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Dr. Shrinivas Kashalikar

NAMASMARAN

**THE TRADITIONAL WAY TO
TOTAL STRESS MANAGEMENT,
HOLISTIC HEALTH OR SUPER LIVING**

By

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INTRODUCTION

1. Namasmaran is a process of chanting / remembering of the name of God. It is in vogue from the time immemorial. Lord Shankar, Valmiki, Ambarish, Pralhad, Dhruv, Adi Shankaracharya, Meera, Chaitanya Mahaprabhu, Namadeva, Dnyaneshwar, Tukaram, Eknath, Kabir, Ramadas, Chokhamela, Narahari, Gondawalekar Maharaj, Gajanan Maharaj, Sai Baba and so many from different religions and spiritual traditions practiced Namasmaran and advocated to the others. Mahatma Gandhi also practiced Namasmaran. Namasmaran has an extremely important place in almost all the spiritual traditions present all over the world.

But today it has become especially imperative to re-explore and experience its significance in view of preventing the imminent collapse of the edifice of humanity. I don't wish to preach the Namasmaran but only share my views about it with the readers.

Namasmaran is basically a means of Self-realization or in other words God realization. Thus religious and pious individuals can be seen chanting the name of a particular deity with a holy rosary in their hand. Chanting is done in different ways. It is done at different times of day or night and it can be done , with different types of rosaries with different numbers of beads. People remember silently or recite loudly, different names, with different targets such as 3.5 lakhs, 13 lakhs, 3.5 crores, 13 crores etc. Namasmaran is practiced either with specific mundane intention or without any such desire of mundane nature. In Author's view practicing Namasmaran is of highest importance and when done so with topmost priority, other paraphernalia or rules and

regulations assume lesser importance.

With utmost respect and gratitude for all the traditions and their followers I wish to point out that in my view Namasmaraṇ in today's time will not only endow us with Self realization but it will simultaneously usher the dawn of universal welfare in terms of abundance and profundity. In fact this social implication of Namasmaraṇ is the main theme of this book. I feel this way because in my view the chanting of the name of God can bring about (1) Enlightenment in one's personal life thus making life fearless, selfless and compassionate (2) Manifestation of light in one's perspective, thinking and actions in the profession, thus thinking and actions contributing to global welfare. (3) Self realization associated with bliss (4) Actual revelation and manifestation of already existing objective unity at the core of every being, thus improving relationships at personal, regional and national levels in the society all over the world [in the form of feeling as well as actual behavior] (5) Manifestation of cosmic will as against that of petty self in different fields [God's will, will be manifested and vested interests and antisocial plans would be defeated or crushed.] (6) As regards those who do not recite the name of God, even they would be benefited. Namasmaraṇ would bring about emancipation of them because of the freeing influence of the unified reality realized and manifested in the life of those who chant the name of God.

2. Some people argue that many individuals practice Namasmaraṇ but do not seem to get benefit. They cite the examples of beggars of whom many chant the name of God. Some people do not see any sense in simply chanting the name of God. Some also point out that thousands of great individuals never uttered the name of God, thus suggesting that Namasmaraṇ is an unproductive and irrelevant activity. Many others can take yet

another point of view and argue that there can be many ways to reach the truth.

To these arguments there are answers. But these answers are based on the vision of the self realized souls and the concept of rebirth. They are based on KARMA-PHALASIDDHANTHA. Therefore they are accessible to enlightened individuals. But we can try to grasp the reality. Thus a person in beggarly attire is not necessarily a helpless and miserable creature as may seem from the appearance. In fact the beggarly look can be worn by a mighty (with tremendous inner strength) sage, a sanyasin or a saint. Simple chanting illuminates all planes of consciousness, like a single switch which can bring about flood lights illuminating every nook and corner. Chanting the name of God is like removing the veils of subjective personality so as to open doors to cosmic wisdom. When we see many great individuals not practicing Namasmaraṇ, we must realize that their greatness can be related to their penance in the past life/lives. Thus they also could be chanting the name of God in the past life. Alternatively they could be practicing other forms of penance which can make a person great but not necessarily self realized. Lastly it must be understood that the concept of rebirth and KARMA-PHALASIDDHANTHA ought not to be used to justify injustice but should be seen as a source of inspiration to practice Namasmaraṇ and rise above every kind of bondage. These explanations may not satisfy many readers. This is because our intellectual capacity can comprehend or experience (without losing subjective identity) the input coming through three states, three dimensions viz. length, breadth and depth and three times viz. past, present and future. But the concepts mentioned above are beyond all these. They therefore are not describable by languages of quality and quantity. Namasmaraṇ can liberate us and enable us to "see" the concepts mentioned above as well as the universe appropriately. It seems that by Namasmaraṇ alone one can experience the trans-

I NAMASMARAN AND ONE'S GOAL

When we ask the children about their goal, they reply that their goal is to become doctor, lawyer, model, actor, pop singer, business tycoon or somebody of that sort. Peer pressure, fierce competition and tough demands from demanding parents keep the children preoccupied or rather obsessed with their aim, goal, dream or choice. The children start getting worked up in the efforts to be successful in their pursuit of becoming somebody. The effects of these pursuits are unimaginably damaging on the bodies and minds of the young generations. The children are under tremendous stress. They are restless, nervous, anxious, worried and many times even sleepless.

What is the role of Namasmaran in such situation? Namasmaran that is also referred to as THOUGHT ANCHOR, gradually shifts the mental plane above the influences of glamour and glitter. It shifts the mental plane above the pettiness and superficiality. Namasmaran gradually brings us closer to a point of clear vision, and maximum fulfillment. We begin to see what is closest to our heart and soul. In other words it enables us to see the purpose of our life. In my opinion this purpose of life is same as SWADHARMA.

As a result of the process of Namasmaran, gradually, one realizes that one's goals etc are intrinsically defective as they are based on either petty and superficial values or gullible ideas of philanthropy. One starts realizing that due to this the goals remain defective irrespective of whether they are 'base' or 'divine'. One learns that whether one's goal is born out of desires of personal gains or desires of universal welfare, they still remain crude and inaccurate. This is because they are subjective. They are arbitrary. Therefore they can prove to be coercive or troublesome

II

NAMASMARAN AND SELECTION OF CAREER

In today's society the problem of selecting a career is a very difficult one. In the Indian context and especially Hindus, this is because of the decline of 'VARNA' (a system of division of labor amongst 4 different communities) system. When VARNA system was in practice there was no question and no need to think of selecting or competing for a career as there was no choice. But, with the advent of freedom to choose and compete there has arisen a problem of RAT RACE FOR LUCRATIVE CAREERS that can fetch power, money, glamour etc. This is because there is no more any social control or convention that can guide an individual in selecting a career which will simultaneously benefit him or her and the society. Today's vocational guidance is devoid of such enlightened vision. Namasmaraan frees the individual [including the vocational counselor] from the obsession of petty and ignorant personal pursuits. Namasmaraan enables the individual to perceive characteristic and feasible the nature of activity that could be fulfilling for his/her own self as well as beneficial to the society. Namasmaraan thus can not only help us to transcend the old coercive elements in the system of VARNAS and other unjust conventions related to jobs but it also helps us extract the vital sap of eternal truth from the society of the past. It enables us to combine social utility and our capabilities and preferences with respect to selection of jobs or careers. Namasmaraan empowers us to remain associated with SELF-TRUTH i. e. SATSANG [SATSANG:SAT means Truth and SANG means association, thus SATSANG means association with Truth] and saves us from getting dragged after fake gurus or guides. It replaces or substitutes such ignorant or fraudulent Gurus or

III

NAMASMARAN AND OCCUPATION

One of the most important things in one's life is the pressure of work. As one gets engaged, appointed or occupied in a job or a business one also gets all the pleasant and painful experiences thereof. Gradually in many cases the job becomes a jail. Although one gets a sense of security, because it is one's bread and butter, one also gets a feeling of suffocation in the job.

Namasmaran gives a new dimension to one's own job. Due to Namasmaran one's job does not remain merely a means of earning. The job or the business does not remain merely the means of survival or personal gains. This is because with Namasmaran the emphasis or the orientation of the individual shifts. This may be called "paradigm shift". What this means is one's perspective begins to rise above and ride over the petty and personal considerations. With Namasmaran the individual starts realizing that his/her suffocation in the job and the desire to escape from the present job are because of misconceptions, prejudices, whims, fancies, infatuations and delusions about the present job and the other apparently lucrative or glamorous jobs. He/she starts realizing that all this is because one never realized the potentials of the present job to influence the surroundings in a beneficial way.

Namasmaran opens one's eye to social and personal dimensions of the job. At once the job becomes glamorous, majestic and absorbing.

He or She therefore learns to focus on the job and get immersed in it with the understanding that the job has tremendous potentials to be socially beneficial. This understanding which springs from Namasmaran makes the job a source of intense

satisfaction and total fulfillment at any given moment. Namasmaraṇ, makes every minute spent in one's work an ocean of bliss and power. It is true that one can not practice Namasmaraṇ during intense intellectual activity. But in such cases the interludes of physical activity or rest can be filled with namasmaraṇ.

As far as criminal or suicidal activities are concerned Namasmaraṇ can free us free us from their shackles. One can see from above discussion how over a period of time the lives of criminals or perverts also, can get transformed by Namasmaraṇ.



IV

NAMASMARAN AND BEAUTY

Beauty is that which gives happiness to one's eyes, other senses and soul. Though it is said that 'beauty lies in the eyes of the beholder', there are some things which appear beautiful to almost all of us. Thus the eyes free of greed, lust, despair, jealousy, anger, anxiety, fear, hatred, cunningness, deception, contempt, arrogance, irritation, frustration, indifference etc. make the face beautiful. The words of empathy understanding, encouragement, re-assurance, selflessness make the speech beautiful. The expression of quietude, peace, satisfaction, fulfillment, enthusiasm makes the face beautiful with universal appeal. In short, genuine concern for the welfare of mankind, feeling of oneness with the others, consideration for the errors or deficiencies of the others and the activities in the direction of global emancipation, make the personality noble and beautiful.

These attributes result from the victory over the compulsion of one's stress (arising out of physical, emotional, social, educational, cultural, financial and other difficulties). Stress when efficiently conquered, cannot mutilate the inner as well as the outer beauty. Thus, in such situation the eyes whether picturesque or sunken, face, whether proportionate or otherwise, speech, whether flowery or simple, manners, whether urban or rural, manifest utmost beauty.

Everything in life can become beautiful, radiant and affable if and when it is born from or springs from the divine fountainhead in one's own being. This is precisely what happens through Namasmaran [though it is not the aim of namasmaran].



V

NAMASMARAN AND INERTIA

One of the characteristics of life is that it is exactly opposite to the process of entropy. Entropy means a process heading towards disorganization and losing energy and order. Life therefore characteristically enhances order, organization, unification, harmony and gaining energy. Life is characterized by increasing levels of consciousness.

However, many times we tend to exist with greater degree of entropy. This is surely a state of relative lifelessness. This is characterized by shirking from one's responsibility, reluctance to commit, postponement etc. This is also associated with tendency to remain withdrawn, aloof and indifferent to surroundings. It is also associated with disinterestedness in adventures, lack of initiative etc. Besides inertia is also associated with lack of feelings, thinking, learning etc.

One can appreciate that apart from factors such as physical illness, inadequate nutrition, lack of incentive, social disapproval etc. our natural characteristic of inertia gets exaggerated due to in any other factors adverse surroundings. This inertia is manifested in the form of escapism from the adversities. This is because an inert person can not adapt to adverse situations. We may call this borderline hysteria or borderline depression. Inertia and cheating nature feed on each other. This is because inert person pines for maximum benefit with minimum efforts. Thus corruption and exploitation thrive on inertia and the vice versa.

With Namasmaraan that is the means as well as an end, the above-mentioned escapism wane off. This is because, with namasmaraan one learns to rise above one's petty self. This

makes one broad-based and less vulnerable to damaging influence of the adverse surroundings. Thus one's job does not remain merely a means of personal gains of pleasure. This enables an individual to do one's job with involvement, motivation and interest. Baseless and subjective fascinations, idiosyncrasies and fancies no more command one's feelings and actions. On the contrary one realizes the broader significance and the profound implication of one's duty, on the state of society. The perspective of global welfare and the efforts in that direction emerge from Namasmaran. Victorious fulfillment starts overflowing even from the efforts themselves. As a result one learns to give due importance to one's own self and one's own job. This is a very important source of strength. In such light and vision the process of getting dragged after a petty goal or incentive with minimum efforts is completely averted. With namasmaran all activities spring from and hence also become source of fulfillment and ecstasy. Which ever may be the situation and how much ever may it be conductive to inertia, with namasmaran one can triumphantly and joyously rise above it. This enables one to manifest, socially beneficial and individually satisfying and ever growing dynamism. Namasmaran thus "takes" one to new life or super life. I call this living SUPERLIVING.



VI

NAMASMARAN AND SPORTS

World over there are a variety of sports - indoor and outdoor. They are played for mere recreation as well as in the form of tournaments. Some sports are dangerous such as roving, skiing, whereas others such as golf, billiards etc. are safe.

But there are sports such as boxing, free style wrestling, which can be life threatening. Sports such as motorcycle, car races can also be extremely dangerous. The camel races in some countries are not merely dangerous but cruel.

The sports played on professional basis involve lots of petty politics and dirty competition. This has given rise to consumption of anabolic steroids, use of various tricks, spending of huge amounts on betting and training from very tender age. Sports tournaments and competitions have acquired the dimension of highly arbitrary, highly artificial manoeure and manipulations. The craze of medals of and obsession of trophies has introduced an element of indifferent cold bloodedness and taken away the sportsmanship from sports.

It is worth reflecting as to what does all this signify. Sports should be a vehicle to develop friendship. They should be a means to display skills. It should be an activity to bring people together and give feeling of participation. Sports should be a matter of physical and mental health and entertainment. Sports should be an activity to transform savage or barbaric enmity into civilized friendship and destructive or depressive tendencies into pursuit of excellence.

Namasmaran guides us to orient and develop the sports in a healthier fashion. Namasmaran also guides us about how to

humanize the sports. Namasmaraṇ also guides us about how to make sports facilities accessible to those who live in the remotest of the interior places. Namasmaraṇ can enlighten us about the sense of proportion in terms of expenditure of money, time, and energy in the participation and / or hosting of sports festivals and their benefit to common man also.



VII

NAMASMARAN AND SENSE OF INSECURITY

Every day we come across news of economic, political, religious, personal or some kind of crises. Rarely if one does not, then one imagines crises! The net result is that every one of us becomes insecure. All the time one remains uncertain about future. Uncertainty about one's own as well as the future of children [or parents], other relatives also keeps weighing on one's mind.

Namasmaran enables one to break open the limited frame of mind and get transformed into broader levels of human existence. Ultimately one attains the abode of or a state of one's real SELF, which is beyond space and time and hence is the governing 'center' of events. Thus, the person's attention is shifted from the events themselves which are like signs and symptoms. The attention gets shifted from the disturbing and stupefying influences of the events that are like the effects. The attention gets focussed on the unseen deeper causes of the events. It is to be noted that this shifting of attention is associated with actual shift of ones being viz. from crude and dependent to subtle and independent. This transformation may not be apparent but it is very real and very important.

Thus, the disturbances that are characterized by the painful feelings of insecurity resulting from hyper-response to the ethos are transformed into perceptions and responses that ride over and regulate the events and course of history. Verily, this is a state that is closest to or concurrent with the ultimate truth. In traditional parlance this state of merging with God of the devotee i.e. BHAKTA is called being at the 'lotus feet' of the Almighty.



VIII

NAMASMARAN AND SLAVERY

One of the most important questions in one's life is that of freedom. Acceptance of slavery in general connotes unreasonable, irrational, unwilling submission of life for one cause or the other and for one reason or the other. Imposition of slavery is imposition of psychological / material environment on the others without any consideration to their aspirations or needs. Slavery has manifested in several forms throughout the world. Thus the trade of slaves, oppression of slaves, plight of bonded labourers, misery of untouchables, the exploitation of women are incidences of acceptance and imposition of slavery.

Several ideologies have condemned every form of slavery. Several social political and spiritual movements, also have fought against slavery. However, the acceptance and imposition of slavery in different forms goes on unabated even in the modern society, in various political, religious, as well as economic, educational and other institutions. Thus the success in the struggle against slavery and for freedom has been eluding the mankind. Is there any answer to this?

Yes, the answer to this is in the acceptance of total slavery of the name of God. The answer is apparently paradoxical. But it must be appreciated that anyone who attempts or endeavors or tries to become a slave of 'Nama' essentially becomes a slave of what does not exist in the perceivable and intellectually deducible universe. Thus in a way one who ultimately becomes a slave of name of God actually becomes a slave of what does not 'exist'. This means he becomes slave of none of the perceptions, thoughts or actions of anybody. This condition of being slave of none of the thoughts, feelings or instincts is

being free. This is very important prerequisite for bringing about freedom in material world.

It must be noted that all those engaged in either imposition or acceptance of slavery are essentially slaves of certain thoughts, perceptions or instincts. With Namasmaraṇ one learns to get freed from these shackles and gets merged or dissolved in the name of God. Acceptance of slavery of 'Nama' defeats the possibility of every other kind of slavery. Thus one can realize how imperative it is to practice and introduce to others Namasmaraṇ so as to conquer the phenomenon of imposition and acceptance of slavery in every possible form and in every walk of life. Thus one can see that Namasmaraṇ i.e. slavery of name of God can enkindle, vitalize and rejuvenate every field of life with the manifestations of freedom and harmony.

* * *



IX

NAMASMARAN AND REARING OF CHILDREN

The future of the children is a matter of great concern for guardians. Rearing the children therefore is an extremely important, complicated and difficult problem / challenge which today's parents have to face.

Several questions such as (which toys, foods, clothes, tonics etc. should be given? Which prayer, which language, which habits, which discipline should be inculcated? Which exercise, which etiquette, which manners, which behavior should be expected?), remain baffling. This is especially so in today's complex environment wherein the children, parents and for that matter every one of us is exposed to conflicting and confusing influences from cinema, drama, TV, Radio, News papers, Magazines and travel.

There is always an infectious dilemma in the minds of parents with respect to how they should behave with their children. This is mainly because they are trapped in a situation which apparently imposes only two alternatives. First is joining the cruel and dehumanizing competition and the second is accepting inevitable 'martyrdom'. This dilemma leads to tremendous and mutually interactive peer pressure leading to stress, strain, agitation, agony and restlessness amongst parents. Thus simple peace loving individuals are converted into ruthless automatons, heartless robots or uprooted, apathetic, frustrated cynics. Millions of us do not "live" at all but accept and lead a "vegetative existence" out of helplessness. So there is mechanical participation in rat race against one's own feelings ! This is because they find it extremely difficult to overcome or keep aside the anxiety about their children's future on the one hand

and respond successfully to the cruel competition on the other. Even those who succeed cannot rest as they have to face newer and sometimes more testing ordeals.

In such a situation what is most important is the understanding of what is really good for the children. It is also necessary in such situations to have the realistic understanding of what can be assured by the so-called success in the brutal competitions. Because, after such clear cut understanding *only*, the harassment of children and the self destructive, masochistic and sadist mania in the ambience can be overcome. Besides the parents, the people in the positions of various types of powers have to understand this.

Namasmaran gives us the ability to see the illusory nature of the material success and failure. It prevents us from getting dragged after illusory success. It also protects us from getting baffled, withdrawn, defeated, frustrated, depressed, helpless and miserable. Namasmaran enables us to inspire the children [irrespective of their success or failure] to march toward intellectual, emotional, instinctual and physical well being. It enables us to guide our children in excelling in the field of their choice and thereby benefiting the society also. We start recognizing the danger of imposing competitions for material gains.

We begin to realize that the gardner is supposed to give water and fertilizer to the plant & care for it but certainly is NOT supposed to squeeze flowers & fruits.

Though the question of rearing the children in cities is different from that in the villages in certain details and though it varies from country to country with respect to such details, the quality of destructive environment essentially remains the same. It is imperative therefore that the educationists, policy makers, educators, bureaucrats, the teachers, the parents, the children and everybody concerned about the children remembers or

chants the name of God and bring peace to themselves as well as others. This will certainly ensure opening up of new roads of profundity and prosperity for children (and rest all).

* * *



X

NAMASMARAN AND FAMILY LIFE

The human beings as well as several animals are characterized by groups of individuals recognized as a family. It is the nature's law and nature's wisdom, which has made this phenomenon of family (constituted by physical, instinctual emotional, intellectual, spiritual and overall biological complimentarily) emerge in the nature. Thus, it is quite natural that we find it extremely beautiful to see various animals involved in parental care, just as we find it very pleasant to see a human mother loving her baby.

Human families have gone through several transitions. At present the institution of family is on the verge of collapse, in many parts of the world and they are full of stress and strain as well as strife and disintegration in the remaining world!

Thus, today there is a striking note of discord and friction amongst members of a family. The elderly, the handicapped, the diseased, the very young ones and such other dependents have to face particularly hard time.

The nature of disturbances in family may vary in details in people with different backgrounds. However, one of the common factors is dis-satisfaction resulting out of expectations either from one's own self or from others. This leads to development of hatred towards others or pity for oneself. Thus, the members of the family tend to be violent either to others or to themselves. In human society these expectations have acquired the titles and the sanctity of the traditions, conventions, laws and such other things. However, with increasing complexity in the social dynamics and economics relationships, the inadvertent acceptance

as well as arbitrary and irrational destruction of the conventions, traditions, etc. have led to extreme psychological and hence overall unrest in the families and the society. This volcanic unrest has led to various crimes such as feticide, infanticide and child abuse. Besides there are incidences of teenage mothers (the hundred percent successful sex education in many countries has not reduced the incidence of all these as well as that of incompatible marriages or divorces etc.) etc. It has to be appreciated that sex education and material abundance have changed only the nature of problems for women, the basic tyranny remaining unabated. Mere sex education and economic growth do not lead to profundity and broadening of mind. Hence they can not solve problems such as violence in different forms, such as dowry deaths. Neither stereotyped (revival) nor destruction of the traditions and conventions (implicit in so-called revolutions) will solve the crises that the family system is facing world over.

This means the essence of past wisdom has to be extracted from the traditions and conventions and in accordance with this essence, the nature of appropriate family relationships and the nature of conventions of duty towards one another have to emerge. The laws have to spring from such wisdom with due consideration to the peculiarities of the present day complexities. Thus neither fundamentalist approach can help nor the approach, which is out to destroy the traditions and impose arbitrary rules and laws (even if such rules and regulations are proclaimed by their proponents to be humanitarian) can work.

It is obvious that healthy evolution of family life can be possible only by overcoming the pettiness in perspective, thoughts and actions. This is possible if we learn to refine and rectify our expectations [born out of traditions and conventions] about ourselves and the others, with the help of Namasmaraṇ. This is because Namasmaraṇ opens our eyes to see the innate unity and harmony, thus facilitating triumph on our expectations.

Namasmaran thus can loosen the irrational stranglehold of the traditions, conventions as well as the expectations on our minds. Thus families practicing namasmaran would never allow bitterness to creep in due to dowry disputes or petty things such as inadequate score in examinations. Namasmaran can help us overpower and transcend the mutually interactive and synergistic growth of coercive traditions and expectations. In simple words namasmaran shifts our attention to the innate continuity and unity, already existing in the human hearts. Namasmaran enhances our awareness of the core reality, the eternal melody and the power that links and governs all of us. This awareness and experience that springs from or springs through the practice of Namasmaran endows us with considerate outlook on the one hand and the courage to manifest our true self on the other hand. Thus unconditioned tolerance, acceptance, love and respect about one another as well as the motivation to assert grow together. In the present context the members of the family seem to have lost this awareness. This has led to hysterical pampering of one's whims on the one hand and denial of the genuine needs of the others on the other hand. This has also led to an obsessive pursuit of material gains at the cost of others and humiliation and misery as a result of failure in such obsessive pursuit. One can easily see how this has got the potential to blast the harmonious family life into pieces. No rules, regulations or any arbitrary codes of conduct can save and or rejuvenate the human bonds which are vital to the vibrant and joyful family life. Namasmarn, however by orienting our attention and fixing it on the inner harmony can revitalize and reorganize the family life in a beautiful manner.



XI

NAMASMARAN AND ADDICTION

Addiction can be defined as the dependence on anything, which is prone to derange or derail the state of consciousness. In practice, addiction is physical and psychological dependence on intoxicating substances such as alcohol, opium, narcotic drugs, tobacco etc. A common argument against such substances is that they cause harm to physical health, social status, family life and economic conditions. It must be pointed out here that though this argument is correct, the most important and damaging influence these addictions have, is on the state of consciousness, or basic purpose of life.

The state of consciousness of an individual determines the perception and the nature of response to the surrounding and fellow beings. Therefore, the edifice of culture has to be built on the foundation of the healthy state of consciousness and in such a way that it is conducive to the further development of healthy state of consciousness.

In present situation common man's consciousness is incessantly attacked by phenomena, which are apparently absurd, unjust and atrocious. In every walk and every stage of life, this is manifest. Thus mass copying, nepotism, favouritism, vested interests, coercion are rampant in educational field to which the children are exposed. Bribing, casteism, ethnic religious discrimination and hatred, cheating, swindling, manipulation etc. are overwhelming to which a common man is exposed. Exploitation and harassment are menacing to which oppressed sections of the society are exposed. These phenomena constitute the hallmark of today's society. Added to this are phenomena such as bigotry, fanaticism, terrorism etc, which suffocate one's conscience as well as consciousness.

But that is not all. The media and advertising business often possessed by sensationalism glorify glamour and glitter

and superficial and shallow tendencies. They are at least partly responsible for the deterioration in the mindset leading to dissatisfaction lowly self-image. As a result the individual develops vengeance and craze to feel high and resorts to alcohol and the likes and thus the demand to alcohol and other addictive drugs rises.

One can easily appreciate that especially the children are in vulnerable position and are likely to get drawn to either violence or get hooked by various means of escapism. In fact this is the reason why violence is also on rise along-with the addiction.

Those who become violent do not necessarily become violent to others but become violent to themselves also. Thus, they take to excessive and hence suicidal drinking, smoking, drugging, gambling, uncontrolled and injurious partying, pornography, prostitution, homosexuality and so on, besides intoxicating substances.

The logical and effective solution to the menace of addictions is to effectively defeat the attacks on consciousness by growing in strength from within. This is not easy. But after repeated efforts this can be possible by Namasmaraṇ. Because Namasmaraṇ gives us a ready access to the state of selfless happiness as well as the fountainhead of consciousness that leads to the development of human civilization and also forms the basis of the present and future civilization. Namasmaraṇ can give us the strength to fearlessly face and conquer our own as well as social evils and contribute to the building of new culture conducive to the development of consciousness and joy. This whole process can be experienced by practice of Namasmaraṇ. One who practices Namasmaraṇ can experience this strength and love which are instrumental or pivotal in the development and implementation of policies and programs for the development of healthier individual and society. The violence and addiction would significantly reduce in such society.



XII

NAMASMARAN AND HEALTH

Health is physical, mental, social and spiritual as well as other aspects of well being. Out of these four aspects of health, the spiritual aspect is the most important aspect of health. Because the spiritual health combines perception, thought, concern and action, which simultaneously contribute to the welfare of the individual and the society. The importance of this spiritual aspect of health can be easily seen from the life of many seers and sages. Health therefore should be essentially understood as spiritual health. Social, emotional and physical well being should be considered as the means to achieve the spiritual health on the one hand and byproducts of the spiritual health on the other.

Thus the means to achieve spiritual health are many. Thus, physical, emotional, economic, social, cultural, educational, technological, environmental and political well being are many times the effects of spiritual health, but in essence are, or should become the vehicle to spiritual health. Thus, one can appreciate that maintenance of good physical health cannot be and should not be separated from the perspective of spiritual health. Such separation leads to increasing pettiness and corruption in medical field.

True health cannot be possible for physically sound, wealthy, educated and yet socially oppressive person. Similarly true health cannot be possible for a person indulging in caste politics, environmental destruction, involvement in destructive aspect of nuclear weapons even if he is educated, rich and physically sound. True health cannot be possible for one who is uneducated, economically exploited and socially oppressed even if he is physically strong and mentally undisturbed.

If namasmaran is practiced, one gets the experience of

spiritual health i.e. true health and gradually contributes to evolving of various vehicles which can take the society to spiritual. This is because namasmaran opens one's vision even if he is not a doctor and enables one to effectively contribute to health in one's specific field. Thus a person's spiritual development emerging as the result of namasmaran reflects in his economic perspective, approach to education, social tolerance as well as civic sense, environment friendliness etc. It is through such manifestations that these fields can become vehicles which can take us to the spiritual health. Thus namasmaran is a key to holistic health.



XIII

NAMASMARAN AND PATIENTS

Physical and mental ailments are part and parcel of life. Sometimes ailments are minor such as cough, cold, fever, headache etc. While at other times the ailments may be major ones such as tuberculosis, typhoid, peptic ulcer, kidney stone, enlargement of prostate etc. Major ailment requires protracted medical and or surgical interventions. Sometimes the ailment can be full of pain and sometimes full of handicap. Manytimes it can be full of all sorts of troubles and agonies. Thus, non healing ulcers, meningitis, osteomyelitis, trigeminal neuralgia, glaucoma, herpes zoster, burns, fractures etc. can produce pain as well as morbidity. Diseases such as cancer, AIDS, rabies, Alzheimer's disease can be devastating. Sometimes blindness, deafness, paralysis, major accidents etc. can cause severe deformity and loss of body functions also. Diseases such as mental retardation, meningitis, multiple sclerosis, schizophrenia, Manic depressive psychosis, genetic diseases like phenylketonuria, fragile x syndrome, etc. may be associated with severe mental dysfunctions.

Namasmaran opens our eyes to truly genuine holistic approach irrespective of whether we are patients, doctors or patient's relatives. The holistic approach of prevention and cure involves emphasis on conceptual unity of all apparently segregated medical disciplines or pathies. It is far more efficient and effective than the conventional "isolationist" approach.

In holistic approach besides other things, patient's own role in healing and health promotion is given due importance. The patient can arouse and utilize his/her innate energies in healing through practice of namasmaran.

It has been a time tested practice in which patients in

terminal stages are taken to holy places. Reading of holy scriptures to the patients as well as singing of prayers is also practiced. These are endeavours to orient the patients towards his true self which is also the aim of namasmaran.

Namasmaran helps the patient to focus the attention on his / her transcendental existence. This makes the severity of the perception of agonies and the helplessness associated with it much less. The involvement in pain and misery becomes less. With namasmaran the self destructive or despondent response to the disease can be transformed into a more composed and victorious one. Patients of anxiety, neurosis, insomnia, hypertension, spondylosis, peptic ulcer, ulcerative colitis and many painful conditions are sure to be benefited from Namasmaraan. Common people with common sense never dispute qualitative benefits of Namasmaraan practiced along with rest of the treatment!



XIV

NAMASMARAN AND DOCTOR'S DILEMMA

Many times it is observed that a patient who comes for treatment has committed one or more crimes such as rape, murder, theft, arson, looting etc. It obvious that most doctors would find it puzzling as to whether or not to serve such a criminal patient, even though they may do so as a matter of conforming to the laws or ethical conventions. There are other situations when a doctor successfully treats a patient, but only to find that he or she (the patient) subsequently commits one or more crimes. This leaves a nagging question in any doctor's mind with respect to what sense such medical "services" make.

Sometimes it so happens that a doctor does not charge his fees, but later finds that the same patient squanders money on activities which the doctor does not approve.

Sometimes it is observed that respect, popularity, fame and glamour go to the doctors who indulge in various kinds of malpractices, whereas the honesty and expertise remain humiliated in general.

These social circumstances constitute a morbid milieu which is detrimental to the health of an individual and society. Since the perspectives and the actions of individuals and the social milieu mutually compliment each other, it is necessary that the solution to this problem of dilemma has to have an effect at both individual as well as social levels. Namasmaraan is such a tool which helps an individual to overcome pettiness and thereby generate perspectives, policies and actions conducive to rectification of the social atmosphere. Because Namasmaraan can enlighten the concerned individuals about the true meaning

of health, health care, holistic medicine, medical education, medical ethics and so on. Namasmaraan is not only useful for doctors but it is also useful for the fallible and erring individuals who may be resorting to crimes while they are ailing physically as well.

Namasmaraan gradually unifies the individual with the common substratum of the universe. This unification is realizable subjectively while it simultaneously and actually links one individual with another individual. Thus there is actual integration of the innate core of one individual, through the substratum which is a governing link, with the innate core the other individuals. Thus, this kind of self realization has an objective counterpart in terms of its liberating and uniting influence on the other individuals even if they are not involved in Namasmaraan. The nature of this influence is not describable in terms of physical or chemical forces because this influence is never an arbitrary or manipulative physical, political or mental influence. This influence instead is in conformity with nature and hence is liberating and not restricting or binding.

When the minds start feeling these innate bonds the atmosphere is radically changed. The atmosphere by its own virtue as well as by virtue of enlightened laws, ethics etc. catalyse the emancipation of doctors and frees them from the dilemma while simultaneously benefiting the patients.

Namasmaraan gives a common goal, common mission, common purpose and common fulfillment to the doctors as well as the patients (and also the other people concerned directly or indirectly) because of innate unity. Thus Namasmaraan can act like a drug that eradicates disease from not only the skin to soul of the patients (and doctors) but also that of the society.



XV

NAMASMARAN AND FEAR

Fear is painful experience resulting from either dangerous circumstances or the thought of dangerous circumstances. In short, it is an unpleasant experience resulting from the perception of dread.

What is this dread about ? It is about the destabilization, disturbance, damage or destruction of one's perception / of one's self. Thus, the fear results from perception of danger to one's body, feelings, thoughts, faith, social image, convictions, expectations, attachments and so on. With Namasmaraan one's perception about one's self is changed or transformed. Moreover one's perception about the universe is also transformed. Because of Namasmaraan one transcends the binding influence of changing, ephemeral and effectual lesser reality and simultaneously ascends so as to be merged into the core, causal and unifying eternal truth. Even the glimpses of this realization enable the person "to see" the circumstances as well as one's true self in their real essence and as they actually are. This in turn removes the camouflage / disguise of any seemingly dangerous situation and reveals its original nature viz. fleeting innocuous scenes. Simultaneously it also enables the individual to see one's body, mind, thoughts, social successes and failures etc as they exactly are i.e. passing shadows. Namasmaraan thus endows the unshakable strength independent of all those factors and thereby undisturbable peace in one's personality.

One of the bravest persons well known to the world and whose mind could never even be touched by fear was Mahatma Gandhi. The most important characteristic in Mahatma Gandhi's life was Namasmaraan.

Thus, whether there is a fear of pain, breach of faith,

devotional black-mailing, shock of intellectual disillusionment, social defamation, political defeat, death of the beloved ones or one's ownself or even the fear of anything known or unknown can be conquered by Namasmaraṇ. Namasmaraṇ is an eternal and glorious source of light and fearlessness.



XVI

NAMASMARAN AND SCIENCE

The process of acquiring the knowledge of one or more aspects of universe, the knowledge gained in this way and the empowerment one achieves in the terms of influencing the inner and outer environment as well as the happiness that results from all these, together constitute science. The common denominator of a variety of scientific approaches is and has to be objective vision. This needs no emphasis if one realizes the frauds that can result due to lack of honesty and integrity and blunders, which can result from subjective analyses, interpretations, conclusions and applications.

Namasmaran helps us transcend our cultural, religious, ideological, personal, national, political, social, emotional and other prejudices and biases. It has to be noted that we convert though often unknowingly, these prejudices and biases into issues of prestige, bigotry and fanaticism making ourselves "anti-science" while still retaining the garb of science! One can easily tally this statement with one's experience. It is common for most of us to speak in abusive language when we are overwhelmed by jealousy, anger, lust and so on. Subjective and hence inaccurate emotions also mar our intellectual response in the field of science. Namasmaran is a process, which provides the mind "centripetal" (towards one's core) direction thus preventing entanglement of one's wisdom in these subjective factors. This process is similar to "return" of the rays back into the "SUN". Namasmaran thus facilitates the smooth transformation of physical, instinctual, emotional and intellectual process in a non-subjective state. This state is objective and accurate.

One can verify for oneself and then appreciate that with Namasmaran the learning, teaching, planning, research and

application as well as the implementation of ideas, concepts and discoveries / inventions in science begin to comprise the comprehension and manifestation of truth. Some people who are often labeled “unscientific” call this truth by terms such as cosmic will, nature's design or God's plan for the universe. Namasmaraṇ endows profound understanding of scope as well as principles of science, thus making the science more scientific and more benevolent.

One more point is that of utilitarianism. One can easily appreciate from above discussion as to how in the absence of the practice of namasmaraṇ the scientific knowledge can remain fragmented and disruptive due to the influence of pettiness, superficiality, utilitarianism and exploitative activities in so called significantly advanced communities. One can also see how in absence of Namasmaraṇ the education of science can become coercive, methodologies can become cruel, research can become dehumanized and the planning can become antisocial and application can become even genocidal if and when they spring from subjective pettiness. Namasmaraṇ therefore is a key to enrich science, make it more profound and make it truly beneficial to the mankind.



XVII

NAMASMARAN AND THE PERSPECTIVE OF POLICY MAKING

Namasmaran helps an individual remain in the closest vicinity of truth. It is commonly understood (and basically correctly so) that truth governs everything in the universe. One must also appreciate in this context that in most of the places in the world one of the aphorisms was that the king i.e. the policy maker and ruler is incarnation of God. It was traditional wisdom that expected the kings to conform to truth and make policies based on the vision or perspective sprung from truth. In Hindus this is called "Rajadharma". It is the same as accurate and benevolent perspective, thoughts and actions i.e. social duties of the king. In Hindus it was a part of traditional wisdom that the Rajaguru i.e. spiritual guide i.e. a selfless scholar with accurate vision was assigned the task of guiding and helping the king in practicing Rajadharma or in other words, manifesting truth (will of God).

In today's time 'will of God' i.e. cosmic wisdom can be manifested through spiritual renaissance by chanting of the name of God. Thus, a common man can attain the position, respectability and spiritual power and a man in power can attain a position in the realm of truth by chanting the name of God. This has been amply validated by saints and sages who have truly attained the positions of power and ruled the hearts of people, and this has also been exemplified by kings and rulers who realized the truth and selflessly ruled in the interest of the people, in past. Today the chanting of the name of God enables one to perceive the need of universal welfare, acquire the means to achieve it (policies, strategies and plans in the fields concerned) and also the supreme power to implement it. The world leaders

in different fields can really be benefited and in turn benefit the billions through the practice of Namsmaran.

Namasmaran thus is an omnipotent panacea to realize truth, to help the others to realize truth and to help the others to realize it and to manifest it in every possible field so as to benefit the universe.

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XVIII

NAMASMARAN AND EDUCATION

Education is a phenomenon of understanding and realizing one's real nature and manifesting it. Education involves metamorphosis of an individual from pettiness to profundity. Education can also be conceived as acquiring "freedom" to express one's innate potential. Education therefore conceptually involves physical, instinctual, emotional, intellectual, technical, artistic, scientific, cultural training and growth of an individual. Its aim is to help one explore and manifest oneself in one's respective field in the light of self-realization.

One can see that arbitrary acquisition or imparting of skills can develop an individual into irresponsible, adamant, petty and sometimes grossly antisocial yet an expert person. Such experts highly acclaimed as professional top brats generally do more harms to themselves as well as to the others rather than rendering service. On the other hand sometimes a student may be 'good' but lack the capacity to acquire necessary knowledge and/or skills. Hence imposing skill in such case becomes counter productive from every point of view.

Namasmaran if taught right from the early childhood in a systematic and caring manner then the door to Inner Light and power is opened. Similarly one's vision is broadened, so that one can see what can satisfy one and simultaneously benefit the society.

The educational programs if oriented around namasmaran and complimented by training in various aspects of information and skills, then the teachers, students and the society would be truly benefited.

In the olden days education in Hindus was apparently

centered on God. Thus the soul of Gurukul system was God realization. The temples reflected matured understanding of life, science, technology and art, not only in the architecture but also in the various activities in temples. The temples and other educational institutions were evolved and established, in accordance with the pursuit and realization of truth. This is especially evident in some Hindu temples in South India.

In today's time this essence of education is missing from the places of worship and the activities therein. This is partly because life has become more complicated and partly because of the failure of the concerned to grasp and absorb the essence of education. Thus, the huge monuments of worship, empires of education, colonies of industries and kingdoms of political strength are treading in the direction of downfall, discord and destruction, due the want of pursuit of truth and excellence.

With Namasmaraṇ one can recapture the lost glory and soul of education viz. the pursuit of truth. Learning and teaching endeavors for individual and social welfare would go hand in hand with, process of creation and production. Namasmaraṇ would become integral part of every institution. This will bring new life to the places of worship and sanctity to the places of education. This will also bring nobility, generosity, selflessness and honesty to the places of trade, industry, government offices and other places of activities..

Namasmaraṇ can revitalize every sphere of life and thereby can establish harmony, integration and co-ordination in all parts of the body of the society which are at present degenerating like ischaemic [abnormally low blood supply] and paralyzed or diseased parts of the body. Namasmaraṇ thus can eradicate the hypocrisy, alienation, degeneration etc. in various fields through the education true to life and make life true to the realization of ultimate reality viz. God / Truth.

XIX

NAMASMARAN AND HYPNOTISM

The essence of Namasmaraṇa as well as the result of Namasmaraṇa is increasing degree of selflessness. But what exactly is implied by the word selflessness here? Selflessness means increasing ability to remain integrated, undisturbed and unperturbed even in the situations where one tends to lose or does not gain as per expectations. In a way this also means decreasing number of expectations from others and increased readiness to give others. This is because of the fact that Nama has nothing to offer for personal petty gratification. 'Nama' has no flavor, no taste, no melody, no beauty and no color. In short Nama has nothing to satisfy the senses. Namasmaraṇa does not involve intellectual satisfaction. 'Nama' is not a poem, therefore it cannot give emotional support or warmth in routine sense of the word. Namasmaraṇa does not involve a performance observed by others. Hence, cannot get applaud from the audience. Namasmaraṇa is not a business and hence cannot help in earning money. Isn't it natural then that any one who commits to and practices Namasmaraṇa that doesn't serve any personal / petty gain become increasingly selfless in the course of time? Of course it is true that in stead of the lust for petty gains fountain of universal welfare springs from the heart of person practicing Namasmaraṇa.

Hypnotism experts, hypnotherapists or the individuals, who practice self-hypnosis, do so with a specific motive. In fact this is a motive which is not sprung from the victory over petty selfishness. Hypnotism or self-hypnosis is not aimed to and can not free an individual from his or her tubular vision and restricted perspective. In fact hypnotism is clearly a technique that encourages / pampers the pursuit of one's desires - whether rational or irrational.

Hypnotism however, is a technique, which if used judiciously as an interim measure for temporary relief or certain personal benefits, may serve as a useful tool. Namasmaraṇ on the contrary is a panacea that assures highest essence of health, happiness and welfare for an individual and the society.



XX

NAMASMARAN AND POETRY

It is not necessary to define poetry. It may not be possible also to give a definition acceptable to everyone. However, most of us are familiar with different types of poetry and the characteristics common to them. In general one can say that the poetry is an expression of the feelings such as love, care, devotion, attraction, aggression, ecstasy, despair, frustration, suffocation, victory, contempt, bliss, humiliation, disgust, queerness, absurdity, wonder and laughter.

The poetry that gives expression to the feelings or aspirations of millions of people and for millennia of years becomes the literary treasure of human civilization. These are called epics produced in the human history. They have been inspiring human beings all over the world for thousands of years. It may be noted that the immortal sage poet Valmiki practiced Namasmaraṇ. Dyaṇeshwari, which is considered to be one of the finest examples of poetry, goes to the credit of Dyaṇeshwar who also preached and practiced Namasmaraṇ incessantly.

With Namasmaraṇ the individual gradually loses his passionate attachment to his or her personal idiosyncrasies. Thus, the subject of expression or subject of poetry shifts from temporary and personal feelings, incidental emotional upsurges and reactions and one's own prejudices, towards more objective experience / perceptions. The content of poetry gradually sheds the veils or breaks the barriers of religious, regional, national, linguistic, racial nature as well as barriers of other types. With Namasmaraṇ the poet's expression breaks away from pettiness of all kinds and soars high in the realm of universal brotherhood. Poetry becomes a transideological, transcience, transreligious and transjective expression of cosmic love that infuses every

being eternally. Such poetry becomes an easy road for everyone to tread easily and happily and reach the destination of personal and global emancipation.



XXI

NAMASMARAN AND REVOLUTIONS

By the word revolution what is implied is a total and rapid change in the society with respect to all that is thought to be unjust, oppressive, exploitative and antisocial. However, the perspectives of revolutions vary. Thus, some aim at classless society, some at religious supremacy, some at racial dominance, some at imperialistic dreams and some harbor some other goals. Revolutions with respects to cultural, economic, scientific, technological, industrial, agricultural and such other aspects of society are also evident from time to time and place to place.

The basic and essentially humane aspirations of the revolutionaries and others can succeed if pettiness of every kind is overcome. This is possible for anybody with sincere practice of Namasmaraan. This is because Namasmaraan helps us to share the VISION of the visionaries of the past and thus enables us to get rid of the inappropriate details of dogmas. Namasmaraan thus helps us to absorb the best in the past and also FREES us to apply it to the present. This way namasmaraan practiced by individuals in different fields can generate in them the VISION or inner light experienced by the seers of the world from time to time. Manifestation of enlightenment in this way is the most desirable REVOLUTION. In such revolutionary process the ideologies, science and technologies function like eyes. We all know that eyes are complimentary to the vision. We must appreciate that Namasmaraan is like the parts of the brain responsible for vision. Anyone with this realization would never deny the role of thinking, science and technology which are like eyes.

Namasmaraan in limited sense therefore is like oxygen.

Like oxygen it is an essential and vital thing for everybody irrespective of caste, creed, religion, region, race, party, ideology etc. and different traditions, and methods of worship.

The actual details of policies may vary from region to region. They are however secondary.

It is time therefore that we combine the part of brain responsible for vision i.e. the Namasmaran and the eye i.e. science and technology and other knowledge and realize the VISION and manifestaion of SUPERLIFE in this world..... which is in need of it.

* * *



XXII

NAMASMARAN AND LAWYERS

The laws are set of rules or codes of conduct. They are formulated at different levels. Thus, various multilateral pacts between many countries or those formulated in UNO are (or can be considered as) laws governing various nations. Laws formulated in the senates or parliaments govern the respective countries. There are laws specific to states and local governing bodies. All these are supposed to be framed so as to achieve universal welfare. Besides laws there are government rules and conventions which govern many individuals. In additions there are religious precepts and decrees which govern members of the respective religions and interactions between different religions.

The lawyers are privileged to be a part of the process of evolving and articulating laws so as to regulate individual and group behavior so that it becomes conducive to global emancipation. They are also fortunate to have the opportunity to study and develop constitutions with respect to their influence on perceptions and practices of various heterogenous social groups.

It is very wrong to restrict the role of a lawyer to merely pleading in the court of law. One can appreciate how it can be frustrating for a lawyer to lose a genuine case because of loopholes and or deficiencies in the content, articulation and implementation of a particular law. One can also appreciate the other aspect, viz. the damaging influence of the incidences of criminals being absolved and the innocent individuals being penalized, on social fabric. Obviously this can lead to a sense of frustration and despair amongst most of the well meaning individuals in every field besides those in the legal profession. It can also lead to cancerous growth and encouragement of evil

forces active in the legal profession. But more importantly the degeneration of judiciary can act as a lethal blow to society, irrespective of the country it belongs to.

If a lawyer practices Namasmara and transcends his or her petty self then he or she would sense the acute need for efforts to improve laws continuously whenever and wherever necessary. This, the lawyer would appreciate as an integral part of day to day routine. If and when lawyers start feeling this way, their life would be definitely happier and simultaneously the judiciary would be healthier because of their contribution.

Namasmara imparts objective perspective and vision which are essential for being able to articulate accurate laws. Without Namasmara the subjective perceptions and vested interests are likely to vilify the content and construction of the laws.

One can give many examples of laws in many countries which are proving either coercive or counter productive with respect to the happiness of an individual and the society and harmony amongst them. This is precisely because of petty and subjective stands of the law makers. It is also due to the ignorance of those who submit themselves to these laws and those who implement them. Namasmara can help the mind rise above every kind of pettiness, thus leading to increase in intellectual clarity and growth of conscience. It thereby helps in the development of strong remedial actions for rectifying the faulty and tyrant laws. Namasmara can give strength to resist or oppose defective or bad laws and give ability to introspect critically during implementation of every law. Thus the victims as well as the implementers both are benefited. It can give a clear vision to see pitfalls in the law and it can enkindle the mind thus enabling accurate and appropriate modification or construction of laws. Namasmara can thus free the society and

individual from the damaging influence of darkness and savagery and help them live under the freeing influence and liberating influence of the light and wisdom incorporated in the laws.

Many professional lawyers later join politics. They may become members of the legislative council or parliament, or other institutions which pass bills of various kinds. The lawyers in such positions can play a very important and excellent role in influencing appropriate development of laws. Namasmaraan would guide them in choosing the right way in using their knowledge of law.



XXIII

NAMASMARAN AND MEDICAL PROFESSION

Anyone committed to Medical profession and who resists the corrupt practices requires a variety of skills, knowledge, hard work, ability to develop policies, administrative capability, clean and unprejudiced mind, brave heart and for all this to be present he requires an enlightened soul.

The individuals in medical professions require above qualities especially acutely because their duty is directly related to the healing of mankind. These qualities affect their perception, their feelings, their thinking, and their perspective of life and their actions, which in turn directly affect human life, either beneficially or adversely. One can easily understand that medical profession is peculiar in the sense that in medical profession life learns about life, life treats life. This has made medical profession trickier than that what it seems to be. Thus, the questions generated by test tube baby, genetic engineering etc. are extremely difficult to answer. Similarly patients with fatal illness or permanent handicaps are extremely difficult to manage, because of the psychological, familial and social implications. Thus, euthanasia i.e. mercy killing, chemotherapy of cancers etc. are very difficult issues to sort out.

Considering the characteristic nature of medical profession it can be easily seen that a medical professional doing a job of a ward boy, sweeper, nurse, technician, vaccinator, teacher, administrator, planner or any other has to have a selfless and enlightened heart, mind and soul.

Therefore, whatever be the type of job one is engaged in, Namasmaraan will qualitatively improve it. This is because Namasmaraan cleans the mind of prejudices and petty pursuits.

Thus, a surgeon will be able to make a more appropriate decision either in favor of or against surgery. Similarly a planner will be better equipped with selfless vision and hence be able to use his intelligence and expertise in development of effective and socially beneficial perspective, plans and policies, embodying the concepts of holistic health and holistic medicine. Namasmaraṇ if practiced would lead to the experience of super health amongst the medical professionals. This superhealth is essential because in the absence of such superhealth one's actions, feelings, thoughts, decisions and for that matter everything gets adversely influenced by the diseased and vitiated ethos. This leads to committing of errors, mistakes, blunders and crimes. In the vitiated atmosphere these things multiply and all aspects of medical profession get deteriorated.

One can easily appreciate that with Namasmaraṇ one's actions become conducive to personal satisfaction as well as purification of the vitiated atmosphere. This is because with Namasmaraṇ one attains the existence that has emancipating influence on one's own as well as other's lives. Namasmaraṇ is the key to or the panacea for eradication of the grave diseases of medical profession such as cut practices, nepotism, favoritism, morbid, cancerous and infectious material pursuits, insecurity, frustrations, callousness and so on.



XXIV

NAMASMARAN AND IDEOLOGY

Ideologies, whether religious or otherwise and whether theist or atheist are sets of human conceptions. These conceptions have two aspects. First is that they explain the phenomena in the universe or put forward their views or vision or perspective of the universe. The second aspect born out of this perspective is effort to design suggestions, opinions, laws or decrees meant for guiding the human behaviour.

In the past when there were no ideologies the human behaviours reflected biological instincts. This was similar to the behaviour of animals. The characteristic of such behaviour is that it is devoid of any deliberate planning and intentions.

In the course of human history the awareness about one's behaviour and awareness of one's feelings, instincts, thoughts, desires, dreams etc. went on increasing. Simultaneously, the understanding of the nature also went on increasing. The ideologies can be seen to have emerged as a result of the conflict between the efforts to refine human behaviour and the behaviour itself.

This led to emergence of certain visions about the universe and the role of human being in it. This led to the definition and description of good or progressive behaviour and behaviour that was condemned. This created a force/s that gathered masses around them and built mass actions in human behaviour.

The development of ideologies even with the best of intention had darker side to them as well.

Thus, one can compare and contrast the need based phenomenon of preying in prehistoric human beings and the idea-based phenomenon of genocides in "modern" age. One

can compare and contrast the natural parental care evident in prehistoric man and the massive and arbitrarily designed educational courses and prolific writing on parental care in modern human being. One can also appreciate the instinct born sexual behavior in prehistoric man and the idea-born complex sexuality (with innumerable aberrations and perversions) in the so-called free and forward, affluent modern human beings.

It may appear to some that the author favors or prefers animal behavior (without ideology) to human behavior (with ideology). This is certainly not so. What the author prefers and upholds is the ascent of man beyond ideology and his grip or control over it. Thus the oppressive dominance of ideologies should end but utility of ideologies should remain and flourish. The author prefers the behavior centered on enlightenment in preference to the unconscious animal behavior and ideology based human behavior. As has already been stated the ideologies should never be destroyed but actually further developed in the light of enlightenment. Enlightenment or ability to rise above subjective ideas is possible through Namasmāraṇa. Through Namasmāraṇa one realizes that ideologies instead of governing the mankind they should serve the mankind by becoming the catalysts or vehicles to enlightenment. The ideologies have an important yet appropriate place so that they can continue to benefit mankind instead of dictating it.

The transideological realm of enlightenment, which is truly democratic, can be set open for one and all with the key of Namasmāraṇa. This realm infuses everyone with new life that promotes natural ennoblement and development, instead of imposing certain patterns. Namasmāraṇa sets an individual free from the rule of ideologies on the one hand and sets him free from the obsession of imposing it on others. Namasmāraṇa obviously helps one transcend one's own instinctual or barbaric

obsessions. But in addition, through namasmaran one helps others as well to overcome their basal nature. Thus Namasmaran prevents us from being victims of the propaganda of ideological wars and it saves us from being the criminals responsible for propaganda of ideological wars. Namasmaran empowers us in such a way that we can defend the victims as well as defeat the criminals of such wars.

Ideologies generate and nurture love for one another in people of same caste, some nation, same race, same religion, same class, same ideology and so on. Sometimes under the disguise of and slogans of internationalism and globality, "sectarian love" flourishes and as a logical sequel sectarian wars spread.

Namasmaran takes us beyond the realm of "sectarian love" and "sectarian hatred" into the realm of true global harmony, true global unity. Through Namasmaran we begin to love not merely those who practice namasmaran but also those who do not. We begin to desire the upliftment of even those who oppose Namasmaran. Experience of this realm is so sublime that it never ever prompts any individual to compel others about any modification in their thinking or behaviour. (It must be appreciated that the author also is not recommending or advocating anybody the practice of namasmaran. He is just highlighting the implications or significance of Namasmaran as he sees them. Moreover already it has clearly as well as honestly been stated that the readers are expected not to believe in and / or follow what is written). Namasmaran leads to totally free and spontaneous process of self-realization and expression of this innate and powerful bliss, which in turn helps others also enter the same.

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NAMASMARAN AND EMPLOYEES

Quite a lot has been written on the relationship between employers and the employees. In today's world this relationship is found to vary in different setups. Thus it is different in mill's companies, villages, cities, public sector and private sector. It is different in farm laborers, quarry workers, contract labor and other employees. In short, class division as well as the caste distinction have not remained so simple.

The working class and employers have become quite heterogeneous. The priorities and interests of different groups of workers have also become different. In fact sometimes they oppose each other. This is because a particular policy simultaneously benefits some sections of working class while harming the interest of the other sections of working class. This is especially evident in case of working class of affluent countries and that of developing countries. The financial benefits tend to go to the working class of affluent countries at the cost of working class and other people of the developing countries.

These facts however are either ignored, neglected, unnoticed or unattended to. Because of this, the movements of the working class have not been able to succeed adequately in making the society more just, though living conditions of some sections of working class have financially improved to some extent. The working class movements have not been able to equip themselves with the power of enlightenment and therefore lack in fundamental sense of unity so much required in their policies, strategies and the definition and selection of issues for struggle. This has resulted into considerable reduction in the strength and constructive effectiveness of the working class and their movements, all over the world.

This is largely because working classes have not adequately developed their strategies on the background of the vision of nonsectarian global welfare. As a result irresponsible and cancerous growth of consumerism (at the cost of others) has taken place in some sections and pathetic and helpless acceptance of exploitation in the other sections of employees.

The moral and spiritual degeneration has been enormous and perpetuating.

The solution to this can come with global perspective, which can result from namasmaran. Namasmaran is a process of freedom, which can free the society with classes into truly unified and classless society. This can be understood if one understands that it is the inner unity when and if unraveled that can lead to the unity envisaged in the concepts of the classless society. But mere slogans and even attempts made arbitrarily for extinction or annihilation of class cannot help any class. This is why the unhappy affluent and the deprived destitute continue to suffer.

Whether a person is a union leader or a sanitary worker the practice of namasmaran will open new avenues of development in their fields which are vital for accurate thoughts and actions. The opportunist and selfish pursuit or materialistic considerations of the leadership and the sense of helplessness and apathy of the landless labourers, child labourers and such others can be overcome primarily by the practice of Namasmaran. In this case namasmaran can be compared to light which is indispensable irrespective of the types of residence viz. a palace, a bungalow or a hut.

Namasmaran endows the cultural profundity which in itself is an effective and powerful weapon that can be used for the emancipation of one and all. This is especially so because with Namasmaran one acquires a position which is undefeatable by intellectual, technological, financial, military or any other power.

This can be realized more fully by the practice of namasmaran and not otherwise. Intellectually however one can imagine how by namasmaran one can become more objective. One can imagine how thereby one can gain undefeatable strength in his or her efforts to free himself or herself as well as the fellow employees and the employers, both materially and spiritually.

Namasmaran therefore is not merely a process of achieving personal liberation but it is a process of cosmic spiritual renaissance associated with material abundance.



XXVI

NAMASMARAN AND ATHEISM

Name of God chanted or repeatedly remembered by a member of any religion, faith or sect or even by a follower of Atheism (belief or convictions that God does not exist i.e. only that exists which can be perceived or deduced intellectually) gets benefit. This benefit is in terms of loosening of the shackles of personality specific thoughts. This benefit is in terms of relief from blindfold of cult specific obsessions and in terms of freedom from tradition specific dogmas.

Thus it can be seen that Namasmaran helps one to transcend the universe of individual consciousness. This is important because it is through this that a person becomes aware of one's true self and gradually realizes one's real Self. Subsequently, through Namasmaran one gradually actually realizes one's true Self and identifies the continuity of the same with the true self of the members of the other religious organizations and nationalities spread all over the world.

One can easily see that the wisdom or significance of Namasmaran is neither in the superstition or belief in an imaginary God, nor it is in the atheistic belief in existence of merely what is perceived or intellectually deduced. Intellect has limitations and hence can be fallible. One can easily see that Namasmarn shifts the very being from plane of individual existence to the plane of life that illumines the whole universe including space, time and levels of consciousness. Namasmaran is thus a key to unravel and experience the 'superstring' that links the whole of the universe.

Namasmaran makes a man a true theist i.e. convinced of the supreme existence of truth and also a true atheist as he realizes the relative vanity of all that is seen, perceived or

intellectually concluded by fallible and limited capacity. In either case one gets rid of the dogmas born out of ignorance. The individual rises above the illusory semantics such as atheism and theism, which divide mankind.



XXVII

NAMASMARAN AND HYMNS

Compositions sung or recited with a prayerful attitude are called as hymns. In Sanskrit language these are called "Stotra", "Sookta", "Mantra" and Rucha. In Marathi language there are compositions named as "Owi", "Abhang", "Bhaarud" "Aarati" etc. There are many other varieties of prayers sung or recited by devotees of God all over the world.

What is the special significance of namasmaran on the background of these multitudes of hymns (which also serve to remind and boost the feeling of love and devotion to God, i.e. Truth)!

The learning and reciting of hymns requires:

1. Facility of learning, (Many don't get this facility)
2. Knowledge of the language, (Many fail to get this)
3. Ability to speak, (Many lack this ability)
4. Ability to sing, (Many can't sing)
5. Free time etc. (Laborers occupied physically do not get adequate free time)

It can be appreciated that millions of individuals may not be able to find it practical or feasible to pray, due to one reason or the other. It may be either from those mentioned above or even others.

Prayers of every religion are different and group prayers of one religion may create nuisance, antipathy etc. and may invite opposition, repression also.

The aim of the prayer whichever religion it may belong to

is to realize God i.e. true self and manifest it in one's house and as well as one's working environment. Due to the technicalities involved in prayers, they have somehow become cut off or alien to modern conditions of living. In many instances loud demonstrative prayers and antisocial behavior go hand in hand and are associated with exploitation of the common man by many individuals and or organizations, which are fanatic about hymns.

External or apparent forms of prayers therefore have this potential to lead to cheating, hypocrisy, superstitions, dependence, inertia, strife, discord etc.

Namasmaran is a process that has all the merits of a prayer. Moreover it can be practiced by anybody from any religion, any background, without any education, without any technical know-how, without any means or equipment and without even the slightest of disturbance to others. It can be practiced during any physical activity and also at any time and at any place. It does not require any spare time or so called "freedom" from the day to day activities or any special situation such as environmental sanctity. Practice of Namasmaran is possible during walking, bathing, trekking, hiking, painting and so on.

It must be appreciated that hymns, prayers etc. are an integral part of most of the religions. They have their own merit and cannot be condemned or ridiculed. They cannot be opposed also because that amounts to arrogance born out of petty self. But in today's times where life is becoming increasingly complex, chaotic and stressful it is imperative that emphasis is shifted from hymns to Namasmaran in the interest of universal welfare. The hymns would continue to play the traditionally assigned role of making a man (his petty self) humble towards God (man's true self) and towards one another. They may also continue in different traditions in various forms so as to give solace and

remind the existence of God and establish harmony amongst members of a community now and later. But Namasmaraṇ can infuse religions and hymns with new light of universality. With Namasmaraṇ we can defeat our own institutionalized oppressiveness or meekness as well as that of others.



XXVIII

NAMASMARAN AND SCRIPTURES

Scriptures have got important place in human life. Scriptures usually describe the origin of universe, origin of mankind, relationship between man and animals, relationship between man and God etc. Scriptures are cumulative collections of human observations, feelings, concepts, speculations and sometimes advices or decrees. Scriptures therefore play the role of a guiding light for subsequent generations. In short, scriptures form a great treasure of human wisdom useful for the society.

However, the scriptures reflect a variety of historical periods and therefore different social, political, economic and cultural situations. This results into a depiction of a variety of theories and perspectives in different scriptures of not merely different religions but the scriptures belonging to the same religion or civilization also. These are at times conflicting and contradicting one another. Reading and interpretation of the scriptures therefore goes on becoming increasingly difficult. This is also because of many more factors such as change in language, inclusions, deletions, loss of related scriptures and change in the social milieu. Besides, everybody has different frame of mind and different capacity to grasp. Every society in the world faces a big question viz. whether the scriptures should be accepted or rejected ? and if they should be accepted, then to what extent ?

One of the essential pre-requisites for proper interpretation and appropriate application of scriptures is the quality of being selfless, unprejudiced and beyond the petty self in terms of one's vision, besides having hardworking nature and intelligence.

One can easily see that the scriptures need to be

continuously researched so as to preserve as well as enhance their beneficial character along with their relevance and application in every field of life.

For those who choose to spend time and energy in studying the scriptures as well as for those who cannot study scriptures, the sap of wisdom can be available if they are selfless. As seen earlier this is possible through Namasmaraṇ. Saints, sages and seers who had received no formal education amply exemplify this. The point to be driven is that with Namasmaraṇ the intellectuals can extract and articulate the essence of scriptures and the rest can happily apply it in their lives even if they are not able to articulate it, thus facilitating individual as well as social welfare. Namasmaraṇ therefore can establish the channels of communication between past wisdom, present needs and future emancipation of mankind.



XXIX

NAMASMARAN AND VIRTUES

What is understood by virtues is the qualities which are reflected into perceptions, thinking and behaviour beneficial to an individual and the society. Virtues make the man and society profound and enriched materially and spiritually. Virtues can be individual or social. Similarly virtues can be related to bodily activities, cultural activities and religious activities. Cleanliness or physical exercise is virtues related to bodily activity. Performing of Sandhya, pranayama, pooja i.e. daily worship are related to physical as well as psychological and spiritual development. Punctuality, reliability, honesty etc. are virtues with social dimension. But are these universal virtues?

One can appreciate that the conventions, rules, norms, traditions etc. emerge as a function of individual and social consciousness. Even the legal systems as well as the constitution of different parts of the world evolve as a function of social consciousness. However, one can see that the efforts to conceptualize virtues and articulate virtues change and vary from time to time and place to place due to characteristic environmental influences. This makes different groups of people perceive differently, think differently and behave differently. This leads to development of group identities, which may include regional, linguistic, religious, national and many more. Later the group identities acquire different 'Virtues' associated with elements such as pride, assertiveness, hatred, oppressiveness etc. on the basis of their erroneous and prejudiced value judgment, thus resulting into strife and wars.

The so called 'virtues' which develop in the process, become the cause of downfall. In short virtues do not remain virtues ! Now a days it has become extremely difficult or almost impossible

to differentiate virtue from vice. This is because the scriptures which hitherto guided with respect to virtues cannot do so with accuracy any more. This is because of enormous change in the social relationships. The advertising industry, modeling, computer industry, organ transplantation, genetic engineering etc. have raised unprecedented questions with respect to code of conduct, moral values i.e. in short the virtues.

Therefore in the present situation the task is to discover the common principle pervading and uniting the entire universe i.e. the essence of virtues linking different virtues of different peoples at different times.

Taking bath at 5 O'clock and offering pooja may be a virtue in one setting, whereas working on a machine or performing caesarian section a 5 O'clock may be a virtue in another setting. Vegetarianism may be a most respected virtue in one community whereas the eating of raw fish may be inevitability in certain regions. Alcohol may be a taboo in some cultures but a daily routine in other culture. Similarly after the death of one's husband one getting married to the husband's brother called NIYOGA could be a social norm in one epoch but unthinkable in the other. Even the custom of sacrificing animals as a matter of reverence to God may be held high at one time and condemned at the other.

Namasmaran transforms the individual and social consciousness and makes it trans- historical and trans-geographical. Namasmaran makes the consciousness rise above regional, linguistic, national, cultural and other differences. Namasmaran thus helps us rediscover and realize the unity of the essence of past, present and future virtues as well as the essence of virtues world over.

This is coupled with three processes 1) the appreciation and respect for the essence that unites and 2) flexibility and consideration about the manifest forms of what others consider

as virtues and 3) appropriate modifications in different virtues if and when required and feasible in different situations in the direction of global unity.

* * *



NAMASMARAN AND HATHAYOGA

Hathayoga is a discipline, which has emerged as a byproduct of the pursuit of self-realization. Hathayoga describes the eight aspects of human endeavor by which man can experience transcendental existence or his true universal self.

In Hathayoga there are many schools which emphasize on subjective sensation of bliss as well as various achievements referred to as SIDDHIS. In recent times Hathayoga is practiced and preached by many as a means of acquiring physical health, peace of mind, proportionate physique, memory, ability of concentration, stamina etc. Besides, since Hathayoga is also taught and learnt on commercial basis it has become a means of reaching a certain respectable social status and earning money. Many times it is aimed at ensuring success in processes of selection (by getting certificates, degree etc.) in job interviews.

Another characteristic of Hathayoga as practiced today is the inaccessibility of conducive surroundings as well as sufficient place for its practice. Thus one can easily see that Hathayoga like any other luxury, has become inaccessible to majority of the toiling humanity.

Thirdly, the relevance of the feats achieved by Hathayoga is totally blurred. In other words it is not clear as to how much of the achievement of Hathayoga in individual life such as physical health and mental peace can be expressed into the social transformation or social welfare.

In today's society therefore the discipline of Hathayoga needs to be rebuilt on the foundation of spiritual wisdom and scientific reasoning. It is required to be charged with the power and quality by virtue of which it can catalyze the individual

development and the social development simultaneously.

This can be achieved by Namasmaran. This is because Namasmaran helps the individual to discover and experience the "selfless self" around which every activity in the life can be organized. In short, Namasmaran helps one to give dimension of universal welfare and selfless wisdom to every act in every field of life including Hathayoga.



NAMASMARN AND MIRACLES

Whenever an individual performs anything which is not possible for the vast majority or anything that cannot be explained by known laws of nature then we call such a thing a miracle. Mythologies from most of the parts of the world are full of descriptions of miracles or miraculous feats. Even the spiritual traditions are full of those individuals who have been said to have performed miracles. There are many accounts, which describe the miracles or wonders of nature.

There has always been a halo of mysteriousness surrounding the miracles. The stories of miracles ignite the flame of curiosity, charge the sense of wonder and sometimes stimulate the obsession to possess miraculous powers. In many individuals the thoughts of miracles culminate into the developments of the delusion that they actually possess miraculous powers. Many individuals misuse the sway, that the miracles have on the minds of people and indulge in out cheating as in the case of many fraudulent so-called demigods. Many individuals subject themselves to the abject designs of exploitation such cheaters as a result of awe and fear about the miracles. Thus, in many instances miracles do not remain mere entertainers of innocent individuals. They become truly vicious enemies of mankind.

It must be appreciated that just as lust for one rupee and lust for hundred rupees are not qualitatively different, the pursuit of miracles and the pursuit of material gains do not vary in terms of pettiness. Similarly the arrogance born out of miraculous powers, not different from that born out of material gains in terms of the degree of ignorance and spiritual void. It also must be realized that the coercion and oppression involved in subjecting others to material powers is not different from the same involved

in subjecting the others to powers of miracles. Lastly it must be understood that foolishness and illusion involved in prostrating in front of material powers is in no way different from the same involved in surrendering to the powers of miracle.

It may be clear from the foregoing why the classical spiritual texts condemn the pursuit of miraculous powers (Siddhis). It must be appreciated that pursuits of such kinds are evident in day to day life and in different fields. These have led to a chaotic interaction of otherwise mutually beneficial forces, thereby bringing the human civilization in peril.

Namasmaran is unique in the sense that it sets aside every kind of petty pursuit and helps the individual to become selfless even if an individual starts Namasmaran with an initial purpose of petty gains. Later on as he spends time in the practice of Namasmaran, he gets freed from that initial, petty pursuit. This is because Namasmaran is qualitatively different from techniques giving immediate material benefits. In short, Namasmaran saves us from the awe, fear or temptation of miracles. This is very important because if miracles become tools of exploitation, goals of pursuit or objective of worship then they can be as destructive and detrimental as any other petty thing. Miracles in themselves are like any other object of acquisition and hence can be conducive to the downfall and destruction in the absence Namasmaran.



XXXII

NAMASMARAN AND VIOLENCE

Living in the interest of one's own liberation as well as global liberation is in itself non-violence. Non violence in other words are the feelings, thoughts, actions springing out of selfless mind with concern for the welfare of the world. Non violence can also be looked at as the feelings, thoughts and actions born out of totally non-subjective or impersonal considerations.

According to many, non-violence pertains to avoidance of or abstinence from the actions or thoughts, which may harm or damage other individuals. If we look at this with intense commitment them it can be easily clear that life without such thoughts and actions is impossible.

The slogans and propoganda of non violence advocating non killing of animals or non participation in the wars without reference to context is not only unrealistic but is also non egalitarian, non scientific, absurd and sometimes full of malafied intentions. This sort of non violence can make one's life absolutely miserable and totally neurotic.

It must be appreciated that avoidance of killing is not only impossible but it is unscientific. It is unnatural because it lays emphasis on non killing. Conceptually this is quite fake and dependent on the assumption that death is an evil and must be avoided. In actuality birth and death are part and parcel of the cosmic panorama. Therefore just as it is ignorant and cruel to kill someone or to harm someone for personal gains, it is ignorant, foolish and cowardly to attempt to avoid the killing (in vain) out of subjective feeling.

Non violence therefore must be seen as equivalent

to becoming more and more selfless and more and more objective in one's perspective, thinking and actions. This is what is achieved by the practice of Namasmaraṇa. Other method of self-realization is not considered inferior. The author however wishes to point out that in most of such methods traces of subjective thinking can still persist. In other words even if person conquers killing instincts, sexual desires, the emotional attachment, the desire for possessions and so on and so forth still, some particular idiosyncrasy usually remains and later assumes monstrous dimensions. This is because even a trace of subjective perspective tends to prompt the person to dictate or design arbitrary plans for the rest of the world. Therefore, to avoid this and to allow the cosmic desire to manifest through one's selfless state, vision and deeds the practice of Namasmaraṇa is essential and extremely useful. The actions, which follow through a man deeply, submerged in Namasmaraṇa are sure to be selfless, objective and full of cosmic wisdom. Moreover practice of Namasmaraṇa can most effectively and universally avert the need to kill any being as the new era of global harmony would be ushered in the world.



XXXIII

NAMASMARAN AND FAITH

Most of our activities are knowingly or unknowingly centered around faith. Thus, there is faith in our mind about our parents, our children, our acquaintances, our teachers, our doctors, and so on and so forth. Many transactions involving billions of dollars take place on the basis of faith. Even our pets show faith in us and vice versa.

However, the development of analytical thinking, the pursuit of intellectual verification, the passion for intellectual conceptualization, the advent of accumulation of factual information etc, though have benefited the mankind tremendously, have also led to disintegration of interpersonal faith and trust. In the process of being inquisitive about facts and principles governing them, the mankind has inadvertently become skeptical and suspicious about the finest of reality, viz. the intrinsic unity of mankind. What is the solution in such case? Can we abandon the intellectual and technological gains and go back to the state of ignorance? This is neither feasible not advisable.

The movement of history cannot be reversed. It is obvious that attempts to reverse the historic process are bound to go in vain or may even prove counter productive. The answer is to conquer the intellect and intellect born skepticism. This can be done by the revelation or rediscovery of the intrinsic unity amongst man by practicing Namasmaran.

Here it is advisable that we understand the real meaning of the word faith in philosophical parlence. The Sanskrit word for faith is "Shraddha". Traditionally total faith either in God or in the 'Guru' is equivalent to total submission of ego or total surrender of oneself. In today's times when the intellectual processes have grown so much that they govern the human

behaviours, the only way to achieve dissolution of one's petty self is Namasmaraṇ. This is because there is always a possibility that in absence of Namasmaraṇ i.e. total dedication to the name of God one may devote oneself to the thoughts of convenience of either one's own or somebody else's. Some stages of human development with respect to faith are as follows. The first is the one in which the person, his thoughts and his actions are centered on his petty self and flow automatically in total lack of awareness of his true self. The next step is beginning of awareness of one's true self in terms of love and compassion for the others and struggle for a more just world. This is associated with chanting of the name in some set ups but not in all. The next step is the one in which the person realizes the true self to be synonymous with the name of God or the greatest truth to be anchored to with maximum priority. The actions, being by product of this state. Subsequently the global unity and the continuity and the individual being are unified and the person loses the subjective existence in terms of subjective thinking, plans and attachments. At this point of time it becomes evident that the governing mechanism for the body is life. The governing mechanism for life is consciousness and the governing mechanism or the fountainhead for the consciousness [i.e. the soul of the consciousness] is God or cosmic consciousness. It becomes evident that one who is submerged in the ocean of love and drowned to "death" as regards his petty life, surely and at once springs back with eternal life.

Namasmaraṇ i.e. remembering the name of God is a process, which takes us from the firm illusion of transient fragmented disunity to the realization of the eternal reality which unites and "governs" the universe.

One can easily appreciate that in today's world faith per se can be conducive to exploitation and or misuse by some or submission to such exploitation by the others. However lack of faith in Namasmaraṇ is equivalent to unfounded faith in the

fallible and subjective intellectual processes and can lead to vicious cycle of suspicion and strifes. Namasmaraan remains all alone to rescue the ailing universe in such situation.

It is possible that this understanding of Namasmaraan may not be profitable heritage and may be treated therefore by some as an intellectual property which has turned into an intellectual liability. This kind of thinking can be considered as the ultimate in suicidal and cancerous growth of unenlightened intellectual processes. But even this can be subdued by the process of Namasmaraan. This is because Namasmaraan is an objective power that can defeat easily the paper tigers viz. the unenlightened thoughts and actions springing from them.

In today's time with intellectual growth but selfish inclination one tends to be either governed by or governing the other's minds and lives either directly or through various means of propaganda. This happens because of hysterical responses to apparent surroundings. This is born out of ignorance and unawareness about true self. This also can be overcome by practice of Namasmaraan that can give freedom from this kind of enslavement of some by the others.

Thus total submission and devotion to Namasmaraan is a key to personal and global freedom and welfare i.e. TOTAL STRESS MANAGEMENT, HOLISTIC HEALTH OR SUPERLIVING !



XXXIV

NAMASMARAN AND RITUALS

Rituals are designed to facilitate the humane aspects in preference to the rest. Rituals serve to establish harmony and coordination amongst the members of the community. Many rituals practiced in Hindus have direct influence in terms of improvement in physical and mental health e.g. rituals such as "Sandhya" [Sandhya is a prayer practiced in certain sections of Hindus. It involves chanting mantras, 24 names of Lord Vishnu and pranayama useful in attaining holistic health] fasting, cooking of specific foods according to different seasons and occasions etc. Rituals such a marriage ceremony, thread ceremony [Initiation ceremony of a boy to learn the scriptures with commitment to apply the knowledge for the benefit of mankind marked by wearing a sacred thread called YADNOPAVITAM], naming ceremony have importance in terms of order and amity in the society. Rituals such as Diwali [festival of lamps indicating symbolically the victory of divine over the devil] , Ganesh Chaturthi [the worship of Lord Ganesh the Lord of knowledge and enlightenment on fourth day of the ninth month in the Indian calendar Bhadrapad] or such festivals in other religions are aimed at (should be aimed at) spiritual rejuvenation. They are meant for overcoming frustration, irritations, ego tussles etc. and enjoy humility, love and vigor in the memory of Inner Light i.e. God. Various incidences around which festivals are organized are significant, inspiring and guiding. For example, celebrating the killing of the demon Narakasura on the occasion of the festival of lamps i.e. Diwali, helps the people reaffirm their opposition to INHUMAN elements.

In today's context the social fabric all over the world is in a process of getting disrupted. This is either because of losing the old wisdom embodied in the rituals as well as because of the

hurricane of individualistic, petty and superficial values. This has led to intellectual, cultural and moral discord. Thus, either there is total denial of rituals or senseless, vulgar, absurd efforts to revive and re-establish the caricatures of the old rituals.

It is essential to extract the essence of the rituals and adopt them beneficially. This can be possible not by merely reading the scriptures but by sharing the vision of the ancestors of mankind, which is possible by Namasmaran. In the light of Namasmaran the rituals can be remodeled making them non-sectarian, without losing the essence. With Namasmaran one can get the sap of culture which is pure and without the side effects such as fanaticism, bigotry, cultural intolerance etc.

Namasmaran thus prevents callous and dehumanizing implementation of rituals by facilitating the realization of the vanity, secondary nature of lesser importance of the external features of rituals about which one can be wisely flexible. Namasmaran can also prevent the unenlightened and coercive efforts to either annihilate rituals and wisdom therein or arbitrarily impose the rituals on the people of other religion/s.



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**BOOKS PUBLISHED IN ENGLISH,
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Somnath Prakashan, Phone 414 1288 and 414 7288.

29] Solutions to disturbing social problems

A compilation Of Articles and Short Stories

30] Venaa

The electrifying emotional fountain expressed while in the process of Total Stress Management compiled in the form unpublished poems

31] Practical aspects of Holistic Health

A compilation of articles published
[For Private Circulation]

HINDI BOOKS

32] Sampoorana Arogyaka Rajamarg

Traditional way of Total Stress Management described in lucid Hindi

Vishnuraj Prakashan Phone 3002140

33] Navagrahastotram

34] Practical TSM

35] Be Successful in Examination.

WEBSITE

<http://members.tripod.com/~kashalika/index.html>

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POSITIONS HELD PRESENTLY

In Charge

**Center for Total Stress Management,
K.E.M. Hospital, Mumbai 400012**

Recognized Postgraduate teacher for M.D. physiology course

Recognized university examiner for

M. D. physiology examination

Professor in Charge of Central Library

Associate professor of Physiology in Seth G. S. Medical College

Life Member, Association of Physiologists and Pharmacologists
of India [APPI]

RESEARCH

Published presented several original research papers in national
and international journals

FELICITATIONS

Felicitated at the hands of Mayors of Mumbai and other
organizations

AWARDS AND HONOURS

Host institution and Home institution awards and certificate of
distinction by ECFMG [USA].

GUEST LECTURES

Over 200 guest lectures in public speeches, including those in medical colleges and research institutions for staff and students

CONFERENCES

Actively participated and attended many international and national conferences, seminars and workshops

QUALIFICATIONS

M. B. B. S., [October 1973, Poona University]

M. D., [December 1980, Bombay University, With rank]

F.I.C.G., [Fellow of the Indian College of Gerontology, Bombay]

F. F. F. B. M. S., [Foreign Faculty Fellow in Basic Medical Sciences [Medical University of South Carolina, USA]
