

Renovated Building of Srimath, Suttur Srikshetra



# Sharana Patha



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Mysore

# SHARANA PATHA

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*Editor*

**Dr. C. Naganna**

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devoted to Sharana  
Philosophy, Literature  
and Practice and to  
Comparative Religion  
and Literature

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### **Front Page Photo Caption**

*The President of India Sri Pranab Mukherjee inaugurating the New JSS Hospital building. In the picture: Union Cultural Minister, Sri Oscar Fernandes, Chief Minister, Siddaramaiah, Governor, Sri Hansraj Bhardwaj, HH Mahaswamiji, Dr. Sri Shivakumara Mahaswamiji of Siddhaganga Math, Revenue Minister, Sri Srinivasa Prasad.*



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## **The Suttur Swamiji Speaks**

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People dream when they are asleep; but those dreams are different when they are dreamt while awake. They are great aspirations born out of splendid awareness. Only extraordinarily gifted people dream such dreams. Again, very rarely do we come across individuals who convert dreams into reality. The contours of aspirations of these rare persons differ from individual to individual. Levels are also different; but the common factor is that they all think of the well-being of every life on earth. Kindness, compassion, sacrifice and service – these form the bedrock of their thinking. It is true that Socrates, Copernicus, Tolstoy, Einstein and Gandhi worked in different fields. But we can measure the worth of the light that shone on this earth. The contribution of Mahavira, the Buddha, Christ, the Sharanas, the Dasas is of a different kind. The findings of the scientists, social reformers and researchers bring about change in the physical structure of reality aiming at reducing man's burden and increasing his happiness, whereas the way of life and utterances of philosophers and saints cause the purification of the inner world of man and enrich his inner self. Therefore, both the inner and the outer aspects keep in balance not only human beings but the whole of creation.

It is the good fortune of our people that in the month of August, every year, we get an opportunity to remember with gratitude two great souls whose lives have enlightened us. They are Mahatma Gandhi and

Jagadguru Sri Shivarathri Rajendra Mahaswamiji. It is an unforgettable chapter in the annals of Indian history that Mahatma Gandhi dedicated his entire life for the freedom of his fellow human beings.

Gandhiji achieved social and political freedom of the teeming millions of India. Jagadguru Sri Shivarathri Rajendra Mahaswamiji worked incessantly to liberate countless people in this part of India from hunger and illiteracy. Food and awareness are the two strong pillars in any social establishment. If society languishes for lack of food the democratic structure itself would crumble if it lacks awareness. Understanding this contingency very well even before Independence, Dr. Shivarathri Rajendra Mahaswamiji paid attention to the well-being of the youths of our society by opening free hostels especially for the rural students. By opening schools and colleges he opened for them the royal gate of knowledge.

All the Gurus belonging to Suttur Veerasimhasana tradition have responded to the social problems consistently; but Jagadguru Sri Shivarathri Rajendra Mahaswamiji enlarged the dimension of the services of the Mutt. It is the divine spirit of this great Guru that pervades all activities of this spiritual organization. His divine blessings have been a perennial source of strength and stamina to all of us. The best way to seek his guidance in all our endeavours is to work towards the fulfillment of his vision. May he grant us unflinching energy and spiritual strength now and always.

**Sri Shivarathri Deshikendra Mahaswamiji**

## Notes From The Editor

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December is the last month of the year. It has its own charm and attraction. The southern part of our country does not experience 'biting cold' which is quite normal in the northern part. It is sometimes unbearable and those who do not have shelter are subjected to untold suffering. The governments do their best to put up temporary shelter to accommodate as many unfortunate people as possible; but the task is enormous and unwieldy.

The natural question that comes to one's mind is why so many people are shelterless in our country? Why so many are uncared for? Why so many live below the poverty line? We ask these questions in spite of so many schemes and programmes on the part of the government to ameliorate the conditions of the poor and the indigent. Imagine the situation if Mutts and philanthropic organizations had remained unmoved by these contingencies. Their ever-readiness to lend a helping hand has surely mitigated the sufferings of millions. It is in this context the sad demise of individuals like Nelson Mandela alerts our conscience. The Shivasharanas of the 12th century upheld the cause of the poor and the down-trodden. They advocated the virtue of simple living and high thinking. We are, unfortunately, witnessing the phenomenon of simple thinking and high living, which is detrimental to the progression of the society. In such a coarse milieu people lose sensitivity and subtlety of refined living

and they are increasingly drawn away from the teachings of the Sharanas, who advocated austerity as it ennobles the people who willingly share whatever they have. Even the so called lesser creatures like a crow and a fowl call their kins to partake of a morsel of food they happen to find. What's wrong with the human beings?

Everything is not lost. As long as the earth bears children like Basavanna, Mahatma Gandhi and Nelson Mandela, so long this planet is assured of plentitude. Plentifulness is assured not only in terms of ideas but also in terms of concrete succour. Like Prometheus bringing fire to the world fighting against the gods, Mandela fought against apartheid in South Africa and liberated his people from constricting existence. Mandela is lucky to have had a sufficient amplitude of life to ascertain how the sworn enemies conducted themselves after he urged for reconciliation in a spirit of forget-and-forgive, a model he definitely derived from Mahatma Gandhi. Any act of forgiveness in the world reminds us of the magnanimity of heart advocated by Basavanna; because without this component of compassion the world would be bereft of reason and sanity and further, in the absence of these two vital elements the society would be a space of chaos and lawlessness. Even as we pay our tributes to all great departed souls in the beginning of this winter season let us pray fervently that the world would have an unending concourse of such great personalities.

**Dr. C. Naganna**

## **A Great Institution Dedicated to Selfless Service\***

**Sri Pranab Mukherji  
Hon'ble President**

I consider it my good fortune to be here today to inaugurate the new hospital building of Jagadguru Sri Shivarathreeshwara Mahavidyapeetha. The JSS Mahavidyapeetha was set up in 1954 by Dr. Sri Shivarathri Rajendra Mahaswamiji of the Jagadguru Sri Veerasimhasana Peetha of Suttur, a revered one thousand yearold Peetha.

Religious leaders have for long recognized that people's spiritual wellbeing cannot be entirely separated from their temporal concerns. It is only a few organizations that have put this thinking into practice. The JSS Mahavidyapeetha and the Suttur Math are notable examples. They have established high tradition of selfless service to humanity. They have constantly fought for the attainment of social rights. They have taken several noteworthy initiatives in education, healthcare, shelter, food, skill training, rural development and social reforms. I congratulate the JSS Mahavidyapeetha for opening this new hospital building aimed at providing affordable and quality healthcare in the region.

Karnataka is a pioneer in comprehensive public health services. Even before primary health centres

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\* *Speech delivered by Sri Pranab Mukherji, President of the Indian Republic on the occasion of inauguration of the JSS Hospital New Building on 23.9.2013.*

were conceived in the country, this State had established a number of primary healthcare units, and, a delivery system comprising curative, preventive and rehabilitation healthcare. These efforts have enhanced the health status, increased productivity, and raised the living standards of the citizens in this State. Philanthropic causes taken up by JSS Mahavidyapeetha have also contributed in a large measure to this success.

Health is an individual's most primary possession. It is a valuable asset irrespective of the strata one belongs to. Mahatma Gandhiji had said: "It is health that is real wealth and not pieces of gold and silver". The health of a country's population defines the state of development. A healthy population holds greater capacity to access opportunities for education, knowledge and employment.

A robust healthcare system depends on the trinity of availability, quality and affordability. In 2005, the National Rural Health Mission was started to take healthcare to the doorstep of the rural population through a network of sub-centres, primary health centres and community health centres. Better infrastructure, trained manpower, effective drugs and modern equipment under this Mission have resulted in improved service delivery. A new National Health Mission, combining rural and urban areas, has commenced this year.

Despite the best efforts made, there are areas that still call for attention. Greater intervention is required to give the people a world-class healthcare system. The public sector health service in India is still limited by its reach. Quality of healthcare delivery is also found

wanting. Many people depend on the private sector for health services. They often fail to shoulder the burden of expensive medical treatment and plunge into poverty. People require the means to access speciality medical treatment and not stand denied due to high costs.

Technology has to be harnessed in healthcare to increase access to quality medical treatment. It is heartening to note that the telemedicine project, using satellite technology, has connected remote health centres with super speciality hospitals in urban areas. This has helped expert healthcare consultation to reach the needy and under-served people. Other innovative uses of technology have to be explored. Effective and inexpensive cure for many diseases has to be found. Sophisticated equipments for medical procedures that are presently imported have to be manufactured indigenously. Research centres and medical colleges have to be manufactured indigenously. Research centres and medical colleges have to be encouraged for innovations. To have a large pool of high-calibre doctors in our country, medical education has to be strengthened. Our doctors have to be provided exposure to latest advances in their fields of specialization.

Studies have indicated that investments in preventive public health are both pro-poor and pro-growth. Our health coverage strategy has to look beyond medical cure and intervention. Preventive healthcare has to assume importance due to the increasing trend of lifestyle diseases. Our health system has to gear itself to treat people and also provide guidance about prevention of medical

conditions. A 'Healthy India' is possible; for that, disease prevention, early detection and treatment have to be encouraged. A healthy living has to be fostered. Balanced diet, physical activity, lifestyle management and environment care have to be promoted to achieve well-being of mind and body. For ushering in healthy behaviour and practices, efforts have to be directed at change, in both individuals and communities.

There is a need to increase our spending in the health sector. Public expenditure on health in India is 1.2% of GDP. This is much lower than the 4% plus levels in countries like US, UK, Australia, Norway and Brazil. A question raised by some today is whether India can afford to invest in order to ensure universal health coverage, or basic education, food security and employment guarantee. Let me attempt an answer by recalling what Derek Bok, a Lawyer, Educator and former President of the Harvard University had said: "If you think education is expensive, try ignorance". If we want our nation to progress, to be counted as one of the advanced countries in the world, we have to build our soft power. We can traverse the road ahead only if we invest adequately in our population. We have to enhance people's capabilities by ensuring health and nutritional security, providing quality education and ensuring a decent standard of life. The right question is to ask whether India can afford not to invest in ensuring these basic constituents of living. The answer is 'no' if we want peace, stability and prosperity. As public resources have several pressing uses, private healthcare providers have to be encouraged and suitably engaged to provide quality healthcare services.

A serious thought that engages the attention of

many today is the kind of health system that our country should possess – a fully commercial system driven by profits or a one responsive to our socio-economic conditions. Medical institutions like yours have a pivotal role to guide our health sector. You have a duty to build in the minds of the young doctors and health professionals a strong sense of patriotism and social responsibility. There are doctors who want to undergo higher studies in premier institutions abroad to acquire greater expertise and widen their horizon. They deserve encouragement. At the same time, they have to remember that the nation has invested in their education. Wherever they go, they have to retain the sacred bond with their motherland.

The medical fraternity has to respect the good faith and trust that people have bestowed upon them. Doctors have to remember always the true meaning of the Hippocratic Oath that they took on entering this noble profession. I am most certain that a virtuous organization like the JSS Mahavidyapeetha would continue to infuse the notion of ethical behaviour in their doctors and students. I once again congratulate the Suttur Math and JSS Mahavidyapeetha for their selfless efforts. I wish them all success.

*Knowing and knowing,  
knowledge itself is barren.*

*Forgetting and forgetting,  
forgetfulness itself is barren.*

*The word Goheshwara  
itself is completely barren.*

**ALLAMA PRABHU**



## *The Sprit of Religion and the Spirit of Science \**

**Jagadguru Sri Shivarathri Deshikendra Mahaswamiji**

ಚೈತನ್ಯಂ ಶಾಶ್ವತಂ ಶಾಂತಂ ವ್ಯೋಮಾತೀತಂ ನಿರಂಜನಂ  
ನಾದಬಿಂದು ಕಲಾತೀತಂ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ

Dr. Ramamurthy, Dr. Mani, Dr. Govinda Krishnaswamy, learned teachers, ladies and gentlemen, We are very happy that this two-week Refresher Course sponsored by three prestigious Academies, is held at this spiritual centre.

Science, philosophy and fine arts are three great time-tested pathways to find answers to persisting and perennial questions. They are there, like the highways in our journey, leading us to a destination and promising answers to questions raised by curious minds over centuries. They share some common features; yet, on the face of it, each appears to be distinct from the other. This is because the questions they address appear sometimes different or disguised. In the past, all of them were pursued under a single umbrella called 'natural philosophy'. However, with the passage of time, they have grown individually into isolated structures - namely science, philosophy and fine arts. Today, there are sub-specialities and "sub-sub-specialities" within each of these fields.

\* *Benedictory Address delivered on 2.12.2013 during the inauguration of a two-week Refresher Course.*

'What is the nature of reality?' belongs to Ontology. 'How to know what we know and what is true?' is in Epistemology. 'What is good and bad and how to determine them?' is a part of Ethics. 'What is it that we call beauty?' is a matter of Aesthetics, and so on.

Bifurcation of study at various levels, and use of technical jargon are responsible for concealing the oneness of these main disciplines. For example, the often quoted phrase '*Satyam, Shivam, Sundaram*' contains the three words that represent science, philosophy and fine arts. In certain contexts, the three are viewed as different names for the same 'Absolute'. This essence emphasizes that they have a common destination. The poet John Keat has echoed this sense of unitedness by saying 'Beauty is truth, truth beauty'.

Apart from striving to address the fundamental questions about life, the underlying principles emphasize the realization of the deeper meaning of life. This is a reflection of the fact that there are higher elements that create a profound and meaningful life.

Till recent times, it was considered that unlike philosophy, science does not advocate morality. The argument was that it only deals with '*what is*', and not with '*what it should be*'. Science, of late, is inclining towards a multi-pronged research and technological methodology embracing its own diverse fields to ensure a conducive environment for the harmonious co-existence of different disciplines of knowledge. This is partly evident from the interest shown by the advanced countries seeking support of all nations to suppress destructive nuclear and chemical weapons, arms and ammunitions.

The two new theories - the special theory of relativity and quantum mechanics - have completely revolutionized modern physics. Furthermore, they probably affect our own lives in a more direct manner. We are now perhaps better-equipped with these new ideas in order to understand the mind, the *alma mater* of all new creations.

In the recent past, quantum mechanics was used as a fundamental tool to understand the phenomenon of consciousness. Awareness, when raised to the highest levels, will lead man into the realm of spirituality and God-realization. The connection between human brain and the ultimate reality brings together 'Science' and 'Spirituality'.

Science has crossed boundaries it imagined to limit itself, in order to understand the 'mind', which is a central concept in philosophy. As Amritabindu Upanishad declares :

"Like the butter hidden in milk, pure consciousness resides in every being. That must be brought out by constant churning, by the churning rod of the mind." "Science can denature Plutonium, but it cannot denature evil in the heart of man", said Einstein.

If the human situation today is afflicted with tension and suffering, it is because man's "knowledge of the self" has not kept pace with his explosive knowledge of the physical world. The two disciplines viz., physical sciences and science of spirituality need to be correlated and brought into harmony.

\* \*

Basaveshwara, the mystic poet and a saint-social reformer of the 12th century, highlights the greatness

of knowledge and the time-tested truth of '*self*' in one of his sayings:

ಜ್ಞಾನದ ಬಲದಿಂದ ಅಜ್ಞಾನದ ಕೇಡು ನೋಡಯ್ಯಾ  
ಜ್ಯೋತಿಯ ಬಲದಿಂದ ತಮಂಧದ ಕೇಡು ನೋಡಯ್ಯಾ  
ಸತ್ಯದ ಬಲದಿಂದ ಅಸತ್ಯದ ಕೇಡು ನೋಡಯ್ಯಾ  
ಪರುಷದ ಬಲದಿಂದ ಅವಲೋಹದ ಕೇಡು ನೋಡಯ್ಯಾ  
ಕೂಡಲಸಂಗನ ಶರಣರ ಅನುಭಾವದಿಂದ ಎನ್ನ ಮನದ ಕೇಡು ನೋಡಯ್ಯಾ.

The power of knowledge drives ignorance away.  
Appearance of light drives the darkness away.  
Truth drives untruth away.

The touch of the alchemic stone turns base metal  
into gold.

With exposure to Kudalasangama's sharanas'  
experience and mysticism, my materialism  
goes away.

\* \*

Every theory comes with a host of assumptions and hypotheses. It takes time for the human mind to accept them. History informs us that some of the great ideas of yore have turned out to be false in the present. Moreover, things that were thought impossible once are now a living reality. The advent of internet and cellular service stand testimony to this reality. New theories enable us to get rid of prejudices. They provide us with a wider vision. However, we must be conscious about the implications of new ideas. We must be aware of the possible dangers of their abuse too.

Let us constantly remember the saying: "To every man is given the key to the gates of heaven; the same key opens the gates of hell." Feynman saw the truth

of this statement in Honolulu. This knowledge would then certainly transform us into better human beings both at individual and societal levels. This, in turn, would positively make us realise the needs of the world around us, particularly to those who are suffering from poverty, malnutrition, unhygienic health conditions and natural calamities. We can thus contribute to nation-building and provide a better environment to the next generation.

To quote the famous astro-physicist, Mr. R.A. Millikan: "The two great pillars upon which all human well-being and human progress rest are: first, the spirit of religion, and second, the spirit of science or knowledge. The synthesis of modern science and the science of spirituality will alone ensure perfect all-round human excellence in the present context."

\* \*

We are glad that Dr. V.S. Ramamurthy, former secretary, Department of Science and Technology, is with us on this occasion.

An authority on Nuclear Physics, Dr. Ramamurthy was a member of the design team of the first peaceful nuclear experiment in Pokhran in 1974. He received the Padma Bhushana Award in 2005 in recognition of his outstanding contributions in science. He is also a Fellow of many prestigious Academies of international repute. He is not a stranger to JSS institutions. He has been always supportive to our various research initiatives. We are fortunate to have such an eminent scientist amidst us today.

The two-week Refresher Course would definitely enrich the teachers in appreciating the abstract concepts of quantum mechanics. The teaching

and tutorial sessions along with the special lectures would surely help them for a frank and open discussion. We hope that the calm and quiet, serene and peaceful atmosphere here would provide the right environment to pursue the deliberations in right earnest. We wish you all a great time here.

\* \*

May we end this with a universal prayerc

ಸರ್ವೇ ಭವಂತು ಸುಖಿನಃ ಸರ್ವೇ ಸಂತು ನಿರಾಮಯಾಃ |  
ಸರ್ವೇ ಭದ್ರಾಣಿ ಪಶ್ಯಂತು ಮಾ ಕಷ್ಟಿತ್ ದುಃಖಭಾಗ್ ಭವೇತ್ ||

May all be happy;  
May all be free from diseases;  
May all experience only the good;  
May none be subject to sorrow and suffering.

□

The wealthy make temples for *Shiva*.  
I am poor, Lord, what can I make?

My legs are pillars,  
my body the shrine,  
my head the golden dome, Lord.

*Kudala Sangama Deva*, listen!  
what stands still is destroyed;  
what moves is never destroyed.

**BASAVANNA**

## *Love: A Unifying and Spiritual Denominator\**

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**Jagadguru Sri Shivarathri Deshikendra Mahaswamiji**

His Excellency Sri Hansraj Bhardwaj, Governor of Karnataka, Hon`ble Sri Siddaramaiah, Chief Minister, Govt. of Karnataka, Hon`ble Sri V. Srinivasa Prasad, Minister for Revenue and District In-charge, Dr. Sharan Prakash Patil, Minister of State for Medical Education, Dr. H.K. Chopra, Organising Chairman, WCCPCI-2013, Dr. B. Suresh, Vice-Chancellor, JSS University, Dr. H. Basavana Gowdappa, Principal JSS Medical College, Dr. Vijayalaxmi Balekundri, Dr. Parashar, Dr. Naveen C. Nanda, Dr. Selvamurthy, Dr. A.K. Khanna, Dr. Aroop Vishwas, Dr. K.K. Agrawal, distinguished dignitaries, delegates and invitees:

We are immensely pleased to note that a conference of this magnitude is held in a serene atmosphere of Suttur, one of the tiny villages of our country, which has its own historical and cultural heritage embedded with spirituality. The decision to hold the Congress here is indeed indicative of your magnanimity. We believe that it also signifies the outlook and approach of science towards spiritual precepts and practices.

You have all toiled for years to unravel the mysteries of heart and its ailments using the cutting-edge technology, and have contributed

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\* *Benedictory Address delivered on September 8, 2013, during the inauguration the VIII world Congress on Clinical Preventive Cardiology and Imaging*

immensely for the welfare of the humanity. The wide range of issues that you are focusing during the scientific deliberations, in the course of the Conference, is of utmost importance to medical science in general and the suffering humanity in particular.

The greatest wealth a man can aspire for is health. It is only from the bitterness of disease, human beings learn the sweetness of health. The well-being of a nation is always reflected on the smiling faces of its, healthy people. It is often said that good health is the very foundation of a prosperous nation. The lack of access to even the basic medical care for many people, particularly the poor and the underprivileged, throws a big challenge to meet the aspirations of the society.

In this context, as you all know, today, more than half of India's population falls under the age of 25 years. Infact, 65% of the population is under 35 years. By 2020, it is estimated that India's average age will be 29 years, while it is 37 in China and the United States of America, 45 in Western Europe and 48 in Japan. This demographic trend will confer a significant competitive advantage upon India.

The world has realized India's "demographic dividend" which is the window of opportunity for economic prosperity. The youth segment in this part of the world is growing rapidly and is projected to continue to do so until 2050. The country can reap the benefits of this demographic gift only when we act quickly to bring the healthcare within the realm of practicality, besides improving the areas of education and employment. Failure to do so, however, can

result in a demographic disaster.

The term 'heart' in Indian culture has a distinct connotation as compared to other cultures. It is not merely an organ that pumps vital blood to different parts of the body. It is more than a rhythmic pump, it is appreciated and understood as a symbol of attitude, sensitivity, love and compassion. It measures a degree of evolution of an individual in terms of care and consideration towards his fellow beings.

Jagajyothi Sri Basaveshwara, the saint and social reformer of the 12th century, highlighted the importance and greatness of love and kindness. He said:

ದಯವಿಲ್ಲದ ಧರ್ಮ ಅದೇವುದಯ್ಯಾ ?  
ದಯವೇ ಬೇಕು ಸಕಲ ಪ್ರಾಣಿಗಳೆಲ್ಲರಲ್ಲಿ.  
ದಯವೇ ಧರ್ಮದ ಮೂಲವಯ್ಯಾ  
ಕೂಡಲಸಂಗಯ್ಯನಂತಲ್ಲದೊಲ್ಲನಯ್ಯಾ.

It means:

What is the religion if it does not have compassion? Compassion is the pre-requisite of all living beings. It is the very root of religion. Kudalasangama Deva, the Almighty, will not appreciate anything otherwise.

The greatest disease in the world today is not the cancer or the heart attack, tuberculosis or leprosy, it is the feeling of unwanted, unloved, and uncared for. One can cure physical diseases, but the only cure for despair, loneliness and helplessness is LOVE. Love and affection are our most unifying and empowering spiritual denominator blossoms exuding undimmed fragrance.

Mahatma Gandhiji, who taught us by his own life

and example, observed, "Service rendered without compassion helps neither the server nor the served." For noble people, the entire world is one family ("ಉದಾರಚರಿತಾನಾಂ ತು ವಸುಧೈವ ಕುಟುಂಬುಕಂ").

In ancient times, the healing practices were enriched by medical knowledge as well as spiritual inspiration and wisdom. Prayer was one of the oldest and most time-tested forms of therapy at a time when no treatment was available to assuage the suffering of the human mind.

Nothing in life is more wonderful than faith - the one great moving force which we can neither weigh in a balance nor test in the crucible. Qualities like faith, hope, forgiveness and meditation have a noticeable effect on health and healing.

Spirituality often becomes more important and effective in times of distress, emotional stress, loss, bereavement and fear of death. Spiritual practices foster optimism, reduce depression and encourage a sense of relaxation. They help us significantly to become more creative and innovative, patient and persistent, calm and compassionate, hopeful and joyful.

With the rapid progress of science and technology, we should also recognize the spiritual dimension of human reality. Human beings by nature are not purely biological entities but are also manifested as multi-dimensional beings with social, psychological and spiritual facets of existence.

In today's technologically advanced world, science and spirituality are intertwined with each other and cannot be separated. Material science is the

investigation of natural phenomena whereas the divine science is the discovery and realization of spiritual verities. These are two wings with which humanity must fly.

Both science and spirituality ultimately reach out for truth - science through the power of intellect, research and technology and spirituality through divine revelation and knowledge. After all, science means keeping an open mind and subjecting prevailing practices and postulates to experimentation and examination.

As Einstein has rightly observed, "Science without religion is lame; religion without science is blind". If we are to go forward, we must go back and rediscover those precious values.

We wish to quote the Upanishad saying:

ಸರ್ವೇ ಭವಂತು ಸುಖಿನಃ  
ಸರ್ವೇ ಸಂತು ನಿರಾಮಯಾಃ  
ಸರ್ವೇ ಭದ್ರಾಣಿ ಪಶ್ಯಂತು  
ಮಾ ಕಶ್ಚಿತ್ ದುಃಖಿಭಾಕ್ ಭವೇತ್

May all become happy  
May all be free from illness  
May all see the auspicious  
May no one suffer

ಸರ್ವೇಷಾಂ ಸ್ವಸ್ತಿಭವತು  
ಸರ್ವೇಷಾಂ ಶಾಂತಿಭವತು  
ಸರ್ವೇಷಾಂ ಪುರ್ಣಂ ಭವತು  
ಸರ್ವೇಷಾಂ ಮಂಗಲಂ ಭವತು

May there be well-being to all  
May there be peace to all  
May there be fulfillment to all  
May there be auspiciousness to all

The presence of His Excellency, Sri Hansraj Bhardwaj, Governor of Karnataka, in this Conference is a significant feather in our cap. As a person of integrity he has been outright in his expressions and a true guiding spirit for politicians, civic society and the laymen. His bold decisions have brought in several changes in the administration. His presence evokes inspiration and strength for all those who have toiled to make this Conference a success. The participation of Hon'ble Sri Siddaramaiah, Chief Minister is a resounding vindication of his government's commitment for bettering health services. His charisma is such that he enjoys unflagging popularity whether he is in power or out of power. His clean image and the administrative acumen have stood him in good stead. It is pertinent to mention that he represents this constituency. His presence along with his colleagues Hon'ble Sri Srinivasa Prasad, Dr. Sharan Prakash Patil would, we believe, go a long way in building robust health services of Karnataka. The eminent scholars from different parts of the world have responded to this Conference. The deliberations of this intellectual gathering should reach all the people of our society as they are the intended beneficiaries. His Holiness Sri Siddheshwara Swamiji, one of the rare *jnanis*, who leads a simple and unostentatious life identifying himself completely with the common people, would deliver spiritual discourses during the Conference.

H.H. Jagadguru Shivamurthy Shivacharya Mahaswamji of Taralabalu Brihanmath, Sirigere, who is a rare combination of Vedantha and Information Technology, has effectively computerized the vachana sahithya for the benefit of spiritual aspirants and it is a rare contribution for the posterity. H.H. Sri Ravishankar Guruji, a well-known international Yoga teacher, who is contributing stupendously for the spiritual awakening of the world, would also be sharing his views in the Conference. It is indeed a rare occasion where three prominent spiritual personalities would be sharing their views in the Conference. The immense responsibility shouldered by the Conference Chairman Dr. H.K. Chopra in organizing the Conference would linger in our memory for a long time. The awardees, whose contribution is being recognized, needs a special mention as an important part of the Conference as it would encourage them to pursue their inquiries further in their respective fields. The Vice- Chancellor of JSS University Dr. B. Suresh and the Principal of JSS Medical College Dr. H. Basavana Gowdappa have worked very hard in organizing the Conference. We are happy that the efforts of their team have paid well.

Last but not the least, Dr. Vijayalakshmi Balekundri, is instrumental in making this Conference a reality. Hats off for her grit and determination in achieving this. The efforts of the members of the Organising Committee and all those who have contributed in innumerable ways to the success of the Conference need to be lauded. Needless to say, all these participants, hailing from different parts of the world, are putting up with several shortcomings such

as accommodation, food etc., and are willing to make this Conference a meaningful one, for which we are indebted to each one of them. We firmly believe that the deliberations of the Conference, which touch upon many intricate issues of medical science, would eclipse all these inconveniences and shortcomings.

Once again we wish you all the very best and hope that the Conference would contribute significantly for the cause of medical science.

May God bless you all.

Is the master of the house at home?  
or, is he not?

Grass has grown on the threshold  
and the house is full of dirt.

Is the master of the house at home?  
or, is he not?

The body is full of deceit  
and the mind full of sensuality,

and so  
The master of the house  
*Kudala Sangama Deva*  
is not at home.

**BASAVANNA**

## *Traditional Foods for Health and Wellness and their Values through Rich Epidemiology in India*

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**Dr. V. Prakash**

There is nothing more precious than food that supports the life of the humans, animals, birds, the aquatic and the microbial life apart from air and water. There is no medicine that is comparable to food in its vast composition of a variety of biomolecules in one single food let alone a combination of foods! One cannot cure a disease even though the correct medicine is given by ignoring diet which plays a very important role. It is therefore rightly said by Physicians that "Food is the greatest medicine." Hence the value of food was known to our ancestors and there lies the origin of the traditional and ethnic foods which have a great journey through several generations of human beings listed, verified, safety procedures established and which has reached us today. In the current scenario of the modern tools of science we have a great opportunity to understand the traditional foods and its value for health and wellness through evidence-based approach and make it useful to the society by spreading this knowledge of foods. It is estimated that nearly 100,000 corpus of medical manuscripts has the legacy in the Indian medical heritage which perhaps is one of the largest in the world. However, still a large volume of information which is linked to food is

still available with the Indian heritage and perhaps for lack of a comprehensive catalogue and a deep effort to organize subjectwise to the vast number, the depth to which these manuscripts have taken the traditional foods their preventive and curative diets is perhaps the need of the hour, even though organizations like AYUSH and others are doing their might in India in saving this knowledge.

The conservation, the translation, the consolidation and the interpretation of this is simply not a matter of converting from one language to other but to understand the meaning of each word and web it into a meaningful deciphered telescope of information is fundamental for its exposition to bring it to the world's knowledge. The Indian culinary art loaded with medicinal values for health and wellness, the number of dishes, the ingredients, the combinatorial foods are certainly the need of the hour to understand through modern science, their composition, the benefits, the bio-availability of the nutraceuticals as the world calls it but perhaps since the origin of many of these is from traditional Indian holistic lifestyle approach called Ayurveda, it is more appropriate to term it as Ayurceuticals! Such a treatise which also gives importance to water and the effect on human body of the various recipes has an advantage because it is still used with the importance of process of making the product than the end product itself. This article rightfully addresses the various deep insights into the traditional foods and their values for health and wellness as a humble attempt for an evidence, based approach covering the several aspects of how food was viewed in India in the long history of tradition and



culture, the ancient knowledge of the taste theory of food, the sensorial and chemical profiles of food and how it is related to health through traditional wisdom, the aspect of documentation for it being transmitted without errors from generation to generation, the embodiment of food technology in traditional food systems and the scale of operation beyond one's imagination, the harmonization of nature with a combination of foods. It is this knowledge that the author has tried to deliver through the menu using this article.

Perhaps those who are more interested in the traditional foods of their own country and we interested to learn from each other in this world of hunger and diseases could use the tool that is neglected over time. Today it is coming back in a very different demand from the pharmacy angle, from the functional food angle, from the nutraceutical angle, from a diet angle and also from a healthy living angle not that by following it the longevity will be doubled but will deliver that quality longevity which is most important as the human cells get older and older. It is this concept of food plus human being perhaps is the least understood of all the sciences that we know today.

### **1. A Glance into how food was viewed in India in tradition and culture**

Indian Food Science and Technology has a great history of at least five thousand years. Information about these aspects is available in a fragmentary way according to the attributes and properties they possess. It is often said that 'you are defined by the food you eat'. A famous Indian saying states that a person

who knows his food seldom suffers from diseases. Besides, even the mental dispositions depends upon the food one consumes. The *Taittiriyaopanishat* explicitly states that "Every being is born out of food, is sustained by food, and ultimately dissolves into food". Such hoary statements of our sages of yore alert us that we should be very careful with regard to the food we consume, not only from the point of view of our health but also from the point of view of our mental dispositions and spiritual and other pursuits.

Ayurveda, the science of life developed in India with its holistic approach has viewed man (the Microcosm) as part and parcel of the universe (the Macrocosm). According to this science, man is the combination of the five great elements with his consciousness being the sixth component. It also accepts that man is the replica of the universe (*purusoyamloka-sammitah*) keeping in view the impact of the food materials and food stuffs on the three humours of the human being viz., vata, pitta and kapha that play a major role in the well-being of human beings. The attributes (Dravyagunas) of each and every food material and foodstuff that are being used in India from long ago, but also the effects that take place on persons who consume them, having different types of body-constitutions (Prakritis). This information is vital from the point of view of our approach into holistic health. Modern science has also contributed much to this field as it has concentrated much upon the nutritional value of each and every food material and foodstuff. However, modern science seems to take in the medicinal properties of these for a better benefit holistically.

Food materials that are naturally produced and food stuffs that are produced using the food nutrients have different tastes depending on the proportions of the five elements present in them as mentioned before as per traditional Indian knowledge base. The dieticians of Ayurveda opine that the basic taste viz. Sweet (madhura), Sour (Amla), Salty (Lavana), Astringent (Katu), --(Kashaya) and Bitter (Thikta) and innumerable tastes created by the admixture of these six tastes have a remarkable impact in maintaining the health of the individual. These six tastes and also the sub-varieties generated by their permutation and combination in various proportions could be used by expert dieticians to restore the health of an individual who is suffering from some disease or the other. Thus, according to Indian traditional knowledge, food is the elixir of life as it is preventive as well as curative. If one does not have proper diet, any amount of medicine cannot restore one's health completely. At the same time, if one has a perfect diet many diseases are prevented and because proper food is consumed in the prescribed manner it can cure many of the diseases and even has the capacity to rebuild the body's mechanism of immune system. Hence, there are maxims like "A person who has perfect knowledge about his diet does not suffer from any disease". Difficult to prove but one cannot ignore this old saying which is in all cultures globally. With this background, we can proceed to understand the traditional foods of India and their live medicinal properties. There are a number of independent works dealing with dietetics such as *Bhojanakutuhalam*, *Kshemakutuhalam*, *Pathyapathya-Vivekam*, etc. apart from specific chapters dealing with

food science in Ayurvedic texts such as *Charaka Samhita*, *Sushruta Samhita* and so on. Let us integrate this knowledge with the scientific files we have for a translational approach for Health and Wellness.

## **2. The composition of food and its role in traditional medicine**

The unchecked use of chemicals and chemical compounds in many fields of human activity has led to significant adverse effects upon the ecology and the human person. The quality of human, animal and plant life has deteriorated over hundreds of years to the extent that experts have begun to seriously question. There is a growing realization that man must live in harmony with nature and that time-tested natural practices must be revived. There is considerable support for a more holistic approach to the solution of our problems of health through food and nutrition. In the field of medicine, while there is little doubt that modern research and development has enabled man to overcome many dangerous diseases, the downside is that healthcare is not affordable by a vast majority of the world population. Other disadvantages of the widespread use of chemicals cause more and more resistance in organisms that cause infections, and weakening of the body's defence and immune mechanisms. All over the globe, there is a growing body of opinion for a more holistic approach of food for medicine. The wealth of knowledge contained in ancient knowledge systems and practices is no longer considered of little consequence.

In this context, traditional foods and their medicinal properties is one area that merits serious research

because of the organic and holistic approach towards health and treatment of ailments inherent in ancient system like Ayurveda. One finds that in such a system of traditional approach for many diseases, natural treatment and recovery protocols based on proper food and organic formulations would be more beneficial for health in the long run. It has been shown that mortality all over the world has dropped considerably more due to intervention of better nutrition along with modern medicines and also with a holistic approach added on to it. Traditional foods with medicinal properties has been found to be a good complement to modern medicine in providing affordable healthcare, while restoring the defence mechanism of the human body to fight diseases.

### **3. Documentation of traditional knowledge for reachout and sustainable transmission from generation to generation**

The holistic approach of food, medicine, health, wellness, exercise and age is perhaps more important to balance in life than looking at any one of them in isolation. A classical example for this is the role of traditional foods and its distilled wisdom which should never be set aside and along with it is the holistic adaptation of life-style itself through such wisdom of traditional knowledge in every region and country globally. This is especially so in the use of herbs and condiments in different forms of cooking and in processed foods. The traditional knowledge of ethnic population regarding biodiversity of world food resources must be preserved and documented

and used and this knowledge must be combined with scientifically supported data which in some cases might be already available and must be used in bringing the awareness. Therefore how does one use this knowledge from generation to generation of this treasure of informatics on nutrients to prevent or delay diseases and sustained recoveries from diseases. One of the key-points in traditional and ethnic foods in India is as a result of Ayurveda which uses herbs, condiments, spices and plants. Such a vast data today is available in many of the ancient libraries through writings on palm leaves and then lacquering them and ultimately to preserve them as a wonderful document. Today consumers are looking for foods that have positive health or nutritional attributes. The power of such traditional formulations for a better health using the knowledge of these foods certainly can go beyond the Science and Engineering. Similarly the awareness of dietary guidelines may promote a healthy lifestyle both in rural and urban areas which need to be clubbed to traditional knowledge and wisdom and digitization for easy retrieval. In this direction, the CSIR has taken India's lead in Traditional Knowledge Digital Library (TKDL) which is indeed a great global contribution and needs to be cited here without fail.

### **4. The embodiment of science in the traditional and ethnic foods**

The role of understanding crops is particularly very important in terms of Food Security, Nutrition Security and Health Security. It is not only the yield in the crop management but also the nutrition enrichment especially in the staples such as legumes, pulses,

millets that can lead to benefits in human health in terms of holistic approach which the Indian system of medicine strongly advocates. When we keenly evaluate a typical nutrient with many of the traditional and generation to generation carry over of certain food preparation in practices, it is very clear that many of them have a role to play in advocating health and better nutrition from a sustainable point of view. We all know that food and health are two important angles and nutrition is a concomitant component. In this entire chain of travel of food, from the farm to the gut; several processing habits are a part of many cultures globally. But it is not clear globally how much investment we have put in the traditional and ethnic knowledge dissipation to bridge the modern knowledge with the worldwide biodiversity of food resources. It is also important that such knowledge has to be combined with today's basic science methodologies, and at the same time, generate the translational, traditional and ethnic knowledge base with evidence-based approach. Therefore the traditional wisdom and traditional knowledge of foods which is inclusive of traditional foods and ethnic foods has to be explored for their beneficial effects with the right combination of different foods for disease management, weight management both physical and mental health, heart health as also to include the molecular gastronomy into the place for the better quality of life for the consumer. This treasure has to be explored and the knowledge to be shared for better health to the community and society keeping the individual gene-food interaction in view beyond Nutrigenomics.

## 5. The IPR issue of traditional foods!

In today's competitive world the effort of research organizations, industries, NGO organizations, policy makers and legal systems in the background of TRIPS which is Trade Related Aspects of Intellectual Property Rights in the patent regime is to be innovative every moment. However incremental it is that innovation has to be ahead of others in terms of intellectual property. This needs to be addressed without violation of copyrights, trademarks, geographical appellations and not infringing into others' patents as well as not to attempt even in the figment of imagination, patenting societal knowledge, traditional knowledge, tribal knowledge (including use of herbs, condiments, spices on the one side of preventive health and medicine on the other side of trying to patent traditional foods obviously must be avoided). If somebody is trying to patent a herb luckily documentation such as *Sushruta Samhita* and *Charaka Samhita* in India would be invoked for herbals or on management angle to Chanakya's *Arthashastra* before even granting a patent on a global basis. These are nearly three thousand years of traditional knowledge documented very well. How does the knowledge reach the society when one patents an innovation? After all, a patent will lead to some kind of a profit for an innovation that has taken place as a result of hard work that could be of an engineer, that of a doctor, that of a scientist or even a farmer and, as a matter of fact, it could even be an ordinary person who has innovated a product or process. example, cooking of rice cannot be patented! By the normal means such as wash the rice, put it into boiling water for a fixed period of time (depending

upon the variety of rice) and the finished rice is ready. Nobody can patent this, because this information is already in the society and in use. However if a technology is there to change the method of cooking such as use of pressure cooker, use of a rice cooker, use of a solar cooker, then that equipment can be patented which results in a process patent leading to product innovation and better product. But at the same time, one can give this knowledge free of cost for the society if the innovator decides to do so. The social aspects of helping the needy by ensuring that the traditional knowledge and traditional wisdom is not lost but protected as they cannot be patented obviously but by documenting and data protection through digitization is perhaps more important.

#### **6. Translational- Innovation in management of traditional knowledge of foods for the benefit of society**

The key to any productivity today is not only new ideas, new paths and new products but a single word called “Translational Innovation”. The word Translational Innovation is pebbled with firestones which one need to walk and is yet not an easy path. To a large extent today in the market and both in small and medium sector and global companies, more money rolls in and rolls out by “Incremental Innovative Technologies”. The delta incremental innovation makes a huge change in the risk taking and gaining consumer confidence. This also pinches the purse of the consumer who is already wedded to a product and would certainly love the “incremental innovation in his/her products” at an affordable cost. But how does one do it? This is a very difficult question to answer in

a single word. Today the market penetration through translational knowledge reverberating and echoing from the bottom of the pyramid is one of the primary roles involving the basic sciences on the one hand and to address the major cross cutting issues of a product on the other hand using the Traditional Knowledge-base too. It then empowers the manufacturer to achieve what the consumer needs in that innovation cycle with a total rethinking. However, the market is moving today with a paradigm shift of urban to rural, quantity to quality, production to processes and technology to policy and the challenges become very competitive. Hence application of cutting edge assessment of a “Translational Technology” becomes very critical from time to time to induce innovation in the process and challenge oneself in replacing one’s own product before the competitor does! This requires a strategy, a global knowledge with a local flavour, quick actions, high science (not necessarily always high-tech!) and ultimately a firm foundation of a scientific evidence to ensure that the nature of such innovations are sustainable and all-inclusive in traditional foods they have survived for hundreds of generations. Perhaps we need to do this with Translational Innovation models in management in the chain of traditional foods to bring out its value of Health and Wellness to reach out rural and urban and the traditional knowledge and wisdom will add to this quantum jump and on edge over other regions in the Health and Wellness agenda of the global society at large.

[Disclaimer : The author has documented his personal knowledge and the societal knowledge as well as some of knowledge available globally and has used

the information from several seminars, symposia and workshops and meetings to reflect the 5,000 years of tradition of foods and Ayurveda in writing this article. This is an abridged version of the Review that the author has written to CRC Press. The author does not claim any of the information in this article as his own data since most of it is from ancient knowledge and acknowledges the original authors such as Charaka, Sushruta, Bhavaprakasa, Basava, Panini, Patanjali, Raghunatha Suri and many others who are never cited in most of the literature around the world!]

In poverty they worry about food;  
 if they have food  
     they worry about clothes;  
 if they have clothes  
     they worry about money;  
 if they have money  
     they worry about a wife;  
 if they have a wife  
     they worry about children;  
 if they have children  
     they worry about a career;  
 if they have a career  
     they worry about losses;  
 if they have no losses  
     they worry about death.

I saw people with many worries  
 and not one worried for *Shiva*,  
 says the true devotee  
 of our *Ambigara Chowdayya*.

**AMBIGARA CHOWDAYYA**

## *A History of Ancient Philosophy*

Bertrand Russell

### **Parmenides**

The Greeks were not addicted to moderation, either in their theories or in their practice. Heraclitus maintained that *everything* changes; Parmenides retorted that *nothing* changes.

Parmenides was a native of Elea, in the south of Italy, and flourished in the first half of the fifth century B.C. According to Plato, Socrates in his youth (say about the year 450 B.C.) had an interview with Parmenides, then an old man, and learnt much from him. Whether or not this interview is historical, we may at least infer, what is otherwise evident, that Plato himself was influenced by the doctrines of Parmenides. The south Italian and Sicilian philosophers were more inclined to mysticism and religion than those of Ionia, who were on the whole scientific and sceptical in their tendencies. But mathematics, under the influence of Pythagoras, flourished more in Magna Grecia than in Ionia; mathematics at that time, however, was entangled with mysticism. Parmenides was influenced by Pythagoras, but the extent of this influence is conjectural. What makes Parmenides historically important is that he invented a form of metaphysical argument that, in one form or another, is to be found in most subsequent metaphysicians down to and including Hegel. He is often said to have invented

logic, but what he really invented was metaphysics based on logic.

The doctrine of Parmenides was set forth in a poem *On Nature*. He considered the senses deceptive, and condemned the multitude of sensible things as mere illusion. The only true being is “the One,” which is infinite and indivisible. It is not, as in Heraclitus, a union of opposites, since there are no opposites. He apparently thought, for instance, that “cold” means only “not hot,” and “dark” means only “not light.” “The One” is not conceived by Parmenides as we conceive God; he seems to think of it as material and extended, for he speaks of it as a sphere. But it cannot be divided, because the whole of it is present everywhere.

Parmenides divides his teaching into two parts, called respectively “the way of truth” and “the way of opinion.” We need not concern ourselves with the latter. What he says about the way of truth, so far as it has survived, is, in its essential points, as follows:

“Thou canst not know what is not – that is impossible – nor utter it; for it is the same thing that can be thought and that can be.”

“How, then, can what *is* be going to be in the future? Or how could it come into being? If it came into being, it is not; nor is it if it is going to be in the future. Thus is *becoming* extinguished and *passing away* not to be heard of.

“The thing that can be thought and that for the sake of which the thought exists is the same; for you cannot find thought without something that is, as to which it is uttered.”

The essence of this argument is: When you think, you think *of* something; when you use a name, it must

be the name *of* something. Therefore both thought and language require objects outside themselves. And since you can think of a thing or speak of it at one time as well as at another, whatever can be thought of or spoken of must exist at all times. Consequently there can be no change, since change consists in things coming into being or ceasing to be.

This is the first example in philosophy of an argument from thought and language to the world at large. It cannot of course be accepted as valid, but it is worthwhile to see what element of truth it contains.

We can put the argument in this way: if language is not just nonsense, words must mean something, and in general, they must not mean just other words, but something that is there whether we talk of it or not. Suppose, for example, that you talk of George Washington. Unless there were a historical person who had that name, the name (it would seem) would be meaningless, and sentences containing the name would be nonsense. Parmenides maintains that not only must George Washington have existed in the past, but in some sense he must still exist, since we can still use his name significantly. This seems obviously untrue, but how are we to get round the argument?

Let us take an imaginary person, say Hamlet. Consider the statement “Hamlet was Prince of Denmark.” In some sense this is true, but not in the plain historical sense. The true statement is “Shakespeare says that Hamlet was Prince of Denmark,” or, more explicitly, “Shakespeare says there was a Prince of Denmark called ‘Hamlet.’” Here there is no longer anything imaginary. Shakespeare and

Denmark and the noise "Hamlet" are all real, but the noise "Hamlet" is not really a name, since nobody is really called "Hamlet." If you say " 'Hamlet' is the name of an imaginary person," that is not strictly correct; you ought to say "It is imagined that 'Hamlet' is the name of a real person."

Hamlet is an imagined individual; unicorns are an imagined species. Some sentences in which the word "unicorn" occurs are true, and some are false, but in each case not directly. Consider "a unicorn has one horn" and "a cow has two horns." To prove the latter, you have to look at a cow; it is not enough to say that in some book cows are said to have two horns. But the evidence that unicorns have one horn is only to be found in books, and in fact the correct statement is: "Certain books assert that there are animals, with one horn called 'unicorns.'" All statements about unicorns are really about the *word* "unicorn," just as all statements about Hamlet are really about the *word* "Hamlet."

But it is obvious that, in most cases, we are not speaking of words, but of what the words mean. And this brings us back to the argument of Parmenides, that if a word can be used significantly it must mean *something*, not nothing, and therefore what the word means must in some sense exist.

What, then, are we to say about George Washington? It seems we have only two alternatives: one is to say that he still exists; the other is to say that, when *we* use the words "George Washington," we are not really speaking of the man who bore that name. Either seems a paradox, but the latter is less of a paradox, and I shall try to show a sense in which it is true.

Parmenides assumes that words have a constant meaning; this is really the basis of his argument, which he supposes unquestionable. But although the dictionary or the encyclopaedia gives what may be called the official and socially sanctioned meaning of a word, no two people who use the same word have just the same thought in their minds.

George Washington himself could use his name and the word "I" as synonyms. He could perceive his own thoughts and the movements of his body, and could therefore use his name with a fuller meaning than was possible for any one else. His friends, when in his presence, could perceive the movements of his body, and could divine his thoughts; to them, the name "George Washington" still denoted something concrete in their own experience. After his death they had to substitute memories for perceptions, which involved a change in the mental processes taking place when they used his name. For us, who never knew him, the mental processes are again different. We may think of his picture, and say to ourselves "yes, that man." We may think "the first President of the United States." If we are very ignorant, he may be to us merely "The man who was called 'George Washington.'" Whatever the name suggests to us, it must be not the man himself, since we never knew him, but something now present to sense or memory or thought. This shows the fallacy of the argument of Parmenides.

This perpetual change in the meanings of words is concealed by the fact that, in general, the change makes no difference to the truth or falsehood of the propositions in which the words occur. If you take any



true sentence in which the name "George Washington" occurs, it will, as a rule, remain true if you substitute the phrase "the first President of the United States." There are exceptions to this rule. Before Washington's election, a man might say "I hope George Washington will be the first President of the United States," but he would not say "I hope the first President of the United States will be the first President of the United States" unless he had an unusual passion for the law of identity. But it is easy to make a rule for excluding these exceptional cases, and in those that remain you may substitute for "George Washington" any descriptive phrase that applies to him alone. And it is only by means of such phrases that we know what we know about him.

Parmenides contends that, since we can now know what is commonly regarded as past, it cannot really be past, but must, in some sense, exist now. Hence he infers that there is no such thing as change. What we have been saying about George Washington meets this argument. It may be said, in a sense, that we have no knowledge of the past. When you recollect, the recollection occurs now, and is not identical with the event recollected. But the recollection affords a *description* of the past event, and for most practical purposes it is unnecessary to distinguish between the description, and what it describes.

This whole argument shows how easy it is to draw metaphysical conclusions from language, and how the only way to avoid fallacious arguments of this kind is to push the logical and psychological study of language further than has been done by most metaphysicians.

I think, however, that, if Parmenides could return from the dead and read what I have been saying, he would regard it as very superficial. "How do you know," he would ask, "that your statements about George Washington refer to a past time? By your own account, the direct reference is to things now present; your recollections, for instance, happen now, not at the time that you think you recollect. If memory is to be accepted as a source of knowledge, the past must be before the mind *now*, and must therefore in some sense still exist."

I will not attempt to meet this argument now; it requires a discussion of memory, which is a difficult subject. I have put the argument here to remind the reader that philosophical theories, if they are important, can generally be revived in a new form after being refuted as originally stated. Refutations are seldom final; in most cases, they are only a prelude to further refinements.

What subsequent philosophy, down to quite modern times, accepted from Parmenides, was not the impossibility of all change, which was too violent a paradox, but the indestructibility of *substance*. The word "substance" did not occur in his immediate successors, but the *concept* is already present in their speculations. A substance was supposed to be the persistent subject of varying predicates. As such it became, and remained for more than two thousand years, one of the fundamental concepts of philosophy, psychology, physics, and theology. I shall have much to say about it at a later stage. For the present, I am merely concerned to note that it was introduced as a way of doing justice to the arguments of Parmenides without denying obvious facts.

## News and Events

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### Competitive Examination Training Institutes: Government's Responsibility - CM

"The government is thinking about starting training institutes which prepare candidates to face competitive examinations", said the Chief Minister Sri Siddaramaiah.

He was speaking at the felicitation function to honour 11 successful candidates who have been selected for Central Civil Services after their training at JSS Institute of Competitive Examinations. The Chief Minister further said that the government would start training institutes following JSS model and provide all facilities including library facility. Posts such as IAS, KAS, IRS etc., are not plum posts and neither they have abundant facilities. These jobs would serve the purpose only when they wipe out the tears of the poor and the downtrodden making use of the facilities offered by the government".

Mahaswamiji spoke on the occasion and said, "Many mishaps are taking place because of those who are addicted to liquor. There should be total ban on drinking. Likewise, bootlegging should also be curbed".

Those who were present on the occasion included Transport Minister, Sri Ramalinga Reddy, Co-operation Minister, Sri H.S. Mahadevaprasad, Honorary Chairman of JSSTICE Sri S.B. Muddappa.

### JSS ATE, Noida

The Academy has been selected as one of the Nodal Centres for development of software products that expand the scope of e-governance in the District.

This initiative is intended to widen the scope of e-governance in the districts by identifying selected engineering colleges in the country and to encourage students in Computer Science & Information Technology to implement various software modules that facilitate e-governance of that district.

The Committee headed by Dr. M. Moni, Former DG of NIC, selected the Academy as one of the Nodal Centres for all e-governance-related activities in the district of Gautam Budh Nagar, Uttar Pradesh.

The programme was launched on 23.6.2013 at the Constitution Club of India, New Delhi, to commemorate the UN Public Service Day, in the presence of UN Resident Coordinator in India, Ms. Lise Grande.

This recognition has added another credit to the Academy. The Department of Computer Science & Information Technology would be approaching various government offices of Gautam Budh district for development of e-governance modules.

### JSS Law College, Mysore

The inauguration of a Certificate Course on ADR took place on 6th April, 2013. It was inaugurated by Hon'ble Justice N. Kumar, Judge, High Court of

Karnataka. The chief guest was Prof. (Dr) V. Nagaraj, Vice-Chancellor, National Law University, Odisha. The function was presided by Prof. C.K.N. Raja. Principal Prof. K.S. Suresh and Co-Ordinator Associate Professor M.P. Nagendramurthy were present.

The 151<sup>st</sup> Birth Anniversary and 60th Special Lecture Series of Sri Madana Mohana Malaviya was held in co-ordination with Rashtra Gaurava Samrakshana Parishath, Bengaluru on 8<sup>th</sup> April 2013. The main speaker was Sri Ma.Gu. Sadanandaiah, Retired Deputy Director, Dept. of Kannada & Culture, Mysore and was presided by Sri T.N. Ramakrishna, President of the Parishat. An exhibition of Sri G.J. Mehendale was also organised on this occasion. Prof. K.S. Suresh, Prof. M.S. Venugopal and Prof. P. Shivananda Bharathi were present.

"The Deputy Commissioner of Mysore city Sri P.S. Vastrad inaugurated the World Heritage Day celebrations organized in association with the Archeological Survey of India in the college premises on 18th April, 2003. An exhibition was organized by the Archaeological Survey of India which was followed by cultural programmes.

The CII, Mysore Chapter, conducted a National Seminar on Demystifying Intellectual Property Rights & IP Management, in association with the JSS Law College on 19th and 20th April, 2013. The seminar was inaugurated by Padmashree Dr. V. Prakash, Distinguished Scientist of CSIR at JSSMVP, Mysore. Mr. S. Nagarajan, Chairman, CII, Mysore Zone, Mr. K. Anantha Gowda, Deputy General Manager, L&T Ltd., Mysore, Principal Prof. K.S. Suresh and Dr. N.

Vanishree, Assistant Professor, were present. Ms. Roshini, Legal Executive, CII and Mr. A.T. Jagadish, Assistant Professor, were the co-ordinators.

### **Workshop for JSS Mahavidyapeetha Employees**

A three-day workshop was conducted from 22.7.2013 to 24.7.2013 for the employees newly appointed at JSS Mahavidyapeetha and its sister institutions under the aegis of JSS Mahavidyapeetha. Maintenance of files, public relations, inter-personal relationship, main rules and regulations, communicative skills, maintenance of accounts, financial management and other administrative aspects were some of the areas that were taught to the employees by the Directors of the Mahavidyapeetha and also by the resourcepersons from outside. Prof. A.R. Mitra, Sri R.A. Chethanram, Sri B.R. Manjunath, Sri Pradyumna and Sri Mallanna were the resource persons. On the inaugural day, Prof. S.P. Manjunath, Deputy Secretary-1, Prof. S. Shivakumarswamy, Deputy Secretary-2, were present.

Sri H.S. Nagaraj discussed the office management, while Sri G. Channabasappa, Director-1, General Administration, explained the tradition of Suttur Veerasimhasana Math and the establishment of Mahavidyapeetha.

The Valedictory of the workshop took place on 24.7.2013 at 4.30 pm. Many Directors of the Vidyapeetha were present on the occasion and they wished the very best to the new employees.

Smt. Seethalakshamma co-ordinated the entire workshop.

## **International symposium on High Speed Rail**

For the first time in India, a two-day International Symposium on High Speed Rail was organized at SJCE, Transportation Research Group of India (TRG), Fundacion Caminos De Hierro, Spain And Conferences and Incentives Management (I) Pvt Ltd., as a part of Golden Jubilee of SJCE on 9th and 10th May 2013.

With a rapidly growing world population and the pressure being put on the transportation sector in both urban and rural communities, there are several nations adopting alternative public transportation policies to serve their citizens in a better way. Transportation planners around the world are thus considering serious public policy changes related to existing mass transportation. Whether for short or long distance travel, existing transportation sectors are in desperate need of upgrades, are producing more traffic congestion, and are contributing to increased pollution. Therefore, the pursuit of alternative transportation has come in the form of high speed rail transit. This form of transport is not new to the transportation sector, but it has been met with opposition, primarily because of concerns over cost and the impact upon existing transportation sectors.

The main advantages of high speed rail transit include stronger engines creating high speed travel; reduction in travel times; reduction in pollution of air,

land, water-environmentally-friendly effects; the need to reduce rising operating costs of traditional transportation devices such as aeroplanes, autos, buses, and trains;

Integrating the existing transportation modes by linking existing train stations or airports with each other, thus creating a streamlined transportation grid and promoting tourism; Enhanced travelling experience with aesthetic qualities of greater comfort, provision of online services, and spacious seating; and promoting economic integration.

The development of High Speed Rail (HSR) in India is still under consideration and discussion at various levels in the government, and the country is still to see the first HSR running within the country. This symposium helped to identify the various research, implementation, and capacity, building issues related to development of HSR in India and will identify an agenda for action and also for possible collaboration with Spain and other countries that have experience in HSR, in developing HSR in India. There was an open seminar on the first day, where invited expert presentations, by speakers from Spain, India and other countries were made.

Sri B.R. Umakanth, Chief Executive (Projects), JSS Mahavidyapeetha; Prof. G. Raghuram, Professor, Indian Institute of Management, Ahmedabad; Sri Prakash, Distinguished Fellow, TERI, New Delhi; Sri Ashish Verma; Dr. Syed Shakeeb Ur Rahman, Vice-Principal, SJCE; Dr. B.G. Sangameshwara, Principal, SJCE were present in the inaugural function.

## Our Contributors

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1. Sri Pranab Mukherji  
President of India
2. HH Jagadguru  
Sri Shivarathri Deshikendra Mahaswamiji  
Jagadguru Sri Veerasimhasana  
Mahasamsthana Math  
Suttur Srikshethra
3. Dr. V. Prakash  
Distinguished Scientist of CSIR  
Hon. Director of Research  
Innovation and Development at JSS MVP  
JSS Technical Institution Campus  
Mysore 570 006 India
4. Mr. Bertrand Russell  
Great Thinker & Philosopher

## Readers' Views

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A Reader's view is the real barometer of a Journal's worth and standard. "Sharana Patha" has been publishing articles by scholars and thinkers on Vachana Literature and on the savants who brought this rare genre into being as a byproduct of their spiritual quest and social reform.

The readers are requested to respond to these articles and the ideas expressed in them. Basavanna taught the world the value of being humble. The process of learning never ceases and, therefore, it is earnestly hoped that our knowledgeable readers would participate through sending their responses briefly so that we can share the same for the benefit of all.

**Editor**

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Inauguration of Renovated Building of Srimath at Suttur on 11.8.2013. In the picture: Sri H.S. Mahadevaprasad, Dr. H.C. Mahadevappa, Sri Siddaramaiah, His Holiness Mahaswamiji and Sri V. Srinivasa Prasad



His Excellency, the Governor of Karnataka, Sri Hansraj Bharadwaj inaugurating the VIII world Congress on Clinical Preventive Cardiology and Imaging 2013 on 8.9.2013 at Suttur. In the picture His Holiness Mahaswamiji, Sri Siddaramaiah, Sri Siddheshwara Swamiji and Sri V. Srinivasa Prasad



Smt. Umashree, Minister for Kannada & Culture, Government of Karnataka inaugurating the Aradhana Mahotsava of the Trinity of Music at Suttur Srikshetra. In the picture: His Holiness; Sri Vasu, MLA; Vidwan S. Mahadevappa and others



The 'Belli Pallakki Utsava' conducted on the occasion of Dr. Sri Shivarathri Rajendra Mahaswamiji's 98th Birth Anniversary. In the picture: HH Mahaswamiji, Mayor Smt. N.M. Rajeshwari and Deputy Mayor Sri Shailendra





His Holiness Mahaswamiji Discuss with Sri Sri Ravishankar, Founder of Art of Living during a spiritual retreat.



Sri H. Gangadharan offered respectfully to Sri Siddhaganga Mahaswamiji "Ashtottara Shatanama Prayer" when the latter visited Suttur on the occasion of the inauguration of the Renovated Building of Sri Math. Suttur Mahaswamiji is also seen.



The Central Minister Sri Osar Fernandes, Smt. Fernandes had the darshan of Mahaswamiji when they visited Sri Math. The members of Parliament Sri R. Dhruvanarayan and Sri Adagur Vishwanath and MLA Sri M.K. Somashekhar are also seen



Sixth Graduation Day of JSS College of Arts, Commerce and Science, Ooty Road, Mysore was held on 5.10.2013. In the picture: Prof. M.B. Mallikarjuna Pandit, Prof. B.V. Sambashivaiah, Prof. A.N. Roy and Smt. Roy, His Holiness Mahaswamiji, Sri B.N. Betkerur, Prof. T.D. Subbanna and Dr. S. Kumar.