



HIHT News

Birth and Death *by Swami Rama*

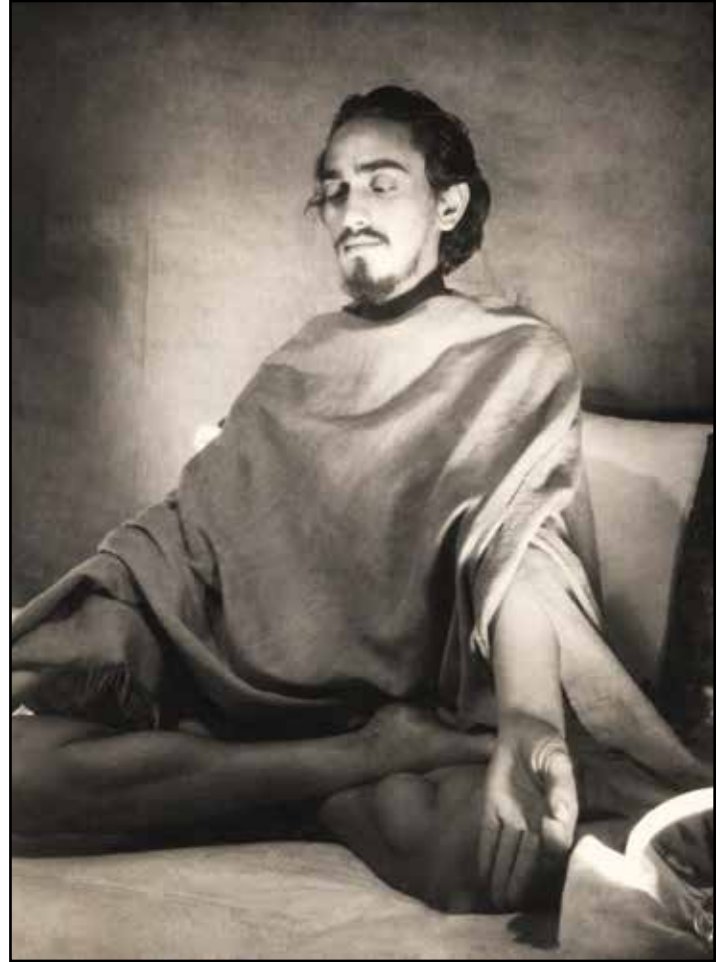
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How Man was Born?

In Sanskrit literature every word indicates its root. It is not so in other languages. For example, take the English word "birth." It does not indicate what the word birth means. Generally people make a mistake in understanding this word. By giving an exposition of three words, I will try to explain what is birth and what is its real meaning. These three words are *janma* (birth), *utpatti* (appearance) and *srishhti* (creation). These three words explain our life.

Consider the word *janma* (birth) in Sanskrit language. This word is derived from the root *jani* which means coming forward or becoming known. That is to say what was hidden from us has now appeared before us. The word *utpatti* is derived from the root *pad* which means to rise above and appear. In other words whatever was covered has now come and is open to view. The third Sanskrit word is *shrishti*. It is derived from root *srij*. It means that which was hidden inside has come outside. Our birth is not a new chance event. We come from the unknown to the known and from the subtle to the gross. This does not mean that we did not exist before. We only come from the unmanifested to the manifested world and then again pass into unknown. We also existed before and we shall exist hereafter too.

Our birth is not an accidental thing. We come from the subtle to the gross world just as a hidden thing appears from behind the screen or just as a seed develops into a tree. Whatever we bring from our past unknown life is called our fate. In fact our accumulated past actions come with us in the flow of our lives. We are the performers, masters as well as the sufferers of our own actions. We alone are the makers of our fate and the controllers of the life's chariot. We alone are the cause of our life and death. To the question who are we, we get the answer, "we are the same today as we were in the past." Only we have passed from the subtle to the gross world. This is all that is known as birth. This life is concealed behind the two openings of birth and death. We are not something new. No one creates us. Certainly our parents hold us within themselves; but they are merely like the vessels containing the drop of life. Dividing this life into past, present and future I want to tell you that human life is like an archer who has shot some arrows. These arrows already sent from the fate (*prarabdha*) of man. Such arrows cannot be called back. The arrows still lying in the quiver constitute the *samchit karma* (accumulated actions). The actions yet to be undertaken (*kriymana*) are like arrows which we have yet to throw. This is the exposition of fate, accumulated action and actions yet to be performed. We have been trying to hit our target for centuries but all our efforts have been in vain. What if we should fail in hitting the target? The divine knowledge of Upanishads present before us a systematic and methodical approach to the gaining of our object. At the same time it also



Swami Rama

offers a beautiful and intelligible interpretation of the secrets of life and death. But our problem still remains to be solved. Repeatedly we have to undergo pleasures and pains in passing through the chinks of birth and death again and again.

The paramount problem before human life is how to be free from the miseries and pains of life. Everyone proceeds on the path of duty in his everyday life in order to overcome sufferings and achieve happiness. We are all pilgrims of the same path. All the currents are flowing towards the same ocean. [We are all in want of the happiness getting which no pain may touch us. The philosophy of life starts from this point. Is it not a fact that whatever we do, we do for the sake of getting joy and happiness? But alas we fail miserably to achieve the kind of happiness for which we ceaselessly strive.]

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

Swami Rama Himalayan University Foundation Day



Pro VC Dr. Vijendra Chauhan, Chief Guest “Nishank,” Dr. Ramesh Pokhriyal, and VC Dr. Vijay Dhasmana



Students' yoga demonstration



Shri Ram Leela was performed by
Shri Ram Bhartiya Kala Kendra, New Delhi



Shri Narendra Singh Negi and team Prince Dance Group

A 4-day celebration was organized in the central park of Swami Rama Himalayan University from 9-12 March 2022 to mark the occasion of its Foundation Day.

Literary Awards and Sports Awards were conferred to 38 students. In addition, Academic Awards were conferred to 95 students holding positions in the University Examinations to recognize their excellence in various areas of academics. Diplomas for DDT, Engineering and Vocational programs were also awarded to 79 eligible students. Former Minister of State of Uttarakhand, Dr. Ramesh Pokhriyal, “Nishank” ji was the Chief Guest of the inaugural ceremony, “Fouezrk” a book written by Dr. Ramesh Pokhriyal “Nishank” ji was also released on the occasion.

Various cultural programs including solo and group dance/songs were presented by the students/faculty/staff members of various programs/departments of the academic schools/colleges of the University on the first two days of the celebration. In the cultural evening on the third day “Shri Ram Leela” was performed by “Shri Ram Bhartiya Kala Kendra, New Delhi” followed by a cultural evening by renowned folk singer Shri Narendra Singh Negi and team Prince Dance Group performance on the fourth day.



A seminar on “Plastic Waste Management” was organized on 3 March 2022 at SRHU wherein a Plastic Waste Bank was inaugurated to sensitize the students/faculty members on recycling of usable plastic waste and use of effective methods for disposal of plastic waste for a clean environment. A step ahead was taken subsequently wherein the VC flagged off its Plastic Bank Van with its first consignment of 500 kg of plastic waste for recycling.

Turmeric

Ayurveda considers food as medicine. It makes use of herbs and spices in daily life to create and maintain balance in the physiology. Ayurveda considers any herb that benefits the digestive system to be among the important herbs. Turmeric is one such herb. In India it is traditionally thought that it bestowed the energy of the Divine Mother. South Asian cultures use it both medicinally and culturally. I used to notice that cooks in Uttarakhand put it in everything even pasta! When I asked them they told me that haldi is put in everything except when somebody in the family dies.

In recent times the West has become aware of the various benefits of this herb and because of this it has been getting a lot of attention. Everything now has some turmeric in it. You can find it in juices, coffees, teas, soups and there is even something called turmeric shots.

Research done in the Western world has found that it is the ingredient called curcumin that is mainly responsible for the benefits that turmeric exhibits. But they also discovered that this curcumin is not very easily absorbed in the body and also it is excreted very fast. They found that if this curcumin was taken along with piperine, one of the ingredients of black pepper, then its absorption was better. In Ayurveda curcumin is not extracted and then given as the medicine. The whole turmeric root is ground and that powder is given. It has been found that turmeric has about 235 compounds. When the whole rhizome is given the effects of turmeric are very easily seen. Maybe the other ingredients help in their own way and this whole combination acts as a complete medicine. It has also been found that the whole is better than just curcumin. These other products play a role in absorption and also the transport of turmeric throughout the body.

The yellow color of turmeric is given from this curcumin. It is also called as the sun's spice because of its color.

The research which has been done is taking turmeric to new heights, and awareness about it is increasing.

I am just going to briefly talk about the benefits of turmeric. It has been shown to have anti cancerous properties. It acts in three ways here. It helps to neutralise substances and conditions which cause cancer. It helps to protect the cells from carcinogens. It also blocks the formation of enzymes which cause cancer. Even during cancer treatment it helps to prevent some of the side effects.

It has anti inflammatory properties. A paste of turmeric and neem leaves gives relief when a joint is inflamed. When research was being done on its anti inflammatory properties on elderly patients it was found that it also protected the brain and chances of developing Alzheimer's were less. The effect of turmeric as an anti inflammatory agent were compared to steroids when first discovered.

In gingivitis it has been found to be very effective. It is used as a mouthwash here.

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Mrs. Mira Swami, Department of Ayurveda

The Theory of the Chronic Miasms of Homeopathy

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The primary miasmatic infection we are referring to is an interaction between the field of the virus and the biofield of the individual; without this interaction on subtler levels, the microorganism cannot gain admission. Not only was Hahnemann way ahead of his time in his theory that disease is caused by "invisible little creatures," but he also was aware of fields of energy and the biofield, as described in his treatise *The Chronic Diseases*: "On the other hand, are not the chronic miasms disease-parasites that continue to live as long as the person seized by them is alive... and that do not die off themselves like the acute miasms, but can only be exterminated and annihilated by a counter infection, by means of the potency of a medicinal disease quite similar to it and stronger than it... This counter infection takes place when the energy field of the highly potentised remedy interacts with the subtlest underlying energy field of the human organism to realign the vibrations and functioning of the biofield." And here you have a clear and succinct explanation of the *modus operandi* of the homeopathic remedy!

Once the virus has been integrated into the host cell, it takes up lifelong residency in the host cell. This agrees with Hahnemann's contention that miasmatic infection is permanent. Because of the permanent nature of the alteration of the biofield by the presence of the retrovirus and its associated morbidic field, regardless of whether or not the miasmatic infection is recently acquired or has been an inherent part of the subtle field of the individual, the physiochemical functions that are under the domain of the biofield are modified and the biofield itself becomes susceptible to invasion by other morbidic fields, or exogenous infection. The defense mechanism is weakened and such a biofield will obviously be more easily influenced by negative environmental conditions such as poor diet, stress, and mental or emotional disturbances.

As the virus is passed on to daughter cells and may not be expressed again for generations, they may be the means by which miasms are transmitted as inherited characteristics and constitutional susceptibility. The host is as important in infection as is the invading agent, since the host's response is what is often responsible for clinical illness.

At this point we can postulate that retroviral agents may be one of the origins of chronic diseases, turned on by the miasms. They may also render their host susceptible to other infectious viruses. The viruses that are known to cause acute viral infections such as the herpes family, represent acute exacerbations of a prevailing miasmatic state. These infectious viruses may not be able to invade without the presence of resident retroviruses. It may even be discovered that specific retroviruses bear markers that identify them as forebearers of certain infectious viruses. However, it must be acknowledged that ultimately it is the interaction of host and virus that leads to disease.

... to be continued

Dr. Barbara Bova, HOD
Department of Homeopathy

Re-Aligning Education Post Covid



Mixed emotions, warm ambience, bright smiles and deep regards for teachers, the students are now slowly, steadily and with hope of surely returning to schools.

With the pandemic hopefully at a decline for good, schools have reopened and this time allowing even the tiny tots to come for their pre-primary education whether at kindergarten schools in urban areas or the Aanganwaadi centers in the villages. The life has started vibrating in glory at the education institutions.

On campus too, where on one hand the students of different professional courses are rejoining, our tiny tots are bouncing towards Vidya School, a pre-primary facility for children of the staff and faculties of the Institute. After a hiatus of two academic sessions delivered online the “chalk board teaching” is back in action!

Another group that is enjoying this reopening is the group of children at Labour Basti on the campus. They too are optimistically albeit a little shyly coming to the Flying Birds School. This group did not even have access to online mechanism but our dedicated

team ensured their engagement by adopting “classroom under the tree” method, letting the students stay engaged, informed and safe.

Both these extremes saw their own sets of ups and downs as far as the learning curve was concerned. In both these models, the students were those who would have held a pencil, read an alphabet, comprehended a sound to the object all for the first time. Yet the teaching group constantly upgraded, revised and redid their teaching methods just to be adaptable to the students’ needs.

We saw similar downfall in other marginalized groups as well in and around campus due to the pandemic. However with the little window of hope, Rural Development Institute has made students ready for the tough times if they were to come again by distributing smart phones, tablets at individual level, and projector, screen, audio speakers at school level.

The pandemic cycle is uncertain but our experience has led us to be prepared to be flexible towards curriculum and pedagogy for the diversified range of children we reach out to. At no cost should learning be stopped.

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
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RNI-UTTBIL/2003/11409
HIHT is the promoting society of Swami Rama Himalayan University.



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