicitation Ceremony by registering themselves on the University website.

The main attraction of the ceremony was the dress code, wherein all participants were vested in Indian culture. The Vice Chancellor in his valedictory speech said that our priority is the health of the students, at the same time their safe future has also been taken care of. He emphasized on the achievement of the long cherished dream of the founder of the trust by following the principles laid down by HH Swami Rama and serving the people of the hills and contributing back to the community as a mandate. In his brief and captivating address he inspired the graduates, students and faculty of the Institute.

The Convocation ended with the National Anthem sung by all, followed by lunch.



75<sup>th</sup> Independence Day 2021: Swami Rama Himalayan University celebrated ‘Azadi ka Amrit Mahotsav’ on Sunday, 15<sup>th</sup> August 2021, marking the culmination of our freedom struggle from British rule.



Vishwakarma Day was observed at Swami Rama Himalayan University on 17<sup>th</sup> September 2021 by the staff personnel from Engineering and Motor Transport Departments of the University.



## Ayurveda and Research

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In Ayurveda whenever a herb is given it is usually the whole plant itself or some part of the plant. Whereas in Allopathy only the effective components are administered. Ayurveda believes that part of the plant will act on the disease whereas the rest of the plant would act on neutralising the side effects if any. So how do you conduct research based on Western standards.

Rejection of any science just because it does not meet with conventional standards is also not correct. Such rejections deny the existence of available methods outside of those which have been scientifically proven.

The multidisciplinary approach of both medicine and Ayurveda is slowly finding its way into hospitals. A compromise will have to be achieved whereby Ayurvedic research can be done so that its principles are not compromised. Scientists from both sides must understand each other. There is a drastic need to develop new appropriate methodology for Ayurvedic research through collaboration.

Distinction between Ayurvedic herbs, dietary supplements and health foods has to be made. The Ayurvedic herbs have to be strictly regulated. The increased need for these Ayurvedic herbs has resulted in adulteration.

Due to the fact that Ayurveda is very personalised the standard trials using controls and placebos is not possible in Ayurveda. However ethically conducted and well planned observational studies can help with Ayurvedic research. Also there must be thousands of case histories in the old Ayurvedic clinics which have been running for so many years. A study of these should provide substantial information which can be used as an evidence base. It can help to strengthen the fact that Ayurveda has been helpful in treatment.

The use of radiotracers and nuclear tracing can be helpful in studying the effect of the Ayurvedic drug in vivo.

Aahara or food plays such an important role in Ayurveda. More than medication the emphasis is on maintaining a healthy lifestyle. Through this certain diseases can be prevented. This is another area where research can be done.

Reverse pharmacology is a way by which research on Ayurvedic plants can be conducted.

The basic fundamentals of Ayurveda like Prakriti, tridoshas, dhatus and strotas have to be thoroughly understood before any research is attempted.

Basic differences between Ayurveda and modern medicine should also be taken into account when designing research protocols.

Research is a process that converts data into information, information into knowledge and knowledge into wisdom.

Rather than competing and going towards Western medicine, Ayurvedic scientists should work to enhance the core of Ayurveda without compromising on the basic principles.

*Mrs. Mira Swami, Department of Ayurveda*

## The Theory of the Chronic Miasms of Homeopathy

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### Viruses

There are many examples of viral disease that project a similar clinical picture as the miasms. Based on the premise that viruses are a product of the disease rather than the cause, we can surmise that the miasms manifest as similar disease complexes in different persons, but as each individual carries a different genetic code and a different constitution, the viral diseases that are expressed will reflect that individual miasmatic constitution. Similar viruses may infect several organ systems and cause different diseases because of the miasm's affinity for certain tissue types, depending on embryological origin of the tissue. For example, the sycotic miasm appears to be more inclined toward tissues of mesodermal origin. The symptoms of the viral disease that is sycotic will thus express through mesodermal tissues or organs. The common premonitory symptoms of acute viral infection are almost identical to those general characteristics of latent sycosis—fatigue, malaise, heaviness, myalgia, arthralgias and urticaria.

Some viruses are thought to remain in a latent state in certain sites in the body for many years after the primary infection, becoming active from time to time, even in the presence of specific antibodies. Whether miasm or virus, these latent parasites can awaken to activity at any time without forewarning. Mental stress or emotional shock, other infections, strong chemical drugging, or physical trauma are some of the factors that may awaken them. Examples of viruses that are capable of remaining in latency are the papilloma virus and the herpes family.

The cardinal feature of sycosis is warts—brown ones, white ones, red ones, flat ones, pedunculated, cauliflower and horny. Where there is a wart we know that sycosis has advanced to the tertiary stage. Much time and effort have been spent on isolating at least sixteen different viruses that are now classified under the category human papillomavirus (HPV as causative agents of warts). Papilloma viruses are believed to remain latent in the skin cells and when activated, warts appear on the skin. From the standpoint of the miasms, we would say that warts are a tertiary expression of sycosis, which expresses mainly through mesodermal tissues. Warts represent the attempt of the vital force or pranic defence mechanism to rid itself of the sycotic affection. In the skin, the dermis is of mesodermal origin; when an overactive apana (cleansing) and vyana (cell division) are working at this level, the functional structures of the dermis will become disturbed, resulting in abnormal growths.

It is significant to the theory of the miasms that warts often progress to squamous cell carcinoma. It is not understood what instigates this change in behavior from a benign to a malignant process, but we say it happens when the sycotic miasm gains the upper hand and causes immunosuppression by severely disturbing those aspects of prana involved in the immune response.

... to be continued

*Dr. Barbara Bova, HOD, Department of Homeopathy*

## Celebrating RDI's Foundation Day



It has been a long, enriching, insightful and deeply connected journey of Rural Development Institute serving the rural populace of Uttarakhand and many parts around.

Rural Development Institute has been celebrating its Foundation Day on September 20-21 every year. This year too an enthusiastic spirit has led to formalizing the event through webinar and field interactions.

Initiating the celebrations, Senior Advisor SRHU Engineer Shri H.P. Uniyal was felicitated on August 27<sup>th</sup>. Other eminent personalities in Uttarakhand, who have contributed towards supporting sustainable livelihood for rural communities, were also facilitated.

Education based programs were rolled out in various fields in which a survey was done over 200 students to assess the knowledge level of children after COVID. Bags and stationery kits were distributed to 250 children. Over 290 participants received training on Cardio Pulmonary Resuscitation. 250 women received training on Menstrual Health Management. People with disability were given assistive devices.

The pandemic of COVID has made the entire global population experience health crisis in so many different ways. The strongest link that emerged out of this was the frontline health

worker. This webinar on "Health Workers for Next Generation" explored the scope of health workers in times to come, managing a scenario parallel to the pandemic, exploring digitization as the next step in health management at grass-root level and understanding the challenges of health workers in this process of becoming future ready.

Amidst the urgency of rebuilding and coming on track, the education sector was at the forefront along with healthcare activities. It led to a forced adoption of digitization among various teaching groups. Those familiar with technology managed to sail through but teachers and students from our rural areas were left to figure alternates even further. The webinar on "Bridging the Gaps in Primary Education" explored digital platforms, their challenges and how those gaps can be filled.

Speakers profile included participation from AIIMS Rishikesh, Social Development Communities, and Foundation for Medical Research, UNFPA, State Council of Education Research and Training, Pratham, Room to Read, Azim Premji Foundation.

Entire RDI staff enthusiastically participated in these events which were celebrated in RDI premises, and amongst rural communities in Doiwala, Yamkeshwar, Chakrata, Kalsi, Jehrikhal, Bhatwaadi and Bahadrabad blocks.

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