



# HIHT News

## Freedom on the Field of Action *by Swami Rama*

Cultivating this enjoyment of serving others and doing our duties with love requires honesty and dedication. We must understand that doing our duties lovingly is, in itself, a spiritual practice. When we can cultivate this attitude, we fulfill our obligations and also free ourselves from the bondage of our individual egos, which only want to think of “I, me, and mine.” We begin to discover the joy of escaping from the prison of our own egos—and find delight and peace in serving those around us. Then, making the breakfast for our children becomes a spiritual practice, as does every loving and selfless act. Each act of loving service affirms our recognition of the Self within all. With this mindfulness we become transformed, and feel the sense of joy and peace that is meant to unite mankind.

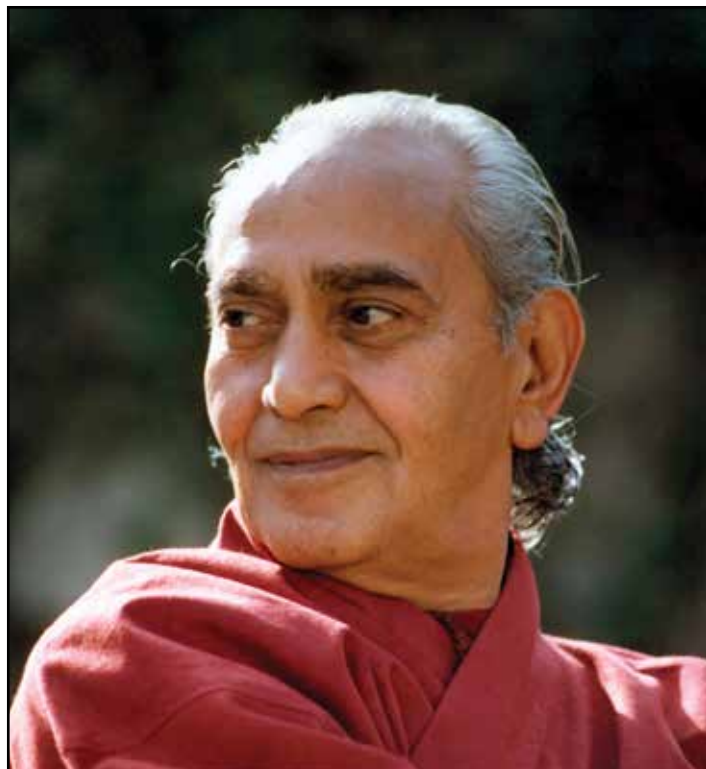
All the great teachers and leaders practiced such selfless service—Christ, Buddha, Moses, Krishna, Guru Nanak, as well as the great teachers of the modern world, such as Schweitzer or Gandhi. They all did service. Thus, they dedicated their lives to serving others selflessly, without expecting any reward. All the great people of the world have been living examples of how to walk the path of karma yoga.

But on the smaller scale of our individual lives, we do not need to begin with grand acts of service to humanity or to strangers. We can begin, instead, with those who are closest to us, those who we have been given as our own companions on the spiritual path—our children, our partners, and our friends—those we claim to love.

### Transforming Our Relationships

The biggest problem in the modern world is that many people are confused about the authentic meaning of love and how to fulfill their karmic duties in their marriages and relationships. If we forget the real purpose of these commitments, we become resentful and angry when our desires and expectations of the other person are not fulfilled. We become dependent and seek to lean on these little relationships for support. We expect our wives or husbands or children to make us happy by behaving the way our ego desires. We all want others to make us feel important, wise, and attractive. So we spend twenty to fifty years living together—expecting and demanding many things from each other—but this has nothing to do with experiencing our love and walking on the real spiritual path.

When we truly love someone, we love the light within that person. The process of enlightenment is the path of learning to appreciate the light within both ourselves and those we love, and seeking to allow the full expression of our Self as well as the Self of others. When we have expectations, we love only our little self, and we seek to gain others’ admiration of that little self. However, when we strive to transform our personalities—so that we love others selflessly and expect nothing in return—then we can fulfill our karmic duties without creating further bondage for ourselves.



Swami Rama

Love means giving, joyfully and selflessly. Learning to serve others happily and lovingly is the means to becoming free—then we are no longer the slaves of our own petty personalities and sense of self. Love and service expand our consciousness; selfishness and expectations contract it. Our goal in practicing karma yoga is to learn to enjoy serving others lovingly, without thinking only of our own petty egos—this is the process of transforming and purifying our karma.

The image of the mother is really the symbol of the highest love, because a real mother does everything she can for her child out of love and asks nothing for herself. If we want to transform both our culture and our own karma, we must learn to give and to love others selflessly, without expecting any return. What we do lovingly for others does not create bondage; it frees us. Such love is real ecstasy. Our expectations and demands are the source of our misery, pain, and sorrow. If we want to learn the art of dissolving karma and expanding our consciousness, the answer lies in learning to give. When we expand this ability for selfless action from our family, to our communities, to the nation, and then to the whole of humanity—then, we are free of the bondage of karma, and we will have made the world a paradise on earth.

*Reprinted from Yoga International Mar/Apr 1992*

## 27<sup>th</sup> Mahasamadhi Day of Founder Swami Rama

The 27<sup>th</sup> Mahasamadhi Day of the founder, Dr. Swami Rama was observed on 13 November 2022. Smt. Ritu Khanduri, Speaker of the Uttarakhand Legislative Assembly was the Chief Guest on the occasion. Shri Swami Ritavan Bharati, Dr. Mohan Swami, Shri Vikram Singh, Dr. Prakash Keshvaya, Dr. Renu Dhasmana, Dr. Susheela Sharma, Dr. SL Jethani, Dr. Ashok Deorari, Dr. Rajendra Dhobhal and Dr. Mushtaq Ahmed were also present on the occasion. Apart from the students, faculty and staff of SRHU, a large number of disciples of Swami Rama graced the occasion from India and abroad.

HIHT conferred the Swami Rama Humanitarian Award 2022 to Mahabodhi International Meditation Centre, Leh-Ladakh, received by the President/Founder, Venerable Bhikku Sanghasena. The award consists of rupees five lakhs, a gold medal and citation. Thirty-one employees of HIHT and SRHU were also awarded for their dedication to service. Many of them have been employed with the organisation for over two decades.

Dr. Vijay Dhasmana recalled the influence Swamiji had on his life as well as the lives of thousands. Dr. Dhasmana has been serving the vision and mission of his guru tirelessly and wholeheartedly, taking the organisation to greater heights year after year. He truly believed and followed Gurudev's teaching of Love, Serve, Remember throughout and dedicated himself to the service of mankind. Gurudev's commitment to healthcare, and promotion of medical education and research, has been an integral part of his vision for his motherland, Uttarakhand. He outlined the work of the organisation over the years and its plans for the future. The program was conducted by Dr. Jyoti Diwedi.

Pro Vice Chancellor Dr. Vijendra Chauhan delivered the vote of thanks. Before that he invited all to partake in the bhandara for Guruji's prasad.



Smt. Ritu Khanduri, Chief Guest, Speaker of the Uttarakhand Legislative Assembly, on left. On right, Swami Rama Humanitarian Award 2022 given to Mahabodhi International Meditation Centre, Leh-Ladakh, received by Ven Bhikku Sanghasena.



HIHT and SRHU employees were also awarded for their dedication to service.



A new gama camera room was inaugurated in the Cancer Research Institute on 13<sup>th</sup> November by the Hon'ble Chancellor, Tan Shri Datuk Mohan Swami. On the same day, a High Dependency Unit was also inaugurated in the Department of General Surgery, Himalayan Hospital.



A Clinical Trial Facility was inaugurated at Himalayan Hospital by the Hon'ble Vice Chancellor of the University, Dr. Vijay Dhasmana on 11<sup>th</sup> October. The clinical trials will be conducted at SRHU for multiple indications. The doctors at SRHU will be involved in the development of new drugs and the students of clinical research will benefit from in-house experience.



## The Theory of the Chronic Miasms of Homeopathy

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When the psoric miasm is present, evidence of its presence is known by the signs and symptoms, depending on which of the five function(s) of prana is (are) deranged, and also on the etiological factors of the derangement. Depending on the intensity and duration of the disturbance, interference with the actions of the pranic forces will manifest in three different stages: latent, secondary and tertiary psora.

As psora is generally considered to be an overall functional disturbance of the organism, we would expect the major signs and symptoms of psora to primarily reflect disturbances of the nervous system and endocrine system, the two physiological systems that determine the functioning of the other systems of the body. When the force of prana becomes deranged, the earliest responses in the organism are functional and sensational disturbances of the most basic processes of the body. These are expressed through the mind and the central nervous system in what we call the latent stage of psora. The latent stage may maintain its dormancy for many years, but any trauma or shock to the subtle levels of the organism can activate the sleeping miasm, causing it to manifest as acute illness or as chronic disease. In the latent stage, symptoms do not refer to any particular organ or tissue but rather reflect changes in the organism as a whole.

If the psoric miasm is not treated and brought under control during its latency, after some time secondary manifestations of functional disturbances of particular tissues or organs will express. In this stage, psora still maintains its functional nature and the disturbances are those that reflect derangement of the autonomic nervous system and the processes and systems under its direction. If psora is allowed to progress to the tertiary stage, gross pathology appears. This does not mean that those symptoms of the other two stages are no longer present. Rather it is an additive process, indicating involvement of more systems and development of chronic diseases. In other words, each stage is not mutually exclusive but represents a more complicated stage of the morbid process. Therefore, the symptoms of latent psora may also be part of secondary and tertiary psora, and secondary part of tertiary.

Tertiary psora can be described by one word—stasis. The normal movements of prana have become so obstructed so as to nearly come to a standstill. The gross pathological changes of the tertiary stage will manifest first as disorders of the skin, including the famous “itch” that is considered to be the signpost of psora. This is only logical as the skin is derived from the same primary germ layer as the nervous system. The pranic forces, in the attempt to rid the organism of the unwanted invader, since they are not able to complete their work along the normal routes, will only naturally follow an alternative path, from the subtle nervous system to the grosser aspect of the same germ layer tissue, the skin. This is exactly what happens in the psoric miasm.

... to be continued

Dr. Barbara Bova, HOD, Dept. of Homeopathy

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

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### Ashwagandha (*Withania somnifera*)

It strengthens the body's immune system by improving the quality of tissues in our body. The leaves, root, bark, fruit and seeds can be used. It has strong anti-inflammatory actions. It is hence helpful in rheumatoid arthritis, auto immune diseases. It also improves the brain cell activity. It is usually consumed with warm, sweet milk.

### Amlaki (*Embilicus officinalis*)

It is a perfect rasayan and one of the richest sources of vitamin C. It rejuvenates and revitalizes the various body tissues and organs. It helps to improve the digestive system. It also helps the circulatory system by regenerating red blood cells. It is rich in antioxidants and one of the main ingredients of Chavanprash.

### Licorise, Mulethi or Yastimadhu (*Glycyrrhiza glabra*)

It is an excellent home remedy for any upper tract infections. The root is used here, and the powder is usually taken with honey. It is a natural revitalizer and an anti-aging agent. It is also important for the mind and in developing cognitive skills.

### Ginger or Shunti (*Zinziber officinalis*)

It is a very strong stimulant for the immune system. It keeps the digestive agni strong and removes toxins from the body. Include ginger in your cooking or just drink water which has been boiled with ginger. It is also used as a hot fomentation in gout, arthritis and other joint pains.

### Tulsi (*Occimum sanctum*)

It is an overall tonic for both mind and body. It has anti infective properties and is very useful in upper respiratory tract infections. It energizes the body and improves circulation. It is also effective for skin infections and gastric ulcers. Tulsi juice taken everyday with honey and ginger is very useful to boost immunity.

### Guduchi (*Tinospora cordifolia*)

This is a very good antioxidant and hence is useful in promoting the body's immunity. It purifies blood and helps in destroying infectious bacterias.

### Pippali (*Piper longum*)

It plays an important role in improving the digestive agni. It is normally used as trikatu along with black pepper and ginger.

### Turmeric (*Curcuma longa*)

It has very strong anti-inflammatory properties and fights infections and promotes immunity. It also improves blood flow. It has beneficial effects on arthritis, heart diseases and diabetes. Half a teaspoon of turmeric taken with warm milk at night helps in keeping diseases away.

### Garlic (*Allum sativum*)

It helps to boost the immune system. It is also found to influence blood pressure. It has very strong anti-microbial and anti-inflammatory properties. Adding a clove of garlic to your cooking will improve immunity and boost the heart.

### Shatavari (*Asparagus racemosus*)

It is considered a general health tonic. It improves immunity as it has anti-oxidant properties and anti-inflammatory properties also. It also has anti-aging properties and it also plays a role in treating depression. It can be taken as a tea.

Mrs. Mira Swami, Department of Ayurveda

## Sharing of Knowledge, Learning and Experiences



### JJM Exposure of Key Resource Centres

HIHT has been empanelled as a key resource center by the Ministry of Jal Shakti Gov. of India. KRC-HIHT represented its participation in 5 days training of trainers (ToT) for level 3 key resource center (KRC) on Rolling out Jal Jeevan Mission in the Gram Panchayat by Ministry of Jal Shakti and UNICEF, Delhi with Mahatma Gandhi State Institute of Public Administration (MGSIPA) Chandigarh, Punjab from 26-30 September. Mr. Vivek Anand and Ms. Geeta Kandpal from KRC-HIHT participated in this program. Training objective was to update the knowledge and skills of the participant KRCs for empowering gram panchayat towards implementation and achieving the objectives of Jal Jeevan Mission program at the grassroot level. Major deliberations were on community participation, village action plan covering environment setting, roles and responsibilities of all stakeholders in planning and implementation, importance of community engagement and mobilization with focus on gender and equity. Field exposure was also facilitated, wherein participants were taken to Singhapura village of Mohali.

### Participation in Capacity Building Program

RDI-HIHT has been empanelled by Department of Panchayati Raj, Government of Uttarakhand. Mrs. Neelam Pandey,

Mr. Sunil Khanduri and Mr. Bhanu Parsad Bhatt participated in two days training program from 30<sup>th</sup> Sept. to 1<sup>st</sup> Oct. on the localization of Sustainable Development Goals conducted by Dept. of Panchayati Raj, Govt. of Uttarakhand. Key deliberations of the program were rejuvenation of ponds and Chal-Khal, self-sufficient village with infrastructure, financial management and rural planning, E-panchayat application, Uttarakhand Panchayati Raj Act-2016, Jal Jeevan Mission, clean and green village, use of natural fibers in rural livelihood. The organization has been assigned to conduct the training program for elected panchayati raj members of Didihat block of district Pithoragarh.

### Workshop on Learning Disability

RDI has been addressing the needs of children with learning disability since 2019. Ms. Neelam Pandey and Ms. Leela Uniyal from RDI attended a workshop for Teachers on Children with Learning Disabilities organized by Dyslexia Society of Uttarakhand in Doon Sanskriti School (ITITI) Jhajhra, Sahaspur on 17<sup>th</sup> October. The participant teachers presented the different case studies in the workshop which was attended by more than 150 participants including psychologists from medical departments and experts from Rafael organization. RDI team shared the Learning Disability Program being run in the Himalayan Hospital and presented issues, challenges and learnings.

### Exposure of School Books Archive Exhibition

Dr. V. D. Semwal, Ms. Neelam Pandey and Ms. Shikha visited an exhibition at Azim Premji Foundation, Dehradun on 12 & 13 October. This was an event titled Schoolbooks Archive having an open-access digital repository of over 7,965 books and related materials, along with a few hundred print copies of archived books. The growing collection includes textbooks, anthologies, reference works such as dictionaries, glossaries, atlases, works on school management, pedagogy, psychology and health manuals, and scores of curriculum documents for school and teacher programs.

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