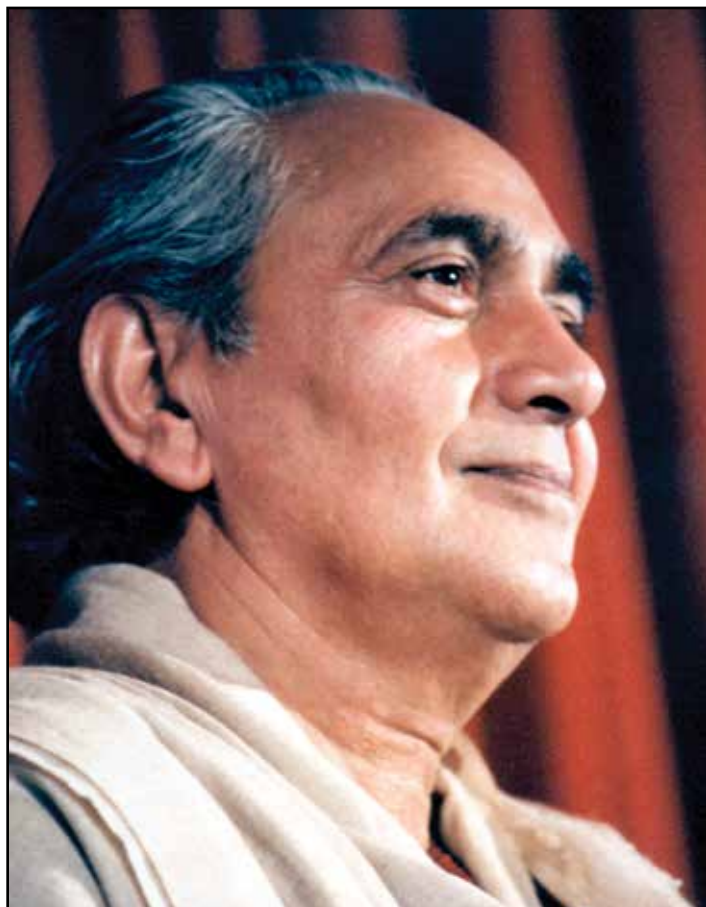




HIHT News

Freedom on the Field of Action *by Swami Rama*



Swami Rama

Karma is actually a very simple concept; it is the law of cause and effect on the human scale, and it governs all our lives. Karma is a principle that is widely accepted and taught under many different names in the great traditions of self-transformation. The principle of karma can be summarized very succinctly and clearly: As you sow, so shall you reap. This principle makes no reference to heaven and hell, and it does not imply any sense of blame or punitiveness. Karma is only the statement of a simple fact: If we plant apple trees, they will bear apples, not lemons. The actions we perform are the cause of the consequences we see later on. Although no one escapes this natural law, we often fail to recognize the connection between cause and effect in our lives, because the effects of karma do not express themselves immediately, but instead are expressed slowly over time. Our limited awareness of ourselves also limits our ability to perceive this relationship.

According to the principle of karma, nothing happens by accident. The idea of karma is not consistent with the fatalistic idea that human being is like a leaf, blown aimlessly here and there by

the wind. A human being is not at all like a passive, wind-tossed leaf, subject to the control of nature and unable to make choices. When we act as if we are lifeless leaves, our environment responds by controlling our lives, but when we act like human beings—understanding our potentials and choices—then we begin to move to another level in our development.

In the cycle of human evolution, a person gains the power and ability to choose and decide what he or she wants to do. None of us are dragged passively into this plane of reality merely because our parents gave birth to us. We came into the world because we desired to come; the advantage of human life is that it provides us with the opportunity to fulfill our ultimate purpose. We have the free will to create our own destinies; we can attain the purpose of life and overcome the bondage of past karmas. But to do this, we need to understand how to free ourselves from karma and to begin to put this knowledge into practice by changing our habits.

The law of karma—of cause and effect—affects all human beings equally, no matter what external differences we perceive among ourselves. Although no one evades the law of karma, those who have learned how to apply the principle of karma wisely are no longer the prisoners of their own actions. Instead, these wise seekers gain the power to make progress on the spiritual path by performing their actions skillfully, selflessly, and lovingly. If seekers think that they can gain self realization through meditation alone, without understanding the law of karma, they are mistaken.

The very word “karma” is often misunderstood as meaning fate or destiny, but it is actually related to the root “kri,” meaning “to do.” Thus, any action we do is a karma. There is no such thing as “good” or “bad” karma; it is simply that a particular karma will have results which either are helpful or which create further confusion in our minds.

Foolish people sometimes try to use the principle of karma to avoid taking responsibility for themselves: When something good happens to them, their egos become inflated, but when they experience the negative consequences of their actions, they say fatalistically, “Oh well, it’s my karma.” Only those rare people who are sincerely seeking can learn how to actively apply the principle of karma in their daily lives. Once a human being learns to do this, he or she transforms the whole nature of life, and thus attains freedom from the bondage of his or her actions.

To begin the journey to freedom, it is useful to think of karmas as being of three types—karmas of the past, present, and future. These karmas can be compared to an archer’s arrows. Our past actions are like the arrows that an archer has already shot toward a target. Our present actions are like arrows being readied in the hands of the archer, and our future actions are like arrows that still rest, untouched, in the archer’s quiver.

Reprinted from Yoga International Mar/Apr 1992

Celebrating 76th Independence Day 2022

In the ongoing series of events organized by the University to commemorate 75 years of “Azadi Ka Amrit Mahotsav” of the country, the Literary & Fine Arts Committee of the University organized the Rangoli Competition on 12 August 2022 and Speech Competition on 13 August 2022 for students, faculty and staff of the constituent colleges/schools and units of the University.

A five-kilometer long “Prabhat Pheri” was organised by the students and staff of Swami Rama University to sensitize the public about the “Har Ghar Tiranga” campaign and commemorate the “Amrit Mahotsav of Azadi.”

As part of celebrating Azadi Ka Amrit Mahotsav at SRHU, a four-day exhibition relating to the memories of the partition was unveiled at Swami Rama Himalayan University, Jollygrant. Dr. Vijay Dhasmana, Vice Chancellor, SRHU, inaugurated the aforementioned special photo exhibition dedicated to “Vibhajan Vibhishika Smriti Diwas.” On display were posters depicting information on the atrocities and gruesomeness of the partition that thousands suffered. Countless memories of the partition are depicted through pictures at the exhibition.

On August 15, Dr. Vijay Dhasmana, took the salute of the parade by hoisting the flag. Earlier, he paid floral tributes to the soldiers who had sacrificed their lives for the defense of the country at the Wall of Bravery. He said that 15 August 1947 is a very special day, as on this day India attained freedom and we should always be proud of its rich and varied heritage. We should always remember the sacrifice of thousands of freedom fighters and now it should be our duty to take our country forward on the strength of our efficiency.



In a gesture of commitment to the “Green Campus” environmental friendly concept, two electric vehicles were flagged off by Dr. Vijay Dhasmana, VC Swami Rama Himalayan University for use within the campus. This initiative is part of a larger plan in the University to create a sustainable, healthy, living, learning environment.



A tree-planting pledge and commitment was pitched with fervor within the entire periphery of SRHU campus as it stood lined up with over 3,500 trees. The plantation campaign to this effect was formally launched by the VC Dr Vijay Dhasmana on 13th September, as part of the Namami Gange program’s Integrated Conservation Mission, and with participation of the Forest Department of Uttarakhand.

The Theory of the Chronic Miasms of Homeopathy

... continued from last issue

PSORA

To this day, what Hahnemann actually meant by the term psora has never been definitively elucidated. It was Hahnemann's observation that there was something obstructing cure in many of the cases he was treating. He noted that this obstruction was most often related to the history of either a skin eruption or the suppression of an eruption, and strongly asserted that the development of all chronic diseases was due to the suppression of skin eruptions by local and external non homeopathic treatment. In addition, he had claimed that *acarius scabii* was the causative factor of all vesicular or pustular skin eruptions, but never came to any definite conclusion in this regard. These declarations alone gave the medical community reason not to accept Hahnemann's theory of the chronic miasms and chronic disease.

The word *miasm* has its origin in the Hebraic language, coming through the Latin and Greek word *psorat*, which means: "a groove, a fault, a pollution, a stigma." In order to understand psora we have to look beyond the physical to the subtler aspects of a human being. For example, from the point of view of energy fields, we can think of psora as a groove or fault, a warp in the field that allows for the pollution of one or all levels of existence of the human organism, due to disturbances of prana.

Hahnemann's concept of psora has been summarized as a disease or disposition in disease, inherited from generation to generation for thousands of years; it is the fostering soil (the weakened defense mechanism) for every possible disease condition. The weakened defense mechanism is the result of deficiencies of prana vayu, the aspect of prana responsible for taking in prana before it becomes diversified into its various functions. Obviously, if prana vayu is not able to carry out its function efficiently, all other functions of prana will likewise become equally diminished. There can be no doubt that psora creates the weakened defense mechanism that allows diseases to catch hold and thrive. In the context of this discussion, we can even include the venereal diseases as having roots in a psoric soil.

The classical definition of psora is that it encompasses all functional disorders. If we define function to be the primary role of prana, we can deduce that psora is a functional disturbance of prana, regardless of which functional role it is playing. Evidence of psora is known by which of the five functions of prana (udana, prana, samana, vyana, apana) is/are deranged, and also on the etiological factor(s) of the derangement(s). Thus, any inhibiting force or suppression of the natural movements of prana will be of primary significance in the genesis of the psoric soil. When all aspects of prana are functioning properly, the basic processes of taking in, assimilating, discarding what is not needed, protecting the organism from potentially harmful agents, and maintaining proper functioning of the senses, are carried out efficiently.

... to be continued

Dr. Barbara Bova, HOD, Dept. of Homeopathy

Concept of Immunity in Ayurveda and Common Herbs Used to Boost Immunity

World Health Organisation has defined health as a state of complete physical, mental and social wellbeing and not merely the absence of disease.

Susruta defined health as a state where the tridoshas, the digestive agni, all the body components and tissues are in perfect unison and the soul, the sense organs and mind are in total satisfaction.

Ayurveda focuses more on maintaining a healthy lifestyle rather than curing diseases. With the recent pandemic realization has dawned on people that to be able to confront further epidemics attention has to be focused on how to improve general immunity.

In Ayurveda immunity is referred to as bala. Bala is of three types:-

1. Sahaja or innate immunity
2. Kalaja or chronobiological immunity
3. Yuktikrut or acquired immunity.

There are various factors which play a role in the way we respond to disease:

1. Our own unique prakriti. It has been observed that people with a healthy kapha prakriti have better immune systems than say a person with a vata prakriti.
2. Digestive agni or fire. This plays an important role. If the digestive agni is low then the food eaten cannot be properly digested resulting in the formation of ama or toxins.
3. State of the mind also plays an important role. Recently Covid 19 caused high levels of psychological distress and significant impact on mental health. The role of psychosocial factors in increasing susceptibility to viral respiratory track infections is well known.

To maintain health Ayurveda advises dinacharya (daily routine) and ritucharya (seasonal routine). The ancient texts place a lot of emphasis on this.

In Ayurveda ojas is considered as the vital energy of the body. It is responsible for the overall health, well being, intelligence and immunity. It is not only responsible for the prevention of disease but also helps in the speedy recovery from any illness. It is this building up of ojas in the body which has to be looked at to build up immunity. The seat of ojas is the heart. It can be, increased and protected by eating nourishing foods, pranayama, exercise, meditation and leading a balanced lifestyle.

Rasayans in Ayurveda are rejuvenating herbs that produce resistance against diseases both physically and mentally. Rasayanas are of different types.

1. There are those which promote longevity and vitality
2. There are those which promote intelligence.
3. Aphrodisiacs.
4. Rasayans which may fight a particular disease.

... to be continued

Mrs. Mira Swami, Department of Ayurveda

RDI Founder's Day

Rural Development Institute celebrated its Founder's Day on 20-21 September 2022. It was the time to remember, cherish, recognise and reward those who contributed to organization's mission of reaching the unreached. The two-day program included various activities at Institution as well as field level.

The program was inaugurated by Mr. B.V. Srinivasa Rao, founder of Bhagavatula Charitable Trust and an inspirational source for RDI. Dr. Meera Swami, Dr. Kathy and Dr. Sanjoy Das also graced the inaugural session. The program began with the lamp lighting ceremony and welcome address followed by the felicitation of guests and showcasing of RDI's journey for more than 30 years. In his keynote address, Mr. Rao emphasized on importance of social interventions in human life. He reiterated that small social interventions not only empower people socially but also make significant contributions towards their overall being.

A logo for Education Program and School Menstrual Hygiene Management Program (handout and concept note) were inaugurated. During the event, 45 meritorious students from poor socio-economic backgrounds were awarded scholarships. Fifteen field staff members who made significant contributions in their respective areas were felicitated. The Founder's Day was also celebrated at different locations at field level which included scholarship distribution, kanya poojan, special session on yoga, orientation on healthy lifestyle and felicitation of frontline health workers and other stakeholders. Assistive devices were also provided to differently abled people.

A special orientation session on CPR was conducted for more than 150 NSS students from various Colleges of Swami Rama Himalayan University. During the last two quarters more than 12,000 students have been trained and oriented on CPR in Haridwar, Dehradun, Pauri and Tehri districts. The organization has started online webinars on School Menstrual Hygiene Management Program in collaboration with Department of Education, Uttarakhand to train more than 25,000 school teachers across the state in the next one year.



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