



# HIHT News

## Practice, Practice, Practice *by Swami Rama*



**Swami Rama**

The twin side of vairagya is abhyasa. Abhyasa means practice and practice means discipline and attention. The two are linked as night and day. A person cannot develop nonattachment or vairagya without abhyasa. Similarly, abhyasa without vairagya amounts ultimately to a waste of time.

These two, nonattachment and practice, are the most powerful vehicles for spiritual progress. Separately, they are like a boat with one oar. There is movement, but little progress.

In the preceding chapters the preliminaries to a spiritual life were discussed. These steps constitute the broad strokes on the canvas of your spiritual life. They are the essential background. The more refined strokes, from which the sharpened images and details come, are created by abhyasa or sadhana. Sadhana is spiritual practice, and usually refers to the specific practices of a tradition—hatha yoga, pranayama or breathing exercises, repetition of mantra, and so on. Abhyasa is a more encompassing term that includes not only practice of specific techniques, but the overall goal of life and the application of belief systems. In this book the two terms are used almost interchangeably.

To begin understanding abhyasa remember you are the citizen of two worlds—the outer world of family, community, and dharma, and the inner world you wish more fully to explore. Abhyasa begins with balancing these two worlds. Living in the external world, learning and growing, yet remaining above so the whispers from the inner world can be heard, is the sadhana of a person's life. When a balance is achieved between the inner and outer worlds, the outer world can be used to gain access to the inner, and the inner world facilitates a richer and fuller life in the outer world.

Jesus was completely balanced. He was in the world but above it. He was both human and divine, as all human beings are. His great importance as a public spiritual figure was to show humanity that they are divine because they are human, and human because they are divine. Jesus demonstrated his divinity out of full expression of his humanity.

As the Kathopanishad suggests, humans are not so much bodies with souls as they are souls with bodies. The divine is immanent in humans and humans are inherently divine.

Living a spiritual life does not require escaping from the world. It is not useful to look at the flaws of the world and say it is ugly and sinful. Turning away from the world will not lead to spiritual happiness. Live in the world. By living fully in the world with all of its apparent imperfections one can attain spiritual perfection.

Along with the effort toward balance and non-attachment, practice selflessness. Selflessness is an art that requires much practice to perfect. Strength, non-attachment, love, and fearlessness grow from the practice of selflessness.

Make it a part of your daily life to do things for others without anyone knowing. To be selfless and attentive toward others is not so much an effort as it is a very natural way of being. At the same time, do not forget yourself. In the observances of yoga the first principle is ahimsa, non-harming. This principle is not meant to be applied only to others. Ahimsa should first be applied toward yourself. You should not harm yourself or allow yourself to be harmed by others. Be sensible in your non-attachment and love. While it is not helpful to be ego- or me-centered, it is also not beneficial to be exclusively you-centered. The Upanishads teach that all is One.

Approach your life wholeheartedly. Whatever you do, do with your whole heart and fullest attention. When you are with your children, be with your children, not your work. When you are at work, be with your work, not your children. Be in the moment at hand, not in the moment or day that has passed, or in the moment or day yet to come.

Be decisive. Exercise your buddhi, that aspect of your mind that chooses, makes judgments, and decides. It is a very powerful part of mind. Make the best decision you can, and take action accordingly, leaving the outcome up to the divine force. Choose your friends, activities, and livelihood wisely. All of them should be compatible with your higher goals.

Be gentle with yourself. This is a long and difficult journey. Your goals should be reasonable so as not to create frustration and disappointments. Be willing to crawl before you walk. Perfect each skill as you move along on the journey, and forgive yourself when you stumble, or even slide backward. Setbacks are temporary and meant to be instructive. Let yourself slide backward, observe what has occurred, get back on your feet, and move forward.

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## How a Water Program Helps Villages Help Themselves



Despite the fact that it might be an uncomfortable subject to discuss, the Rural Development Institute at HIHT has made it one of their primary topics. We're talking about water and sanitation, toilets, open defecation and waterborne diseases. These uneasy topics have a crucial role in the village areas in India, where 250 million people still practice open defecation and struggle to find easy access to clean water. Such things that might be a basic living requirement for all human beings is still not available to many.

Even though there has been a lot of improvements made by various organizations, there are very few that take the approach of RDI, which is to help communities in need to help themselves. This is done by education, funding and community-created water supply schemes. RDI lights a flame in these individuals, only to teach them how to sustain the flame so that it can keep on burning.

### **How does a community go from no sanitation to high-quality sanitation?**

There are various planning parts before the implementation can commence but RDI believes that the strength comes from the community itself. Therefore, they let the members create their own water and sanitation committee which they plan, partly fund, implement and maintain after the project has been completed. All of this is done with the help and guidance from engineers, supporters and the RDI water and sanitation team.

### **Pre-planning, Implementation, Operation and Maintenance**

In the pre-planning phase, the water and sanitation committee is assembled by the community members. This committee brings up questions like "What sources can be used?" and "How do we measure this water source?" When the questions have been answered and clarified, the committee develops a scheme layout where they choose between the available technical options. They present this layout to a team of engineers who prepare a design based on the presentation. The community then get to review the design and give their opinion. This makes the members in charge of their own project which gives them a sense of ownership.

In order to measure the outcomes of the project, RDI establishes a study of the current health problems along with mapping out the current issues.

A few difficulties that might arise are a lack of awareness, political conflicts among community members and lack of technical knowledge for toilet constructions. These tests are answered by hygiene and sanitation activities as well as training throughout the process. Based on these challenges and solutions, the overall process of going from no water to clean drinking water usually takes 18 months to complete.

### **The Woman's Role**

The women in the villages are the ones that are mostly affected by the lack of clean water. Before the water schemes are developed, they are expected to travel four to five hours each day to collect water from outside the village. Some of the women are young females who have to skip school for this task. This program saves them tremendous time but also gives them a feeling of dignity and safety.

RDI organizes training for different small groups including female groups which aims to help them improve their quality of life and self-confidence.

### **Athoorwala Village**

In Athoorwala, Uttarakhand, 2500 families have benefited from clean drinking water since 2012 as a part of the Sector Wise Approach Program (SWAP) funded by the World Bank through the Government of India.

Before that, the water that they had access to was very limited and unclear which led to diseases and health issues.

A member of the SWAP program approached the community and inspired them to start planning two different schemes to cover the whole village area. They formed a User Water and Sanitation Committee (UWSC) and collected 10% of the overall cost for initial operation and maintenance of the water supply scheme. The cost was there to make the community members feel a sense of ownership over the project. The committee then planned the rest of the scheme with the help of the RDI team.

Today, the women in the village save time and avoid heavy carrying. There are no waterborne diseases and the members of the village have improved their living standard.

*As compiled by Ms. Nina Mujdzic, a volunteer from Sweden*

## The Ayurvedic Centre Plants in Campus

### Taruni ( *Rosa centifolia* )

Taruni is known as gulab in Hindi and rose in English. It belongs to family Rosaceae and Karveeradi Varg in Raaj Nighantu, Ayurveda. This plant which is native to Persia is now commonly planted in Bulgaria, France, Spain and Italy though abundantly cultivated throughout the world for its cosmetic value and therapeutic purpose.

#### Plant Description:

A prickly shrub. Prickles are unequal, large hooked. Leaves are compound, usually having 5 leaflets, covered with short, soft hair on both sides or sometimes only beneath. Flowers are usually pink in color seen on long and slender pedicles, fragrant, petals are bent inward and sepals are persistent.



Fruit of this plant which is known as rose hip is fleshy and edible. The number of seeds in each rose hip varies greatly between rose varieties. There may only be a few per rose hip, or several dozen. Species from different parts of the world easily hybridize and give different type of varieties of this plant. In India about 150 original varieties and 2500 hybrid varieties are found and are cultivated in Uttar Pradesh, Bihar, Punjab and Kashmir.

**Ayurvedic pharmacology:** Rasa- Tikta, Kashay and Madhur Guna-Laghu, Snigdha Vipaak-Madhur, Veerya- Sheeta Prabhav-Hridya Dosh Karma- Vaat Pitta Shamak

**Chemical composition:** Flowers contain a volatile oil which contains citronellol, geraniol, nerol, and phenylethanol. Flowers and leaves contain saponin. Petals contain methionine sulphoxide. The rose hip contains vitamin C, malic acid and citric acid.

**Therapeutically useful part:** Fresh or dried petals of flower.

**Therapeutic uses:** It is useful in raktapitta, pittaj vikar, and fever. Used as a tonic for stomach, intestine, and liver and also as an aphrodisiac. Externally used in pittaj vrana. It is a mild laxative. Extract of rose petals is used as an eye drop in burning sensation of eyes.

**Doses:** Petal powder 2 to 3 gram, distillate (rose water) - 20 to 30 ml.

*Dr. Pratibha Mamgain, M.D.( Ay) B.H.U., Ph.D.  
Professor, Department of Ayurveda*

## The Theory of the Chronic Miasms of Homeopathy

*part 8, continued from previous issue*

The third and fourth chakras, manipura and anahata, are rajasic in essence. Fire and air are the elements associated with these chakras respectively. The more subtle functions of prana, samana vayu and prana vayu, are directed by the second two chakras.

Manipura chakra governs the solar plexus. The sympathetic connections in the solar plexus include the greater, lesser and lower splanchnic nerves, and the parasympathetic counterparts consist of fibers of both right and left vagus nerves. These autonomic nerves control the involuntary functions of the gut. It follows that the stomach, liver, spleen, pancreas and small intestine are under the direct influence of manipura chakra and samana vayu. Samana vayu rules the region between the heart and navel. It is distributed mainly through manipura chakra. In agreement with the element tejas (fire) with which this chakra is associated, samana vayu is a destructive force that breaks down substances. It is also the force behind the process of assimilating that which has been broken down. It does this by regulating the fires of digestion.

The adrenal glands and the pancreas are the endocrine glands associated with manipura chakra. They are particularly significant in the genesis of several chronic diseases such as peptic ulcers and diabetes mellitus. Cortisol, secreted by the adrenal cortex, is important in immunosuppression and may be the physical vehicle by which autoimmune diseases are instigated. The increase in secretion of cortisol can be caused by any physical or neurogenic stress.

Prana vayu, being centripetal or inward in direction, governs mainly the region between the larynx and the heart and is responsible for the regulation of the intake of oxygen, or inhalation. Since the breath is the major vehicle for taking in prana in general, if prana vayu is deficient or obstructed, it will have many repercussions in the functioning of the whole body. The heart is considered to be the seat of prana vayu and it is governed by anahata chakra, as are the thymus and the cardiac plexus. The thymus is important in the regulation of the immune system.

When consciousness is centered at the third and fourth chakras, one is considered to be on a higher level of awareness. Whereas an inadequate focus of energy in the solar plexus will manifest as digestive disturbances, an excess of energy, or too much fire, will result in such complaints as peptic ulcers. An imbalance of mental energy at this area will be associated with ego problems and aggressiveness, dominance and assertiveness or submissiveness. Disturbing emotions or feelings of grief or sadness are channeled through anahata chakra. When the energy being transmitted through this center is distorted by the emotions, one may initially experience functional disturbances such as palpitation and breathlessness. If the functional disorders persist over a long period of time, they can lead to more serious problems such as ischemic heart disease.

*(to be continued)*

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

## Swami Rama Himalayan University Foundation Day



Foundation Day celebrations were spread over four days from March 12<sup>th</sup> to 15<sup>th</sup>, 2018. Chief Guest Hon'ble Vice Chancellor, Dr. Vijay Dhasmana inaugurated the program by paying homage to HH Dr. Swami Rama, with the lighting of the lamp.

Students, teachers, staff and community members participated with phenomenal enthusiasm and zeal. Students pursuing medical, paramedical, bio-sciences, nursing, management, engineering and technology, not only delivered mesmerizing cross-cultural performances but also moderated the entire program by effectively engaging the audience.

Foundation Day celebrations concluded with an extremely exciting Kavi Sammelan. The poets Vineet Chauhan, Sampat Saral, Sudeep Bhola, Dr. Vishnu Saxena, and Dr. Sarita Sharma captivated the audience by their powerful renditions. The audience experienced a variety of poetic flavors ranging from bravery and heroism to laughter, satire, and love.

During the celebrations various awards were distributed in the field of academics, sports, literary and cultural performances.

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