



HIHT News

Guru Purnima by Swami Rama

In all spiritual traditions this day is considered to be very holy. For on this day students become aware that life is not to be lived only in the external world—that there is something higher, deeper, than what they have been doing. They become aware of their internal states. But to find this something you need a guide. Then it becomes easy. Your guide shares his experiences, which have been imparted by his guide. There is a long chain of sages and traditions, and they impart knowledge to their students lovingly and selflessly.

For me, today is a great day. When this day comes I remember the way I was looked after by my master. He was so loving. When I see darkness everywhere, in all relationships in the world, from one corner gleams light. I call it the light of the guru. If you find a real guru, he can give you his help. He can sacrifice his whole life for you if that time comes. He will pray for you. He never wants his students to suffer.

But remember that suffering comes from within, and if you cry for help, you are helped. Many times help comes from the invisible world, and you don't see it. Yet you get help when no one can help you and you say, "God help me!" If you have a guru or teacher, and he is very sincere, and if he is in touch with the tradition, then anyone from that tradition can appear and help, provided you are on the path. It is said, "When you are ready, the guru appears;" it is never said, "If you are not ready, the guru appears." When you have a burning desire to attain enlightenment, definitely you get guidance.

You are never lonely on the path of spirituality. That which makes you lonely is the world and its external relationships. On the path of spirituality you are all alone, which means all-in-one, but you are not lonely. And as you attain the heights a time comes when you are totally alone—because all peaks are lonely. But that is not the sort of loneliness you find in the world. This loneliness is fulfilling. You don't feel alone. You feel one with the Absolute Reality.

You can do this. Not by worrying, not by taxing your mind, not by physical exercises, but just by purifying your heart and mind. The easiest and surest way is that of self-surrender. You don't surrender yourself to any external force. No. You surrender your ego to the Atman within you. And then a fount of knowledge flows. Then you come in touch with that happiness which is self-existent and unending, from eternity to eternity.

So this day reminds students that mere living in the external world is not fulfilling. The purpose of living should also be attained. You have to do certain duties—that's a must. But all duties should lead you to the awareness, "God exists in me. I am a shrine of the Lord. Why am I afraid? From where does this fear come?" If you remember that you are a shrine of the Lord, you will never be afraid. When you get fears, it means you have forgotten. God provides, providing you have that confidence.

You develop that confidence slowly. But remember—God is merciful, but at the same time he is a cruel fire. You have to



Swami Rama

understand both aspects. You have to accept life as it is, and enjoy. Don't postpone enjoyments for tomorrow. Enjoy today—right now! Smile. Smile and understand. "The Lord is within me. Why am I worrying?" This way, make your life easy.

This day reminds us that we have come to this earth to become complete, to attain perfection. And you can do it. Use all your might, all human effort. This is called the ascending force. Then you come in touch with the descending force, which is the grace of God. The moment you have done your work, you'll find grace. So do your job skillfully. Surrender all the fruits to Him. Before going to bed, say, "O Lord, anything good I have done, I surrender to you. Help me, guide me." This way awareness develops. You become constantly aware of the Reality within you.

So today is a day when I, when everyone, remembers his teacher, his teachings, and becomes aware of the Reality within. This day makes you aware that you have to tread the path faithfully, loyally, and honestly so that you complete your journey happily. It is called guru purnima day.

Reprinted from Yoga International, July, 1997.

In Memorium

It is with profound grief we inform you that Sri Roshan Lal Kanodia, disciple of HH Swami Rama, left for his heavenly abode May 3, 2021.

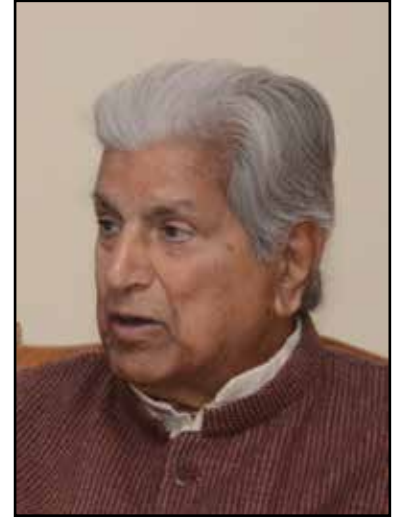
Shri Roshan Lalji was one of the founding members of Himalayan Institute Hospital Trust, the promoting society of our University as well as a member of the Board of Management of Swami Rama Himalayan University. His contributions have been far and many. He will be deeply missed.

May his soul rest in peace.
Prayers. Om Shanti.



It is with deep sorrow, we share the news about passing away of our very dear Sri Rashpal Malhotra ji. He left his mortal coil at 4:02 a.m. May 4, 2021 in Chandigarh. Rashpalji, disciple of Gurudev HH Swami Rama, was one of the key functionaries of HIHT (the promoting society of our University) between 1990-1999.

SRHU family prays for the departed soul to rest in everlasting peace. Om Shanti.



A Tribute

We just lost two luminaries of Himalayan Institute Hospital Trust in a back-to-back fashion this week. Here are some reminiscences both at an institutional and personal level.

Sri Roshan Lal Kanodiaji, had met Swami Rama in his early days as a wandering monk. The Kanpur group were blessed in the sense that either Swamiji or his guru bhai radiated their grace and presence constantly over a long span of years. The first center of Himalayan Institute of Yoga Science and Philosophy was started in Kanpur and in all the subsequent ones set up in India, Roshan Lalji played a part of great measure.

My first interactions with Roshan Lalji were when I worked coordinating in the set up for the Hospital. Roshan Lalji, as treasurer was centerstage for a lot of our activities. Our team ranged from the age groups of 20s to 70s, each with varied backgrounds. The early years revolved around the founder, so it was both karma yoga and bhakti yoga at its zenith! One devotee with international business background was paired with a traditional Indian business background, medical professional paired with local vendors etc, all with varied approaches giving our wee-best to the cause. Amidst all this, our teacher ensured that our bruised egos made us reflect and reorient our inner being, while going through the professional targets set for the Institute as a whole. With each year we evolved as the targets grew bigger and the establishment grew. Then the master leaving the body made us evolve to take on new challenges, while continuing the momentum set by him.

Roshan Lalji's contributions to the set up of the Institute have been many and manifold. Though a householder, he would drop everything in a minute's notice at the call of his guru. Even when he moved from centerstage to an advisory role, the core of devotion to the guru, service to all and being a fatherly figure to many who count him as his benefactor remained with Roshan Lalji.

Let me close with a few lines of Swami Rama:

*Rhythm of nature as expressed in the heart
The flower blooming in colors enchanting,
Breeze holding the fragrance sailing,
Taking me into thy loving refuge,
Surrendering to thy lotus feet, Ma.*

Our rural sector interface with Sri Rashpal Malhotraji began quite early in the 90s. Whether it was development of a proposal for primary health care and development project for funding to a bilateral agency, or accompanying Swami Rama for the Uttarkashi earthquake relief in 1991, Rashpalji was there all along. Subsequently the efforts were more on the medical and ministry level of work nationally and for important events at the Institute here in his official capacity.

Post Swamiji leaving the body, the work that our Institute collaborated with were for the Reproductive and Child Health project, a three-state model, wherein we participated for Uttarakhand and his CRIDD (Centre for Research on Rural and Industrial Development) organisation for Punjab.

Last but not least were the ties of his family members contributing to Swamiji's cause here, for which we are much beholden. True to the instructions of Swamiji, his last project was enabling services through a center in Kangra, Himachal Pradesh.

I have surrendered my mind, heart, and soul to God.
I am the smallest instrument of God.
I will pay homage to no one but God.
I will not follow any tradition but Truth, which is God.
I am a messenger who will deliver the message of God.
I will lovingly sow the seeds of the pure love of God.
--Guru Gobind Singh, *Bichitra Natak*

Ms. B. Maithili, Director, Rural Development Institute

Ayurvedic View of Irritable Bowel Syndrome

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In Pittaja type cooking with spices like coriander, cumin, fennel, turmeric and cloves are very useful. Herbs which are effective include Aloe Vera, Shatavari, Amlaki and Triphala. Beneficial tastes include sweet, bitter and astringent. Whole body massages with Pitta reducing oils.

In Kaphaja type herbs which are helpful include ginger, honey, cardamom, turmeric and cloves. Because in this type of Grahini the agni is very weak herbs like trikatu are very helpful. A pinch of trikatu should be taken with the first morsel of food. Triphala is also effective. Tastes which are useful are spicy, bitter and astringent.

All types of Grahini can be managed by controlling stress, lifestyle and dietary changes.

Sweet foods, whole grains, dairy and fruits are good. Salty foods should be consumed less as they tend to absorb water leading to dryness and also does not stroke the agni.

Herbs that increase agni include ginger, garlic, cumin, turmeric, coriander, cinnamon and cloves. These should be included in daily cooking. Vegetables which are good include, petha or ashgourd, lauki, kaddhu, carrots, paneer and nuts.

One of the best remedies is buttermilk. Take one part of yogurt and mix with 4 parts of water. Give it a good whisk or blend it. Add some kala jeera and saindhava namak if you want. Keep drinking this throughout the day.

Yoga asanas like crocodile pose and forward bending are good. Diaphragmatic breathing and pranayama help to reduce stress.

Remember the following points:-

1. bring regularity into your lifestyle.
2. Learn to eat cooked warm foods. Keep away from salads.
3. Try to take a calm, passive attitude to society
4. Train to control anxiety.
5. Include plenty of leafy vegetables, drink plenty of water, avoid fried, spicy foods. Eat plenty of fruits. Fruits and leafy vegetables are found to increase fibre and to reduce inflammation.
6. Keep meals short and simple. Eat slowly and chew well.
7. Address any stress that is present and keep away from stress factors.
8. A sedentary lifestyle reduces circulation and stimulation of the excretory organs. Introduce a daily exercise regime. A 15-25 minute walk everyday will do the trick.

9. Eat the right combinations and moderately.

10. Create a pleasant atmosphere to eat.

A mixture which can be used when there is excessive gas:-

1. 2 tbs whole fennel seeds
2. 1 tbs of coriander seeds
3. 1 tbs of whole cumin seeds
4. 1 tbs of dry ginger powder
5. 2 tbs of rock salt
6. 1 tsp of hing
7. 1 tbs of sugar

Gently roast all the spices and grind it into a fine powder. Store in an airtight container and consume a pinch of this after lunch/dinner. IBS is a disorder that needs your full attention. Do not ignore any symptoms.

Mrs. Mira Swami, Department of Ayurveda

The Theory of the Chronic Miasms of Homeopathy

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Suppression:

A miasmatic state may be the product of suppressive techniques, or an existing miasmatic activity may be suppressed, resulting in more profound complications.

As we have seen, the human being consists of different levels of energy and matter which are all interdependent and interrelated. Since disease is a dynamic energy process and not a material entity, when this energy is prevented from expressing itself through a particular outlet, physical or mental, it will seek another mode or outlet of expression. In other words, when there is an obstruction to the movement of prana, that energy will either accumulate in the concerned area or else it will seek an alternate path, pushing out in the direction of least resistance, according to the law of all forces. But its basic nature remains unchanged and so it will continue to behave in its characteristic manner, regardless of the consequences. In addition, energy that is not allowed to perform or carry out its natural function because of suppression or repression can be transformed into negative or perverted energy.

The direction the thwarted energy will take depends upon the ultimate source of form and pattern, individual consciousness and its corresponding habits, and upon the strength of the inherent vital force. A strong vital force will attempt to rid the organism of the disturbing forces in the least harmful way, through the most superficial and least significant organs of the body, in an outward or centrifugal direction. A weak vital force will allow the damaging forces to work their way further inward (centripetal) to the most vital organs. The combination of a weak vital force and strong suppressive drugs will allow the perverted energy to move inward to the central nervous system and even deeper to the subtle body.

When there is suppression of any natural function, the disturbed energy waves will reflect back to the nearest embryologically related organ or system at first, and if the suppression persists, the turbulence will spread to involve more and more organs. Functional disturbances (psora) will manifest first, followed by transformative (sycosis) or destructive processes (syphilis). Suppression of the early expressions of a miasm only drives the process inward and results eventually in the tertiary expressions of the miasm. According to HC Allen (The Chronic Miasms), "The suppressed action of a chronic miasm means much to the patient, to the family and to the race in general, for it not only weakens the race, but it means hereditary transmission of either that perverted state, or that deeper and more profound involvement, by these newly developed processes, coming out of such suppressions." The suppression of any discharge, natural or pathologic, will likewise be followed by dire consequences. For example, the suppression of an acute gonorrhoeal infection will permanently establish the sycotic miasm within the individual.

Dr. Barbara Bova, HOD, Department of Homeopathy

Service, Education, Work



Serving people with disability is a decade-old agenda for RDI (Rural Development Institute). The efforts made earlier were dedicated towards ensuring community-based rehabilitation for people with disability. Our learnings were constructive which led to fresh initiatives under SEW (Service, Education, Work) to ensure improvement in quality of life of People with Disability.

Initiatives undertaken till date include creating an enabling environment for most vulnerable children, youth and women with disabilities for their education, health and overall well-being as well as work opportunities. The program was implemented in three area blocks, Doiwala (Dehradun), block Bahadarabad (Haridwar) and block Yamkeshwar (Pauri). The approach is to emphasize grassroots level facilitation of individuals, families and communities towards rehabilitation of people with disability. Provisions are created for direct benefits, trainings and orientations on health, education and income generation services to ensure their inclusive participation in overall development.

Outreach physiotherapy camps are part of the health services offered at the community level. Special initiatives for 68 adolescent girls with disability were undertaken by orienting them on inclusive menstrual hygiene management education through

existing RDI resource material developed in Hindi, English, sign language, braille booklet, and audio/videos.

Under the efforts of ensuring good health for all, in collaboration with the Himalayan Hospital a clinic has been initiated for assessment, referral and treatment of children with disabilities. So far 64 children have benefitted. 280 people have benefitted from trainings on First Responder. 4 children have received surgical and assistive device support. In education scholarships have been offered to 20 children with disability but who wish to study.

In livelihood, 4 individuals have received seed money to support their income generation activities. Advocacy initiatives are regularly carried out ensuring inclusion of people with disability in various government schemes such as certificate program, and pension. So far in the project 162 people have received certificates of disability; this service shall help them avail Government authorized social welfare benefits.

Dignity of an individual should always be maintained and that is why under the program 34 inclusive water and sanitation facilities have been developed in villages at household level amongst selected beneficiaries. Also the Institute has facilitated 4 individuals who have done exemplary work despite their disabilities.

To address some of immediate rehabilitation needs of People with Disability during pandemic, food supplies, and covid protection kits were distributed to 170 people.

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