



# HIHT News

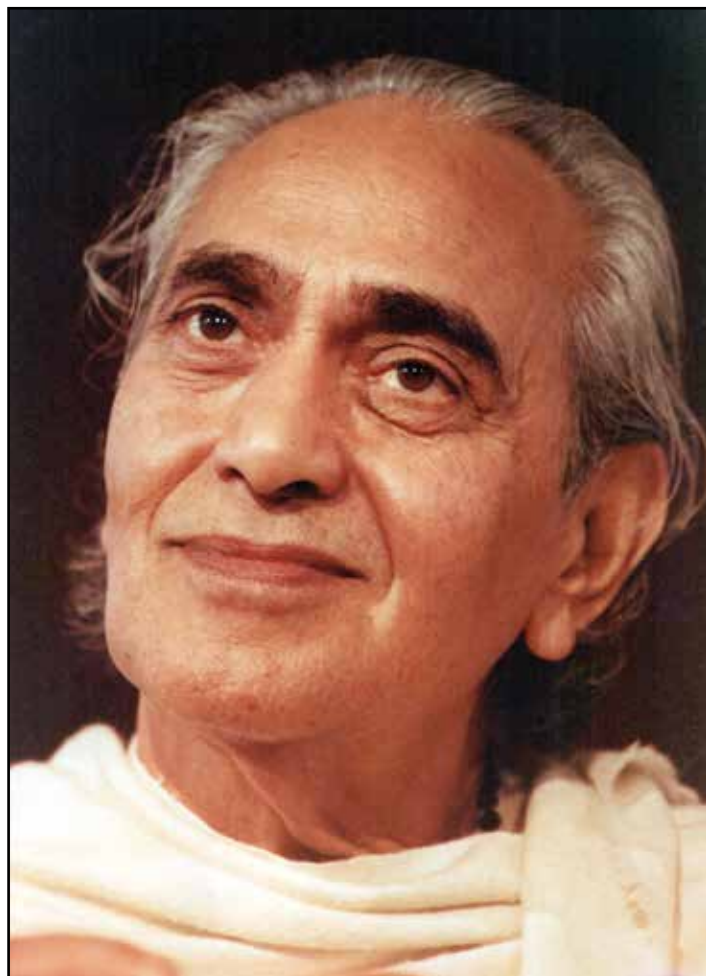
## Birth and Death *by Swami Rama*

This life line is sustained between the two ends of birth and death. Our life, emerging from behind the curtain of the unknown, exhibits itself for some time to this manifest world and then makes its exit merging with the unknown again. This life is like a manuscript which has lost pages in the beginning and in the end. One who seeks to find these missing pages is called a philosopher and the search thereof is known as philosophy. Life is not confined to only what we see or know of it in the present. Who are we? Whence have we come? Wherefore have we come? Where have we to go? These are questions which press for an answer.

Materialists who idolize only the gross intellect and pleasures call this life as a mere chance event and preach the doctrine of "eat, drink and be merry." Considering this life as a chance event, they regard the gratification of the animal desires as the only aim of existence. In the world of today man is so busy that he stops at nothing in his striving to satisfy the needs of his material existence. There is a mad rush for competition among individuals, families, societies and nations to beat others in the advancement of material comforts and luxuries. Striving to achieve maximum of material comforts man is yet restless and unhappy. He has been yearning for achievement of happiness and extermination of pain since the beginning of creation.

The religious leaders of the world have preached different methods of the gaining of happiness and conquest of pain according to the varying conditions of different ages. All these methods are right and proper for their respective ages. But the problems before us are not the problems of our ancestors but of the people living in the world of today. It will, therefore, be futile for us to indulge in discussions about the past. What type of men were our ancestors, rishis (sages), yogis and thinkers? Undoubtedly our glorious past culture, philosophy, morality and scriptures are all sacred, great and worthy of adherence. There is no room for any doubt here. But how is it that being the descendants of the same rishis we are so miserable? What solid and substantial principles have we put before our society? We have nothing which we may call our own. What is our own contribution to the world? What new system of philosophy have we produced? What is the philosophy of our life today? Is there anyone who can answer these questions? There is a world of difference between the man of today and the man of the past, between the conditions prevailing today and those prevailing in the past, between the social system of today and the social structure of the past. In addition to the above mentioned questions man is today facing some very new problems. These problems have greatly multiplied and are much more complex than the problems of any past age. The life of man today has become a book abounding in series of questions.

The history of human civilization bears testimony to the evolution of man through various happy stages. But the question remains what substantial gain he has made in his progress to the



Swami Rama

present stage. Sometimes there is a feeling of utter disappointment in the midst of hope. Even today man, alarmed at the prospects of death, disease and decrepitude is as much grief ridden as he appears in the narratives of past. He has yet not been able to reach the climax of his all round development.

A careful consideration of human life shows that there are three main tendencies in man's nature. If there are devilish (satanic) and human tendencies in him, there also exists in man what we may call a divine disposition. It is obvious that every man has in himself the tendencies of jealousy, violence, cupidity, anger and greed simultaneously with the human leanings of kindness, sympathy, love and generosity. We also witness in him the divine qualities of thirst for knowledge, search for peace and eagerness and yearning for the realization of bliss. This man's life is like a vessel full of various and varied qualities and characteristics.

*to be continued. . . . .*

*Originally printed in "Voice of Himalayas" Vol 2, No 3, 1972*

## 25<sup>th</sup> Mahasamadhi Anniversary of H.H. Swami Rama



Lamp lighting by Sri Swami Ritavan Bharati, the Chief Guest Union Minister of State for Defense and Tourism Mr. Ajay Bhatt, and VC Dr. Vijay Dhasmana



Chief Guest being felicitated by Sri Swami Ritavan, Dr. Vijendra Chauhan, Pro VC, and VC Dr. Vijay Dhasmana



Swami Rama Humanitarian Award presented to Vinoba Seva Ashram, received by Sh. Ramesh Bhayiya, Founder



Staff and faculty members of SRHU were honoured by various awards on the occasion for their valuable contribution for the University

Swami Rama Himalayan University observed the 26<sup>th</sup> Mahasamadhi Diwas of Rev. Gurudev HH Swami Rama, the founder of Himalayan Institute Hospital Trust (HIHT) on November 13, 2021. The Union Minister of State for Defense and Tourism Mr. Ajay Bhatt was the Chief Guest on the occasion.

Mr. Ajay Bhatt addressed the gathering saying that Swami Rama founded the Himalayan Institute Hospital Trust in 1989 guided by the principles of love and service and is one of the few institutes that produces doctors, nurses, engineers and management professionals under one umbrella, serving for humanity.

Since 2003, HIHT has been presenting the Swami Rama Humanitarian Award to an organization for its meritorious work in economy, environment, science, social and spiritual fields. This year, the Swami Rama Humanitarian Award was presented to Vinoba Seva Ashram, Shahjahanpur, Uttar Pradesh for its commendable job of almost 40 years. The award was well received

by Sh. Ramesh Bhayiya, Founder of the Vinoba Seva Ashram, consisting of Rs. 5 lakhs, a citation letter and a gold medal.

The staff and faculty members of SRHU were honoured by various awards on the occasion for their valuable contribution for the University. Certificates were also given to the youth trained in the operation of home stay by the University in the program. The Vice Chancellor of the University apprised that in the first phase, 100 youths from all the districts of the state have been trained by the University. The University aims to train around 1,000 youth.

The program ended with the address by Dr. Vijay Dhasmana, Vice Chancellor of Swami Rama Himalayan University. He apprised the gathering about the future plans of the University, spoke about the history of HIHT and said that the Trust is moving ahead on the path of service to the people as per the goal of Swami Rama.

Over 8,000 people attended the bhandara after the event.

## Taste in Ayurveda

Taste is the ability of a person to recognise different flavours. In Ayurveda taste or rasa, plays a very important role. It has an important therapeutic role and also determines the state of our mind, body and spirit. Everything in this world is composed of the 5 mahabhootas or elements, according to Ayurveda. For rasa to be manifested it requires 2 mahabhootas namely earth and water. Taste is manifested by water element but it needs the earth element. It cannot be manifested in the absence of earth element. The other 3 mahabhootas namely fire, air and space enter into this basic combination in different ways to give rise to all the tastes. Taste is not a fixed property of a particular substance. Even the same substance can taste differently depending on where it is grown, how it is cooked, stored or harvested.

Ayurveda classifies 6 tastes namely madhura or sweet, amla or sour taste, lavana or salty taste, katu or pungent, tikta or bitter and kashaya or astringent. Other than these 6 tastes there are others which could be unmanifested or only slightly manifested or may present at the end. These are called as secondary tastes. These secondary tastes can be measured by the effect it has on the doshas. The main taste is manifested as soon as the substance touches the tongue but the secondary tastes only manifest during digestion or at the end of digestion. In this way Ayurveda says there are all together 63 varieties of tastes but the main ones are only the 6.

Sweet or madhura rasa is made up of earth and water elements. Sour by earth and fire elements. Salty is made up of water and fire elements. Pungent by fire and air elements. Bitter by air and space elements and astringent by air and space elements.

The appreciation of taste is dependent on the attention paid to the food being eaten, the amount being eaten, the condition of the tongue and the dissolution of the substance in the saliva. When the tongue is dry there is usually no perception of taste.

The 3 doshas in the body that is vata, pitta and kapha are acted upon in different ways by different tastes. Vata is balanced by sweet, sour and salty, pitta by sweet, bitter and astringent, and kapha by pungent, bitter and astringent. Hence taste plays an important role in therapeutics. Drugs having sweet sour and saline tastes aggravate vata, those having astringent, sweet and bitter tastes aggravate pitta and those having astringent, pungent and bitter tastes aggravate kapha. Hence the drug selected must have qualities in it to correct the doshas.

Sweet or madhura rasa is made up of earth and water. The season that favours this taste is autumn and early winter. It pacifies vata and pitta but aggravates kapha. It increases blood, muscle, bone, bone marrow and vitality. It is good for hair, eyes and complexion. It is a good cleanser of blood. It removes thirst and burning sensation. It causes worms in the intestines. It heals wounds and promotes secretion of milk.

Sour or amla rasa contains mainly the earth element along with water and fire elements. It is the best taste for rainy months. It pacifies vata dosha but aggravates pitta and kapha doshas. It causes perspiration. It cleans the mouth and is responsible for sensitive teeth. It causes burning sensation in the mouth and neck. It stimulates appetite and helps with digestion. It is good for the heart.

... to be continued

Mrs. Mira Swami, Department of Ayurveda

## The Theory of the Chronic Miasms of Homeopathy

... continued from last issue

Depending on the cellular pathology caused by the infecting viral agent, viral diseases may also reflect syphilitic influence. When the virus causes transformation in cellular functions or morphology, the process is sycotic. When necrotic processes predominate, the syphilitic process is responsible.

The herpes virus family is particularly relevant to our discussion of the similarities of miasms and viruses and provides an example of viral agents that are more closely related to the syphilitic miasm. There are eight different types of herpes viruses that are responsible for many afflictions in humans. It is possible that all eight types are coming from one common source, the syphilitic miasm. It is realized that infection with one of the herpes family may lead to reactivation or expression of other members of the group, and that the isolation of one of these viruses does not necessarily mean that it caused the clinical condition. The variations in type may only be due to the tissue or organ that they invade and in which they choose to remain dormant. Their return to activity indicates a suppression of the immune response or when the immune system has been weakened, such as during menstruation, pregnancy, chemotherapy or organ transplantation.

Viral infections are usually accompanied by signs and symptoms in multiple tissue and organ sites. Curiously, there is often lack of evidence of any viral activity or replication at many of these sites of disease. This may be because the symptoms of illness are actually caused by the host's response to the acutely exacerbated miasmatic agent that has been disturbed by some endogenous or exogenous factor.

Once the disease process has progressed to malignancy, we know that all the miasms are involved. When such a complicated interaction is taking place on the subtle energy levels, the onset of immunosuppression and immunologic incompetence with the associated replication of awakened viral agents may be the starting point for many malignancies. Though viruses are prime suspects in the etiology of malignancies, it is believed that they are probably only the precipitating factor that sets off a series of insults to the DNA. In other words we could say that malignancies are the consequence of miasmatic alteration of genetic control of the immune response. The expression of the viral genome is dependent on the existence of psora and the activation of latent sycosis or syphilis to suppress the immune response. Exogenous factors that may play a role in causing a miasm to awaken and express itself ultimately to malignancy include ionizing radiation and chemical carcinogens, and hormonal factors.

Prevention by controlling viral expression can be accomplished with the anti-miasmatic remedies. It has been proposed that many chronic diseases of unknown etiology have viral causative agents and/or genetic factors. These include rheumatoid arthritis, diabetes mellitus and multiple sclerosis. But they laughed at the supposed absurdity that so many diseases could have one causative agent as suggested by Hahnemann in his description of psora and the chronic diseases.

... to be continued

Dr. Barbara Bova, HOD, Department of Homeopathy

## The Seed

It was 25 years back, around this time of the year, when Sri Swami Rama said, "I'm going." I said, "But you can't." He said, "Why?" Looking over the canopy of the trees, pointing to the magnificent buildings, I said, "Swamiji, your work is not over. It's not these buildings, we are not yet enlightened." With a poised look, he said, "I've done my job. I've sown the seeds."

Upholder of the Bharati (a lover of knowledge) tradition, Swami Rama sowed the seeds of service to humanity in this soil. Torchbearer of the sages, his practical approach to life ensured that his students and society at large appreciated the art of skillful living while aspiring for the Divine. Thus today, the flowering has been both at the hub (Himalayan Hospital) as well as at the outreach. Committed to service through health and education, he left behind a holistic health and living model, strengthened through keeping the goal of life in mind. As he said, "Himalayan Institute is a holistic health center and students, patients and visitors come from all over the world to learn, understand about life on all levels—body, breath, senses, mind and soul. It's not only a simple health center."

As for the outreach programs he said, "We have rural development programs, where we go to the villages, serve poor people, teach them how to live, how to be self-reliant, income generation programs, cleanliness, what type of education we should have. I don't believe in the education that is being imparted in my country. I feel sorry. This sort of education is not going to help our rising generation. I want them to learn the basics that are not taught in our schools and universities. Our boys and girls are deprived by that education, how to walk, how to sit, how to be straightforward and how to have perfect control over mind, action and speech." Today the Rural Development Institute has enabled each of these areas, health, water, education, income generation, to expand in a large way across the entire state as well as in other states, thus enabling the seeds to grow further across all generations.

*Ms. B. Maithili, Director, RDI*



Sri Mahesh Kumar left his body on November 20, 2021. Maheshji lived like a sadhu, and is remembered for his unwavering devotion to Swami Rama and his dedicated service to Swamiji's mission. Maheshji was always at Swamiji's side from the early days of 1989, helping with the construction of the Himalayan Institute Hospital Trust, and serving in whatever capacity his guru requested. He was an inspiration to all and will be surely missed.

HIHT News is the in-house news bulletin of the Himalayan Institute Hospital Trust, Dehradun, India, a nonprofit organization founded in 1989 by HH Swami Rama of the Himalayas. Readers are requested to write to the Editor expressing their views about the bulletin. Printed and published by Dr Vijay Dhasmana for and on behalf of the Himalayan Institute Hospital Trust at New Art Press, Dehradun-248001, Uttarakhand (India). Editor: Dr Vijay Dhasmana, phone: 0135-2471133, pb@hihtindia.org  
The views expressed in the signed articles do not necessarily reflect the official views of the Trust. Sign up on our website to receive the HIHT News via e-mail.

© 2022 Himalayan Institute Hospital Trust.  
All rights reserved. www.hihtindia.org  
RNI-UTTBIL/2003/11409  
HIHT is the promoting society of Swami Rama Himalayan University.



### PRINTED MATTER

If undelivered please return to: Himalayan Institute Hospital Trust, Swami Ram Nagar, P.O. Jolly Grant, Dehradun 248016, Uttarakhand, India.