



Divine Love by Swami Rama

Love for God means love for all.

Human love is not perfect. But if you do not have a major transfusion of human compassion, you can never have divine love. Only when you learn to truly love will you understand that love is the Lord of life.

No matter how much sadhana you do, first you have to understand the law of equality of love: the sun shines for all, the moon pales its light for all and the breeze blows for all equally. There is no disparity except when the individual self declares: "This is mine, this is mine; this is not mine."

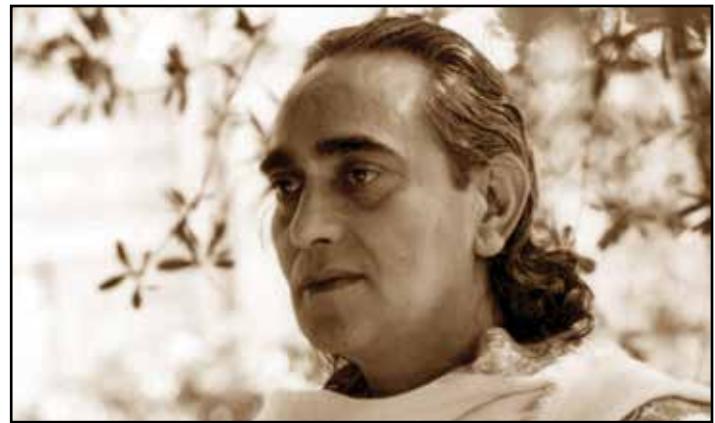
In ancient days there were people who could see the face of God. Someone once asked me why people could not see His face anymore. I replied that one must stoop a little to fetch water from the stream; nowadays no one can stoop so low.

Many prophets have come to this earth. The prophets of today can become builders of heaven, music makers or dreamers of discourse, but without love all hopes will finally crumble to dust. Many times they have tried to establish their world over the world created by God and have called it religion. Where are they today? In their shattered state of madness they have quit this world. This is why I call them quitters and not prophets of love. They have merely tangled humanity into various knots. One prophet professes something, another teaches knowledge, still another teaches yoga. They teach this and that philosophy, but only the prophet of love can help to transform the sufferings of humanity. The world is suffering because no one knows what love is, although we all have the same capacity to understand the true meaning of life.

Love for a human being is different than love for God. Love for God means love for all. There is one life force in all human beings, animals and even plants. This is life itself. But you have no time to love life itself because you are too busy loving those things you think are essential for life. Loving things of the world first, without knowing the reality beneath all these different forms and names, is not going to help the human race. The day you are awakened to the highest knowledge you will really start to love. Once you become aware of love itself, that which is eternal and not subject to change, death and decay, you will be able to love all things.

Love for life, love without an object, is the highest of all loves.

We all are like small light bulbs. When a bulb is broken, nothing happens to the electricity. Similarly nothing happens to the life force when we disappear from this earth. You do not want to accept this because you do not want to understand the whole process. Birth is mingled with death; they are one and the same thing. You should accept this fact and live here and now. Enjoy every bit, every moment and every part of life. Your past experiences and future imaginations distract you and have caused



Swami Rama

you to forget the whole purpose of life. You have forgotten that life is something eternal and you are part of eternity. No matter which culture, religion, or philosophical background you come from, you all have one and the same purpose of life, and that is to attain perennial happiness, everlasting bliss and peace. When the love of the world is changed from a sense experience to a soul experience, it will be founded on the love of God.

There is something beyond religions. Religion is an act that is humanity's relationship with God. It is essential in the preliminary stage but surely does not allow one to be one with the whole. It is like being a moth that eats Kashmir wool trying to prove to other moths that Kashmir exists. God's existence in reality does not depend on our proofs. There is something wrong with the philosophers and theologians for they have the curious notion that God is a kind of hypothesis that could be analyzed and discussed. God to me is a real annihilating fire and indescribable grace. I accept both. Everywhere in the realm of religion I have encountered locked doors. If ever one door should chance to open, I was disappointed by what lay behind it.

My religion knows neither hope nor fear. It dwells in the calm of the spiritual universe, which nothing but the human heart can comprehend. When the dew drop in the grass mirrors the heavens, why can't the human mind and heart?

When one's whole being is saturated with the idea of love from head to foot, then every pore of the body becomes alive to cosmic consciousness.

Your outer individual shell will remain exactly the same, but your inner light will expand to universal consciousness. That individual flame of love will become a forest conflagration and will burn up the precarious weed of selfishness. In love, you want to give and feel great joy in giving. Truth will automatically come to you if you learn how to love selflessly. The language of love comes from the soul through the heart.

Reprinted from *The Ancient Traveler: Writings on Love*, by Swami Rama

Covid-19 & RDI Initiatives toward Community Services



It has been very challenging for health care systems to contain Covid-19 transmission in the rural areas, especially in Uttarakhand because of the shortage of doctors, hospital beds and equipment, especially in densely populated underserved areas. Covid-19 creates a special challenge considering the poor testing services, surveillance system and above all inadequate and insufficient medical care and service delivery system. People have been facing great stress amid Covid-19 because of the interruption of basic needs like food, health care, water and sanitation despite the efforts of the government. In total, over 4,000 kits in recent months were distributed by RDI in Tehri, Pauri, Haridwar and Dehradun districts to maintain supply of essential goods such as food and medicine kit, and for extending its support to existing public health system. These kits include personal protection kit (PPE), food kit, medicine kit, adolescent kit, nutrition kit and mask.

RDI took Covid-19 relief initiatives to support and safeguard people in its field areas and to reduce the distress. It started need-based services to community and in first phase distributed 341 ration kits in Bahadrabad block of Haridwar district, 120 kits in Kotdwara and 90 in Yamkeshwar of Pauri Garhwal district, 229 kits in Doiwala and Rishikesh areas of Dehradun, thus reached out to over 40 villages. RDI also provided 500 Personal Protection Equipment (PPE) kits to the Chief Medical Officer, Haridwar. 1,000 PPE kits were distributed in government and private hospitals in Dehradun district and 180 were also provided to government hospitals in Tehri district. 115 nutrition kits (for pregnant ladies having nutrition supplements and eatables) were provided in field areas. Clothes were also distributed to women from poor families. Keeping in mind the needs of elderly people, special kits having articles of daily use were also distributed in the field areas. Special home-to-home visits were done for pregnant,

lactating and neo natal mothers for their health screenings and counselling.

To support overall health of youngsters and adolescents, online yoga sessions were conducted in the mornings. Continuing need-based services, adolescent hygiene kits were distributed to 398 boys and 498 girls. 72 first aid kits, 800 food kits, 500 masks, 75 protein supplements and 124 clothes were distributed among the community.

RDI faced a few challenges in the villages, as people were neither following social distancing nor using masks. In many of those identified locations, health awareness was done. Additionally close to 2,300 masks were distributed to families of pregnant ladies, people with disability, children of marginalized sections and migrant labourers.

80 Accredited Social Health Activists (ASHAs) from Bahadarabad (Haridwar district) Doiwala (Dehradun district) Kotdwara (Pauri district) areas were trained by RDI through online sessions to handle psychological issues of pregnant and lactating mothers during Covid-19. Anxieties and other psychological issues emerging due to Covid-19 of pregnant ladies of Bahadarabad area were addressed through regular telephonic counseling and follow up in which 50 pregnant ladies were mentored.

Media wing of RDI created a few short films reaching out to 10,000 people during this period and promoted community awareness and education in a simple and engaging manner and disseminated precise information on social distancing, hand hygiene, and how to minimize stress and phobia among the community.

SRHU Student Builds Sanitizer Tunnel

Engineering is all about creating solutions for unforeseen problems. SRHU B.Tech 3rd year student has built a sanitizing machine to deal with corona virus in his home district of Bijnor. Mohammad Parvez, mechanical engineering student from SRHU built this machine with the help of his family members. The machine is being used at Jalalabad police station of Najibabad and was inaugurated by SDM, CO and ADM of the city. Many congratulations Parvez. We wish you success for other such endeavors!



Nutrition in Ayurveda

Ayurveda's approach to nutrition is very unique. The food we eat begins with the farmer. After that it goes into the hands of the cook. The vibes from the farmer and the cook end up in the prepared food. This may be true in all types of cooking but Ayurveda places a lot of emphasis on the farmers and the cooks' mental disposition.

Ayurveda follows nature where nutrition and diet are concerned. In nature knowledge about these two is derived from taste. Taste plays an important role in Ayurveda. Ayurveda has 6 tastes. They are: madhura or sweet, lavana or salty, amla or sour, tikta or pungent, bitter, and kashaya or astringent.

Sweet taste promotes building of body tissues, healing of wounds etc. If taken in excess then it results in obesity, lethargy and constipation. This taste is made up of the earth and water elements. It increases kapha dosha but decreases pitta and vata doshas. Honey, carbohydrates, milk, fruit sugars all come under this taste.

Salt is a digestive appetizer and it clears the channels. It also improves the taste of food. If taken in excess it results in hyperacidity and early aging. This taste is made up of fire and water elements. It increases kapha and pitta doshas but decreases vata dosha. Sea salt, seaweed, sea vegetables all come under this taste.

Sour taste stimulates digestion and is a carminative. If taken in excess it results in burning sensation in the throat, chest and cardiac region. It is made up of earth and fire elements. It increases pitta and kapha doshas and decreases vata dosha. Yogurt, fermented foods, citrus fruits, come under this taste.

Pungent taste removes tastelessness in the mouth and stimulates digestive fire. If taken in excess it causes burning sensation and giddiness. This taste is made up of fire and air elements. It increases pitta and vata doshas and decreases kapha dosha. Chillies, ginger garlic come under this taste.

Bitter taste removes toxins from the body. It also stimulates the appetite and enhances the flavour of other tastes. It is made up of air and ether. It increases vata dosha and decreases pitta and kapha doshas. It is found in turmeric, bitter gourd, leafy vegetables.

Astringent taste cleans the channels and heals wounds. If taken in excess then it causes flatulence and drying of the mouth. This is made up of earth and air. It increases kapha and vata doshas. It is found in apples, legumes, raw fruits.

Ayurveda places great emphasis on eating according to the season. In summer our body requires a high carbohydrate diet whereas in winter it requires a high protein diet.

Not only the way food is prepared but also where it is prepared plays a major role. It must be compatible with the land where the person resides. These foods alleviate the negative aspects of the land over the individual. It is because of this we find such diverse preparations of ethnic foods in different parts of the country.

to be continued next issue . . .

Mrs. Mira Swami, Department of Ayurveda

In Memorium



Nina Johnson was the Founder and Director Emeritus of the Himalayan Yoga Meditation Center, formerly called The Yoga Society, in Milwaukee, Wisconsin, USA. With the blessings of her guru H.H. Sri Swami Rama, and with her own natural compassion, determination and a practical, down-to-earth style, Nina trained and initiated hundreds of students in the practice of hatha yoga and meditation.

In the spring of 1971, Nina met Swami Rama during one of his first visits to the United States. Soon after their first meeting, Nina was initiated by Swami Rama and asked to open a center for Himalayan yoga and meditation in Milwaukee. The Center opened in 1971 and began offering classes in this tradition. In 1974, Swami Rama instructed Nina to begin giving mantras on his behalf.

In recent years, Nina lived in the village of Malethi, India, the site of SRIVERM (Swami Rama Institute of Vocational Education and Research, Malethi), a project started by Nina's beloved teacher Swami Hariharananda, and returned to Milwaukee twice a year continuing to teach and initiate new students into the Himalayan Yoga Meditation tradition.

Nina passed away July 2, 2020. Nina was 95 years old.



Late Shri Om Prakash, was associated with us since February 2006. He was working as a driver. He was a sincere and hard worker. Our condolences go to the bereaved family members for his untimely demise.



Late Shri Sunil Pundir was associated with us since February 2013. He was working as an Assistant Pharmacist. He was a very calm and sincere worker. Our condolences go to the bereaved family members for his untimely demise.



Late Shri Saurabh Nautiyal was enrolled in Swami Rama Himalayan University, a B.Tech. (Branch - CSE) third year student. Our condolences go to the bereaved family members for his untimely demise.

Himalayan Hospital—The Only Gold Card Recipient in India for AB PMJAY

In order to provide free health care services to the citizens of the country, the Prime Minister had launched Ayushman Bharat Pradhan Mantri Jan Aarogya Yojana (AB PMJAY) in September 2018.

Under this scheme, "Himalayan Hospital," a constituent unit of SRHU, has been providing cashless health care services, while maintaining quality standards, up to Rs. 5 lakhs to the Ayushman card holders for surgeries, diagnosis (CT scan), implant placement, etc. As of now, Himalayan Hospital has provided health care services under the AB PMJAY to a total of 38,420 patients from Uttarakhand and more than 40,000 patients from other parts

of the country. Himalayan Hospital has been awarded "Quality Certification" by the National Health Authority & Quality Council of India in appreciation and recognition of the services provided, excellence in continuous adherence with quality standards and compliance with the "Gold Quality Standards" of AB PMJAY.

It is a matter of great pride that amongst the 650 (approx.) medical colleges/hospital across the country, Himalayan Hospital, the teaching hospital of Himalayan Institute of Medical Sciences, a constituent unit of SRHU is the only recipient of this significant certification. This certification is valid for a period effective from 14 July 2020 to 16 April 2023.

Whispers in the Forest: A Poem

It's never silent in the forest
For the trees have many faces
And voices that whisper softly
In languages I do not speak

I can dip my toes in the water
Of the lake to watch the ripples
As they spread across the surface
To fade into the distance afar

The trees tell time and keep count of days
Sunlight bounces off their branches
Back to the open sky miles above
Never reaching the blanketed ground

Our feet sink into the moss carpet
And we stumble in the shadows
Leafy, green, everywhere we see
Sightless, lonely we wander, hoping

For brushes with others blind as we
Our hands collide, we cling, helpless
Screaming over the cacophony
Of the voices that follow, humming

We hold on for as long as we dare
And then separate, following
The promise of warmth through the trees
Sleepy from the buzzing, I lay down

I do not dream, and I awaken
To find piles of fruit, offerings
From my guardians with wood faces
They'll be devastated to see me leave

I refuse, but politely, and turn
Teeth gritted against the murmurs
That deafen against what I seek
In the distance fire, and agony

Dr. Vaibhavi Dhasmana, HIHT campus

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