



HIHT News

The Path to Freedom by Swami Rama

As humans, we have the power to choose our actions—we can choose to act either selfishly and destructively or selflessly and lovingly. When we act selflessly and lovingly, we affirm and recognize an inner force higher than our mere personalities and egos. We affirm consciousness within ourselves and those we serve. Although our appetites and drives are not very different from those of animals, we humans are not driven blindly by nature to act in certain ways. We can choose the path of self-awareness and self-discipline, or we can walk the path of egotism and selfish contraction. When we act selfishly, we deny the higher Reality, and we instead stubbornly assert that the little self is the center of the universe. Thus, we become lonely, isolated, and afraid.

Everyone has to act in the world—we think, talk, and perform actions from morning until evening. All of our actions have some meaning, and most of these actions relate to ourselves: we feed ourselves, dress and adorn ourselves, earn money to support ourselves, and perform many actions so that others will think well of us. All day, every day, we are caring for the body and its ego. Caring for ourselves is both necessary and one of our duties. In fact, if we do not care for ourselves, we become sick and create burdens for others, which is simple foolishness, not selflessness. However, the ego cannot understand the difference between the duties that are necessary if we are to take care of ourselves, and the ego's own desire for self-aggrandizement. The ego constantly demands more and more attention. Soon, it creates a conflict for us, for we not only have the duty to care for ourselves; we also have other duties, which we have chosen in the course of our lives. To many people, the very word "duty" is unpleasant, as it signifies a burden and a chore, rather than a role they have chosen with love.

All our duties are actually commitments that we have chosen for ourselves, and yet most people rapidly begin to resent these duties and feel trapped and imprisoned by the commitments they have made. We begin to feel angry and depressed by our duties and wish to escape them by abandoning our jobs, children, or spouses. Because almost no one understands the path of karma and selfless service, people become slaves to their duties and commitments—and their whole life becomes a pattern of feeling pressured and frustrated by those duties.

These days, many people seem to experience stress and to feel that they are forced to do things that they don't really want to do. People say, "I have to work to support my family," or "I have to make dinner for my children." Such thinking creates mental strain through doing his or her duties. This creates a great internal conflict, because such a person doesn't really want to do the action. But seeking to escape our duties is not the answer either. This only creates a dilemma: If we ignore the duty we feel guilty, but if we force ourselves to do the duty without love, we are dishonest and feel resentment.

Yet we can fulfill our duties without feeling enslaved. This does not mean changing our external circumstances—we still work to



Swami Rama

support our families, to feed and care for our children, and to help our spouses. Instead of making superficial external changes, the path of karma yoga involves changing our internal attitudes and emotions—transforming our actions as we refine our motivations. The sages say it this way: 'Your actions never make you a slave if you do them with love. Performing your actions with love is a profound and special accomplishment. You continue doing your duties in the external world, but you cultivate love for your duties—you cultivate a willingness to enjoy serving others.'

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. 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.

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Towards Population Dynamics



The population of Uttarakhand is vibrant, diverse and predominantly young, accounting for approximately 10.1 million people. COVID-19 pandemic has taken the life of around 7,300 people in the state. This is particularly important because the impact of COVID-19 on access to family planning sexual and reproductive health services is likely to reverse the decades of progress made so far.

According to a survey by the World Health Organization, family planning services are among the most interrupted services in the world. During the first wave of the COVID-19 pandemic in Uttarakhand, basic health services were severely affected, but the burden of the second wave appeared to further hamper progress. Blockages, restricted movement, fear of infection, and interruptions in the provision of maternal health services, such as prenatal care and institutional delivery, can lead to adverse pregnancy outcomes. Due to COVID-19, the availability of contraceptives has been severely restricted. During this period, an estimated 50% of couples in Uttarakhand were affected.

This year's World Population Day focused on the rights and choices of women and girls, emphasizing prioritizing the reproductive health of all people as key to overall development. We must expand gender-inclusive contraceptive policies and implement programs and services that support choice and quality of care, rather than focusing on a single contraceptive method. RDI presumes that services must focus on youth, rural communities and the most vulnerable groups. Attention must be paid on dignity, choice and empowerment of citizens. It is important that unless access to family planning and contraceptive services is not fair, we cannot guarantee the health, safety and well-being of everyone.

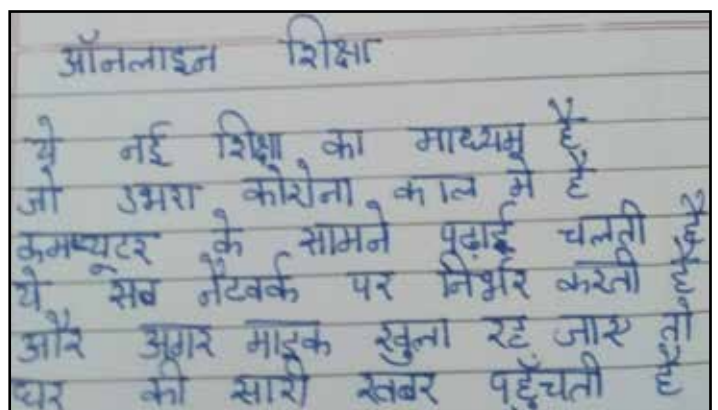
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Storytelling

Storytelling is a valuable art which has been around as long as humankind. Stories connect us emotionally and stay with us much longer than facts or statistics. They are powerful and can teach morals. They can teach history as well as entertain us. They are a part of every culture and tradition.

During the prevailing COVID pandemic, life has come to a standstill. We, being healthcare professionals, are stuck up with our "SAVE MANKIND" services. Meanwhile, our children are locked down at home due to nationwide school closures and social distancing norms. So, I, Dr. Divya Gupta along with my colleague and friend Dr. Priya Ramakrishnan started this journey of Virtual Story Telling Session for the purest souls on earth, i.e., our kids. The day chosen is "Sunday Funday" afternoon. With HH Swamiji's blessings, many members of SRHU family joined us in our mission of sharing these masterpieces with kids which are interesting, enjoyable, informative and at the same time teach all of us a moral. Dr. Mansi, Dr. Nidhi, Dr. Parul, Dr. Neelam, Dr. Rakhee, Dr. Shaili, Mrs. Kamna, Mrs. Barkha are few names to enlist. These stories are being narrated on zoom platform and simultaneously being played on YouTube link. Stories from Indian mythology and Indian history are being shared so that the kids, our future generation are in awe of our rich and varied culture and heritage. The kids actively participate by sharing their own stories, or poetry, or hymns recitation so as to make it more interactive and interesting for the kids. One such poem was recited in the session written by Rijul Sarpal.

These stories are available on the following YouTube links: <https://www.youtube.com/watch?v=Omltt3fex6o>, https://youtu.be/PxE67_bZGWY, <https://youtu.be/S2LjOxaPQnE>, <https://youtu.be/ITpiooVqAHE>, <https://youtu.be/iOexJ4g1sJE>



Ayurveda and Research

Ayurveda has been there from time immemorial. Brahma orally presented the knowledge to the sages and for a long time it was orally transmitted down the ages. The great Ayurvedic scholars like Charaka and Susruta then put it down in the form of classical texts. Lord Dhanwantri, the lord of Ayurveda, who is an incarnation of Lord Vishnu is supposed to have personally come down to earth and taught Susruta in Varanasi.

Ayurvedic principles are as valid today as they were centuries ago. Ayurveda takes into consideration three main principles when looking at the efficacy of a herb. The first one is observation. Whether the particular herb is effective and the right one for the patient. Because of the uniqueness of Ayurveda two individuals may have the same disease but because of the difference in the Prakriti of the person, the herb may vary.

The second is inference. Careful observation and inference must be made depending on the progress of the disease and whether the herb is appropriate.

The third is the teachings of the great sages. These are what is found in classical texts and practitioners accept it.

Ayurveda addresses not only the physical body but also the mind and spirit. Diet, lifestyle and the environment are also addressed. In Western medicine only the affected part is examined and treatment looks at addressing and relieving the symptoms. In today's scientific world everybody is looking for evidence and evidence-based practice has become the norm.

However, just because a lot of research has not been done, Ayurvedic practitioners cannot blindly accept everything that is written in the classical texts. Science has to grow. There should be a continuous quest for new knowledge through research keeping in mind the basic principles of Ayurveda.

Ayurveda places a lot of emphasis on diet, lifestyle and prevention of disease. The diet and lifestyle of our ancestors was completely different to what is found today. Our food today also has a lot of adulterants and chemicals. So when research into this aspect is conducted these have to be addressed.

A full Panchakarma procedure would normally take a minimum of 21 days. Nowadays who has the time for this? In this age of popping pills and instant relief the underlying cause isn't addressed. Everybody wants it done in a few days. Ayurvedic practitioners are also making changes to suit the patients' needs and time constraints. Ayurvedic diet or Patya as it is called is very difficult to follow. Compromises are being made. So is the Ayurveda being practiced today what was prescribed in classical texts.

Most Ayurvedic practitioners are looked down upon by the medical doctors. This makes them all the more defensive. They tend to cling to the classical texts and follow it blindly. They have to realise that changes have to be made for the progress and acceptance of Ayurveda. Ayurvedic practitioners have to remember that being modern is not a crime. Everything has to change and develop with time.

to be continued . . .

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.

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Dr. Barbara Bova, HOD, Department of Homeopathy

Towards Population Dynamics

Report on International Yoga Day



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Since 1994 RDI has put enormous effort to serve family planning and contraceptive services among each and every individual of rural setup including disadvantaged areas. RDI ensures delivery of contraceptives, prioritizing the quality of contraceptives, rights and choices of individuals. Experiences of the past two decades indicated that the community's perception has changed in recent times. The community is now seeking quality-based services rather than quantity. Secondly, the demand of contraceptive is no longer restricted to married eligible couples but is also required for adolescents and unmarried youth. Finally, it was clear that large numbers of people do not depend on public sector for contraceptives due to their limited choice. Poor quality and delayed delivery are not feasible for clients. Using mobile phones at grassroots level, realtime client based information can be ensured. This realtime information is helpful in the facilitation of supply and distribution process. It also helps to ensure follow up services within short intervals of time. Ultimately it reduces the discontinuation rate of contraceptives to some extent.

The Department of Yoga Science and Holistic Health, Swami Rama Himalayan University held an online session observing International Yoga Day on 21 June 2021 with the theme "Yoga for Immunity Boosting." On this occasion, an invitation was sent through Facebook login of the University to the SRHU family to join the online session from 6:00 p.m. onwards. Under the sponsorship of Indian Council of Philosophical Research, New Delhi (ICPR), a webinar was organized wherein the participants were made aware of the benefits of yoga.

The Vice Chancellor, Dr. Vijay Dhasmana, congratulated on "International Yoga Day" and said that yoga is a science which calms the psyche and helps in developing body, mind and the intellect. He emphasized that yoga being a holistic science, must not be confined to yogasana alone. Starting the yoga session on "Stress and Meditation," he cited the following mantra invoking the sage "Patanjali to bestow on us the medicinal powers to purify our mind and the power of speech to express uninhibitedly."

योगेन चित्तस्य पदेन वाचां

मलं शरीरस्य च वैद्यकेन

योपाकरोतं प्रवरं मुनीनां

पतंजलिं प्रांजलिरानतोस्मि

He said that yoga gives strength to overcome all the negativity resulting during this COVID period.

Dr. Vijendra D. Chauhan, Pro Vice Chancellor detailed the importance and nuances of meditation through science of prana. He informed that almost 80% of the diseases arise from a disorder of the mind which can be controlled through meditation. He said that meditation is necessary to control the mind.

The webinar concluded with a meditation session held by Mr. Rahul Baluni followed by a lecture on "Boosting Immunity through Yoga" by Dr. Somlata Jha, HOD, Department of Yoga Science and Holistic Health, SRHU.

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