



HIHT News

Birth and Death *by Swami Rama*

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Now the question arises. Is man responsible for the qualities and characteristics which have a play in his life? Is he the maker of his own destiny or some one else is the ruler of his life? What is all this life pulled and wrenched by contradictions? To every thoughtful man, his own life stands as a big question. Which laboratory we have to go to, in order to know what this is? What should be our field of enquiry?

Indian thinkers, philosophers and sages have declared that in order to learn the art and science of life, we have to enter the laboratory of our own life. Your laboratory is hidden in the depths of your own life. Thus the glorious Vedanta of India presents scientifically considered methods to solve all the riddles of life and thus leads us on in the search for life and the Truth of life. How strange it is that man should wander hither and thither in search of himself. We have forgotten the discoveries which formed, for our ancestors, the basis to realize the Truth of life. We have advanced in a direction where there is neither permanent happiness, nor peace, nor joy. But is there any cure for it? Yes, we get a ray of light from our scriptures, particularly from the science of Upanishads. The wisdom of Vedanta is eternal. It is a foundation of everlasting joy. The solution to all our problems lies hidden in the wisdom of the Upanishads.

What I mean to say that, in spite of a deep sense of imperfection, the lowliness and the littleness of life, we can ascend to the higher steps of evolution by raising our life to a higher level. There is no need for impatience or worry. But remember, human life is superior to the life of other creatures. We may divide the whole creation into four categories:

- (i) the insentient world of stone and dust,
- (ii) the vegetable world,
- (iii) the world of birds and animals,
- (iv) the world of human beings.

It is evident that the first three levels of existence are lacking in the power of discrimination. The world of human beings is much more developed than existence at other levels. The power of discrimination was acquired by man in the evolutionary process of creation. Man is regarded superior to any other creature on account of his power of discrimination. Today he is invested with the means which can lead him to higher beneficial stages of evolution.

We find three categories of men in this world: first there are those who lead a divine life, secondly there are those who belong to a middle category; and thirdly those who live animal life. As I have already told you, the stream of human life is constantly flowing onward in search of the infinite. All around in this world and in this life, we experience a motion, and a vibration. It seems as if the stream of consciousness were ceaselessly flowing and carrying with its flow all the dead matter. Everywhere there seems to pervade an existence which, though ever active, remains unknown. Someone



Swami Rama

has rightly observed that it is human nature to try to discover the secrets of life and creation, and no thinking man can remain aloof from it.

Birth, life and death—these have always remained unsolved riddles for us. It is a rare fortunate man who is capable of discovering the secrets of birth, life and death. But no thinking man can help pondering over these things. So long as man's thirst for knowledge is not satisfied and so long as he does not get a perfectly satisfactory explanation to his queries, he will ceaselessly continue to ponder over the problems of birth, life and death. This truth cannot be ignored.

Friends, I have not come here to teach you any new lesson. I only want to put before you whatever I have received from the sages and the sadguru (divine master) after passing several years in the caves of the Himalayas. This slave of Rama who has nothing of his own and whose only wealth is Rama declares it to you that in whatever conditions and circumstance you might be, you can improve your life and realize peace. It is not my personal message. Whatever I have learnt from my personal experience and the teachings of the Upanishads, I want to put before you in a way that you may realize your forgotten nature and lost wealth. I hope you will listen to me attentively. Let us now proceed to untangle the knots of life and death. Arise, awake and realize the Truth.

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Celebrating through Social Awareness



Rural Development Institute reached out to its beneficiaries on account of celebrating International Day of Disability on December 3rd and National Youth Day on January 12th. People with different forms of impairments and age groups gathered at RDI to mark the celebration of International Day of Disability.

This year's theme was leadership and participation of persons with disability towards an inclusive, accessible and sustainable post-Covid 19 world. The objective of the program was to create a platform for people with disability from different field areas to gather and interact with each other. Special sessions offering technical and creative skills were conducted. On this occasion the teachers of RDI organized an art therapy session for children wherein they indulged in painting with hands, and leaves. They enjoyed the activities and were able to spend quality time with team members.

Chief Guest, Dr. Vijay Dhasmana, Vice Chancellor, SRHU gave his inspiring insight on the strength of individuals with impairments. To support the individuals with disabilities, assistive



devices, tailoring machines, disability certificates, recognition award and scholarship were distributed to 21 people.

On 12 January 2022, National Youth Day was celebrated at Yamuna Hall at RDI. Peer educators and scholars participated in the event. The program started by giving a brief about the importance of Youth Day and Swami Vivekanandaji, followed by lamp lighting with the Chief Guest Sh. Prem Budakotiji and senior staff of RDI, Dr. Sheela, Dr. V. D. Semwal and Dr. Rajveer Bijalwan. The program constituted various activities like orator competition on "Contribution of Youth towards Nation Building." Winners of the competition received prizes from the Chief Guest Sh. Prem Budakotiji. The program continued with showcasing of videos of H. H. Swami Rama and some motivational contemporary youth-oriented videos followed by the address of the Chief Guest.

At the culmination of the program, vote of thanks was done by Dr. V. D. Semwal followed by high tea. Mr. Shivam Dhoundiyal (Youth Development Officer, SRHU) was doing the moderation of the whole event.



SRHU celebrated the 73rd Republic Day on 26 January 2022 amid the ongoing Covid pandemic wherein strict Covid protocol was in place. While wishing everyone a happy Republic Day, Dr. Vijay Dhasmana showcased the developments and announced the academic achievements of the University.



Swami Rama Himalayan University celebrated "Basant Panchami" on Saturday, 5 February 2022 in the University building to worship Maa Saraswati, Goddess of knowledge and wisdom.

Taste in Ayurveda

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Salty or lavana rasa is also made up of water, earth and fire elements. It pacifies vata but aggravates pitta and kapha. It is the best taste during autumn. It dissolves quickly. It moisturizes and adds flavour. It causes burning in the mouth, cheeks and throat. It helps with digestion. It counteracts all other tastes. It clears all the channels in the body.

Katu or pungent taste is made up of air and fire elements. It is best for the summer season. It pacifies kapha but aggravates pitta and vata. It irritates the tongue as soon as it comes in contact with it. It is a good appetizer and digestive. It acts as a poison for intestinal worms. It reduces phlegm. It removes itching and loosens the joints. It causes a burning sensation in the eyes and mouth. It brings on headaches and is not good for milk production.

Tikta or bitter taste is made up of air and space. It is best during late winter. It aggravates vata but pacifies pitta and kapha. All the other tastes disappear as soon as it is perceived by the tongue. Although by itself it does not have a good flavour it makes things more tasty. It clears the throat. It cleanses the mouth. It is very cooling for the body and a good expectorant and appetizer. It removes itching and fever. It dries up urine and faeces.

Kashaya or astringent taste is made up of air and earth elements. It is best in the spring season. It aggravates vata and pacifies pitta and kapha. It clears the tongue and causes obstruction in the throat. It causes pain in the heart. It heals wounds and emaciates tissue.

Of all the six tastes sweet is the most potent and astringent is the least. Pungent, sour and saline have higher potencies of heat and bitter, astringent and sweet have cold potencies.

These qualities of the different tastes play a very important role in treatment. In the case of vataja disease drugs rich in salty taste are started first then sour drugs are used ending with sweet drugs.

In the case of pittaja disease treatment begins with bitter drugs, followed by sweet drugs and lastly astringent drugs.

In the case of kaphaja disease treatment begins with pungent drugs then bitter drugs and lastly astringent drugs.

During digestion of food three phases are recognised. In the first stage when the food is mainly undigested kapha emerges as the byproduct and there is predominance of sweet taste. In the second stage when food is digested in the stomach the main taste is sour and the byproduct is pitta. In the third phase food is digested in the intestines and the main taste is pungent and vata is the byproduct. Hence when more sweet foods are eaten more kapha is produced. Similarly if more sour then more pitta will be produced and more vata would be produced if there is more pungent food ingested.

A balanced diet should contain all the six tastes. Their proportion must be based on the personal prakruti and the season. Whenever food is taken it should be started with the sweet taste then sour and saline and lastly the other tastes. This maintains health.

Mrs. Mira Swami, Department of Ayurveda

The Theory of the Chronic Miasms of Homeopathy

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The possibility of a viral origin of some of the chronic diseases of unknown etiology reinforces the hypothesis that viruses and miasms may be identical. It is recognized that immunosuppression is an accompaniment of many viral infections. This is significant not only in terms of host susceptibility to secondary infection, but it may also enhance the growth and persistence of viruses. But it is not yet understood whether the extent of the immunosuppression is determined by the virulence of the infecting virus or by genetically predetermined resistance factors in the host. However, there is evidence that before a viral infection can lead to cancer or a chronic disease, there must be a breakdown or dysfunctioning of the immune system. Viruses and immunosuppression may represent the miasmatic mechanism of the genesis of chronic disease.

Earlier we discussed the significance of the different functions of prana as being responsible for the various aspects of the immune system. To reiterate: prana vayu maintains proper functioning of the thymus; samana vayu, under the influence of ajna chakra and the anterior pituitary, controls the secretion of cortisol; vyana plays a major role in the immune response and inflammatory processes; under the influence of vyana, circulation is increased to the areas under attack; multiplication of the cellular components of the immune system is likewise under the jurisdiction of vyana, as well as are the chemotactic factors that draw the cells of the immune system to the intended site; apana vayu helps to clean out any foreign invaders and necrotic debris. An active, normal immune response consists of a certain amount of inflammation, cell infiltration, lymph node enlargement and tissue destruction. A healthy immune response with appropriate functioning of the different aspects of prana, will be the response to an acute viral infection in an organism that is in the early stages of miasmatic infection. Once the defence mechanism has become completely compromised by the miasm, immunosuppression will follow.

Viruses are also suspected of playing a pathogenetic role in autoimmune disorders. Autoimmunity is the development of immunologic responsiveness to self, a loss of self-tolerance. Immunologic, genetic and environmental factors are involved in the genesis of autoimmunity. It is believed that the potential for the development of auto antibodies is probably present in everyone since it has been found that such auto antibodies are present in normal persons that show no evidence of autoimmune disease.

Retroviruses are of particular relevance to homeopathy and the theory of the chronic miasms. It has been surmised that retroviruses entered the human germline at some point in the distant past as a result of exogenous infection. From what is known of their life cycle and behavior, we can deduce that miasmatic infection could be synonymous with invasion of a retroviral agent. The resultant alteration of the biofield and its consequent susceptibility will be discussed in the next issue.

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Dr. Barbara Bova, HOD, Department of Homeopathy

World Cancer Day



Friday, 4 February 2022 was observed as World Cancer Day in Swami Rama Himalayan University. Activities were organized for students in various constituent colleges/academic units of the University. Lectures were delivered by the faculty members from Cancer Research Institute and interactive sessions were held with each group of students. Apart from this, cancer awareness campaigns were planned in Jollygrant, Doiwala and Raiwala. The students of Himalayan Institute of Medical Sciences of the University along with its faculty informed the people about various types of cancer, their causes, prevention and treatment through posters on social forums. This year the theme of World Cancer Day was “Closing the Care Gap.”

Dr. Sunil Saini, Director, Cancer Research Institute, SRHU said that almost one-third of the cancer cases can be treated. He also informed that even during the Corona period, the hospital had taken a lead in treating cancer patients. Dr. Meenu Gupta added to this saying that at times people take the symptoms of any discomfort very lightly and by the time the disease is diagnosed, cancer spreads all over the body.

In Memoriam



Dr. Neena Chauhan, Professor, Dept. of Pathology, W/o Dr. Vijendra D. Chauhan, Pro Vice Chancellor, SRHU and Secretary, HIHT, parted with her mortal body on 20 January 2022. Dr. Neena Chauhan was associated with the organization since its inception. She completed her Diploma in Gynaecology and Obstetrics in 1992 and post-graduation in Pathology in the year 2004 from HIMS. She had been involved in various health care programs organized by Rural Development Institute. During her association of over 27 years with the organization, she had been a student, a professor and a very good academician in HIMS and Cancer Research Institute. Dr. Neena Chauhan was very down to earth, lived a pious life and will always be remembered for her friendly, polite and soft-spoken behavior. She will always be missed for her enthusiasm to help at work or at any social platform.

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