



HIHT News

Energy of Consciousness in the Human Personality *by Swami Rama*

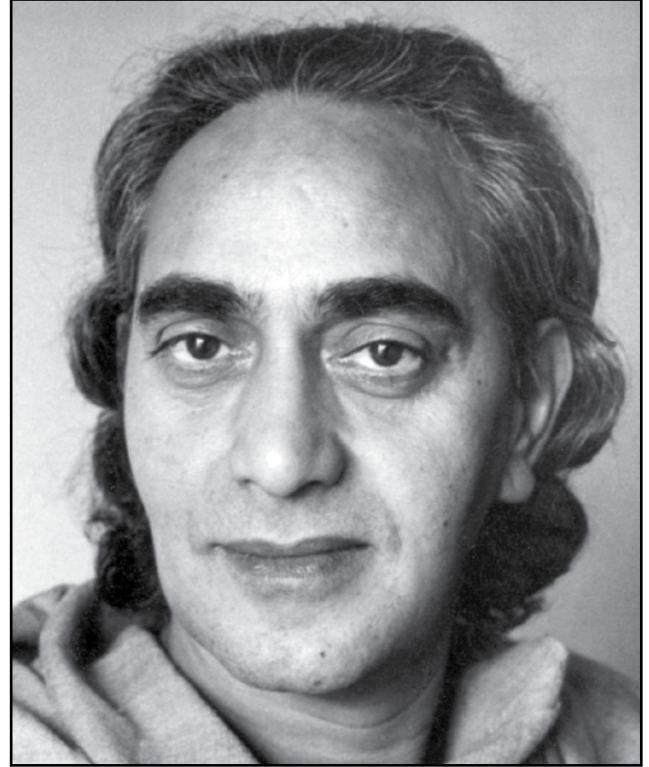
The universe is a dance of energies which vibrate at many frequencies. They ebb and flow, merge and part, form ripples, tides, currents, eddies, and whirlpools. They become units of all sizes, from atoms to stars, individual souls to cosmic beings. Again, they dissolve into each other. As rays, streaks, streams, rivers, oceans of light, they flow into each other and separate again, changing frequencies—and changing frequencies, they become suns, galaxies, spaces, airs, winds, fires, liquids, solids. They become the bodies of human beings into which the energy called consciousness comes and is embodied.

Of all the flowing energies in the universe, consciousness is the most dominant, the one from which all the others proceed and into which they all merge. The ancient texts are fond of the phrase, “from consciousness down to the solid earth,” for all this is a single matrix, a tantra, of energy, and within it are myriads of matrices, woven and interwoven. The human being is one such matrix of energies—ebbing, flowing, dancing at frequencies ranging from those of solid bones all the way to the subtlest waves of consciousness. Those who can understand this personality-matrix will understand the whole universe.

Observe the creation of a single human personality. As two human streams of consciousness love each other, the force of their love invites a third one for whom they provide a minute body. This third one brings along in his wake a matrix of energy, and his body grows along the lines of this energy. The fetus is connected to the mother at the navel, and it is from the navel that 72,000 energy channels, or nadis in Sanskrit, fan out into the personality system. Since the energy pattern is arranged in a symmetrical manner, the body grows beautifully symmetrical. For instance, look at even the hairlines of the body, and you see how they are patterned along the symmetrical paths of the energy flow.

The personality of the fetus or of that of a fully grown human being is not separate from the universal dance of energies. Observe how many forces interact with the biosphere, how many energies enter into it and emerge from it unceasingly. Observe how the body clock responds to solar, lunar, stellar times, and how the blood responds to the tides in the oceans. Although all these times, tides, forces often seem to operate individually, each answering to its own constituent rhythm, their patters are all vibrant subsystems within the single master system of consciousness whose dance it all is.

The vast all-pervading oceanic energy of consciousness barely touches us with its outer fringes, and we come alive, becoming persons. Where the vibration frequencies in us are too solid, too dense, not subtle enough to flow in consonance with consciousness, it becomes our material body, the non-I. Here energy, condensed, becomes a cell. The cell is filled with the vital energy called prana which is maneuvered by the mind energy. The “I” in us is pure consciousness. It owns and operates the body vehicle, and it guides the mind. It is the purest, finest vibrating energy.



Swami Rama

Thus, like the rest of the universe, we are layer upon layer of energy or light, which form complex patterns—the subtler layers are aware of the grosser ones but not vice versa (which is why they are hierarchical). Through the process of meditation and self-awareness, however, it is possible for us to attune ourselves to these energy processes. In fact, all of our information in this regard comes to us from the experiences imparted, through the oral tradition, by great meditation masters. Others who follow this path of self awareness will eventually know the dance that the personality, and the universe, and all the energies flowing between and within them, are dancing. There is no greater excitement than that of suddenly discovering that the universal ocean of prana is flowing right through us, that our brains are but so many stepping areas in the great dance of the universal mind, and that all that I claim to be is simply a thrill passing into this person “I” from the universal consciousness. And then the single point of this dynamic thrill becomes diffuse, and its millions of sparks, like an incredible display of fireworks, rush out into a vast network of energy channels which are spread throughout my person, to vitalize me, to make me mentally and physical a living being, to illuminate me so that I can say “I.”

(to be continued)

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Towards Peace, Harmony and Happiness: Transition to Transformation



Prof. R.S. Ghuman, Dr. Vijay Dhasmana, Shri T.S. Rawat,
Dr. M.M. Joshi, Col. (Retd.) Subash Bakshi



Dr. Pranav Pandya along with Dr. M.M. Joshi,
inaugurating statue of Charak

Swami Rama Himalayan University (SRHU) in collaboration with Pranab Mukherjee Foundation (PMF), New Delhi and Centre for Research in Rural & Industrial Development (CRRID), Chandigarh organized a regional conference titled “Towards Peace, Harmony and Happiness: Transition to Transformation.”

In a multi-ethnic, multi-linguistic and plural society like India, the civilizational balance of unity in diversity demands that the society must constantly work towards resetting the compass for a peaceful, harmonious and happy environment.

The conference was organized at SRHU with an objective to discuss and deliberate transition to transformation through spiritual, scientific and technological, economic, political, environmental and social and cultural upliftment to attain peace, harmony and happiness.

Hon'ble Chief Minister of Uttarakhand Shri Trivendra Singh Rawat was the Chief Guest for the inaugural session on 28th December. The session was presided over by Hon'ble Dr. Murlu Manohar Joshi, Member Lok Sabha and former Union Minister. Post lamp lighting session and guru vandana, a welcome address was delivered by the Hon'ble Vice Chancellor, SRHU, Dr. Vijay Dhasmana. A background of the program was given to the audience by Prof. R.S. Ghuman, Program Coordinator CRRID.

Prof. Dr. Murlu Manohar Joshi in his presidential address at the inaugural session said that for constructive transformation in society, focus should be on improving social and ethical values, human welfare, environmental protection and correcting the shortcomings. “Today scientific and technological change has had a profound effect on the social relations and emotional status of the youth. We are living more in the virtual world. There is loss of human sensibilities in communication in today's generation and it has become more dependent on the digital and virtual. We also need to understand the mutual dependence on humans and the environment and take environmental protection seriously. Focus has to be not only GDP increase but should also be on overall human development.”

In the first session titled Spiritualism and Transformation, Dr. Vijay Dhasmana, VC, SRHU and Col. (Retd.) Subash Bakshi,

CRRID shared their insights on the subject. The session was chaired by Dr. Pranav Pandya, Head, All India Gayatri Pariwar, who also inaugurated the two statues of Charak, Indian father of medicine and Sushruta, founding father of surgery at Himalayan Institute of Medical Sciences, SRHU.

The second session, Science and Technology and Transformation, chaired by Dr. Ravi Kant, Director, AIIMS, Rishikesh, had Dr. S.K. Mangal, Sr. Vice Chairman, CRRID and Dr. Rajendra Dobhal, Director General, UCOST enlighten the participants with their knowledge and wisdom.

Shri Prakash Pant, Hon'ble Finance Minister of Uttarakhand while chairing the session Economic Development and Transformation said that regular changes are made in the schemes for societal development. Prof. S.R. Hashim, Former Member Secretary, Planning Commission, Dr. Vijendra Chauhan, Pro VC, SRHU and Prof. A.K. Nanda, CRRID, Chandigarh were the other speakers.

The fourth session of the conference was titled Political Transformation. Prof. Mohammand Khalid, P.U., Chandigarh shared insights and the political milestones achieved by the country thus far.

In the session Social & Cultural Transformation Prof. (Retd.) R.S. Sandhu, GNDU, Amritsar and Prof. Kumool Abbi, P.U., Chandigarh were the speakers while Prof. (Retd.) Partha S. Ghosh, JNU, New Delhi chaired the session. In all earnest, they emphasized that traditional practices and modern relevance conflict is healthy as it brings about revolutionary changes for the betterment of the society.

The valedictory address was delivered by Dr. C.S. Nautiyal, Vice Chancellor, Doon University and presided by Dr. Ramesh Pokhriyal Nishank, Member of Parliament and Former Chief Minister of Uttarakhand. The conference concluded with a vote of thanks by Dr. Rashpal Malhotra, Executive Vice-Chairman CRRID.

The conference proved to be a great success as the participants discovered multiple facets of peace, happiness and harmony.

The Ayurvedic Centre Plants in Campus

Changeri (*Oxalis corniculata*)



This herb is known as tinpatia in Hindi and Indian sorrel in English. It belongs to family Oxiladaceae and Changeri kula in Ayurveda. This herbaceous plant is widely naturalized and its original habitat is obscure. It is considered a cosmopolitan weed of tropical and temperate zones and probably occurs in most countries in the world. It occurs in gardens, lawns, arable land and pastures.

Plant Description: This plant is perennial with a slender primary root. Stems are prostrate about 40 cm long, slender, weak, branched, often rooting at nodes, covered with spreading flexible hairs. Leaves have 3 leaflets, alternate, sometimes appearing almost whorled on short lateral stems, green or purple and are arranged alternately along the stems. A single long stalk arises from the axils of the leaf, from which extend 3 flower stalks, each with a single flower. The flowers are 7-11 mm wide and have 5 yellow petals. The fruit is a capsule. Seeds are many, minute, broad-ellipsoid, dark purplish brown. The leaves can be used raw or cooked, added to salads, cooked as a potherb with other, milder flavored greens or used to give a sour flavor to other foods.

Ayurvedic Pharmacology: Rasa- Amla, Kashay Guna- Laghu, Ruksha Veerya- Ushna Vipaka- Amla

Chemical Composition: The leaves contain oxalic acid, which gives them their sharp sour flavor. It also contains potassium.

Therapeutically Useful Parts: Whole plant.

Dose: Juice- 5 to 10 ml.

Therapeutic Uses: It is used in kaphavaata imbalances. Externally used in skin ulcers and to treat headache. Internally used for loss of appetite, indigestion, piles, dysentery, diarrhoea, prolapse of rectum, bleeding disorders, fevers and datura poisoning. Das et al. (2012) tested the possible hepatoprotective activity of extracts on rats and found that they seemed to show dose dependent reduction of necrosis induced by thioacetamide.

Precaution: Though the herb is all right in small quantities, the leaves should not be eaten in large amounts since oxalic acid can bind up calcium leading to its deficiency. The quantity of oxalic acid reduces if the leaves are cooked. People with a tendency to rheumatism, arthritis, gout, kidney stones or hyperacidity should take precaution if including this plant in their diet since it can aggravate their condition.

Dr. Pratibha Mamgain, Dept. of Ayurvedic Medicine

The Theory of the Chronic Miasms of Homeopathy

continued from previous issue

“All of the body is in the mind, but all of the mind is not in the body.” Swami Rama

There are several ways in which the sensitive biofield can be altered. These include: I. Inherent: samskaras, negative thought patterns, emotional disturbances; II. Inherited: intrinsic (constitution, susceptibility, developmental defects); extrinsic: fetal infection, genetic transmission; III. Acquired: infection, suppression, environmental stress, drugs and chemical toxicity.

The miasms may be inherently present due to one's samskaras or deep habits that are carried from lifetime to lifetime. One's behavior (thoughts, action, speech) is largely determined by the patterns of samskaras, the deep impressions in the faculty of mind called chitta. The mind-prana-body hierarchy through which the miasms are expressed can be summarized as follows:

The ultimate source of each human being is consciousness; from pure consciousness are derived individual consciousness and the causal body. It is at this subtlest level of human existence that the deepest miasmatic affections persist as habitual distortions of energy. As the causal body generates the subtle body and the faculties of the mind, these distortions will be reflected in one's mental attitudes and behavior. From the mind, the next level is the pranic body, which includes the chakras and nadis or energy channels. The energy of consciousness thus flows through and expresses itself through the faculties of the mind, the chakras, and the nadis. According to the habitual patterns of the subtler levels of existence, energy is concentrated at and distributed through the various chakras to determine the structure of the physical body via genetic code. Likewise physiochemical functioning is determined by the various degrees of concentration of energy that radiate from the chakras, through the nadis, to the endocrine glands and nerve plexuses.

According to yoga the mind is fundamental in qualifying the energy that underlies the physiochemical activities of the body. Thus the miasms can be considered to be habits of the mind, which then manifest through the pranic field into the gross body as unnatural tendencies, perverted functions or distorted structures. Similar ideas can be found in homeopathic literature. For example, Banerjee writes: “What lies in the mind as ‘thought,’ is expressed in matter as the physical body. In other words, the body is the creation of the mind. So the thoughts, feelings and will determine the body and the different body parts, predisposing them to certain disease conditions.” Energy fields similar to miasmatic fields may also be created by negative thought patterns of the mind since thoughts are likewise a form of energy, and are therefore capable of simulating conditions of ill health or disease identical to those imposed on the biofield by an interaction with an extrinsic miasmatic field. Banerjee also writes: “These miasms are not material substances, but on the contrary they are extremely subtle. In fact they are as subtle as the mind, or in other words they are only certain conditions of the mind.”

Dr. Barbara Bova, HOD, Department of Homeopathy
to be continued.

The Rendering of the Ramayana: RDI Scholars Recite Ramayana

Swami Rama Tirtha said of the hero of Ramayana, Rama, that when he started to regain Sita, which represents Divine Knowledge, all nature offered services to Him. Monkeys, geese, squirrels and even stones, air and water vied with one another to enlist on his side.

Swami Rama in his epic book Ramayana dwelt on the heroine of the epic, Sita, where to quote him: "In the sacred hymns of the Rig Veda, Sita is enjoined as the goddess of the field furrow, which yields crops for human beings. This simple conception of Sita is overlooked in the epic. To the millions of men, women and children of India, Sita is not an allegorical figure, but lives eternally in the hearts of all, where she dwells simultaneously as a model of the virtuous wife, an embodiment of womanly devotion, and an example of self-sacrifice. Even Valmiki failed to create a complete picture of Sita in the epic, for Sita's nature is somehow inexplicable. The moral picture she provides is unmatched and cannot be painted on any canvas. Indeed, the Aryans, particularly women, are proud of the great Sita and revere her. For them, the virtuous and faithful Sita, who suffered such adversity yet remained true, is a guiding star and model for their own lives." Swamiji speaks of the journey he undertook in his youth with another child sage Nantin Baba to verify the historical authenticity of Rama's journey to the south, treading the same path.

Starting from the picturesque Chitrakut (in current Uttar Pradesh) they travelled through the thick jungles of central India (current Madhya Pradesh and Chattisgarh) towards Sarabhanga. Their routine was set, a few hours rest after the noon meal (which consisted of roots they boiled and ate), recitation of Ramayana hymns morning and evening and meditation throughout the night. The rest was arduous travel by foot following the ancient trail and treading the same path as Rama, most of the time observing silence. They crossed Panchavati, which then was infested with deadly poisonous snakes. They also encountered many wild animals like tigers and boars.



In the Nilgiri mountains, they stopped at Ooty or Udakmandalam and visited Goodlur, Coimbatore and surveyed the entire area, including the community called Torah, the inhabitants who are unusually tall, handsome and healthy people who liked to live close to nature and whose menfolk wear long hair and beards. Nantin Baba and Swami Rama observed their way of life and imagined that perhaps they were the descendants of the great King Sugriva of the banar race mentioned in the Ramayana.

Subsequently, they visited Lanka (now known as Sri Lanka) covering the entire island which was beautiful and mountainous. They could not locate such historical places as the Ashoka Grove or Bibhishana's dwelling. But there Swamiji was able to obtain a rare manuscript called Kumbhakarna Ramayana, a book on yogic sciences particularly on the techniques of sleep and samadhi. Then they wound back to the Himalayas, convinced of the historical authenticity of the Ramayana.

A few years before Swami Ram dropped his body the verse translation of Valmiki Ramayana was brought out in English. It was done with the spirit of joy and devotion towards the ancient culture of India as Ramayana forms the very basis of the moral instruction of the Indian nation. As Swami Rama says ultimately, Truth remains the guiding star for all of us.

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