



Wellness in Religious texts with special reference to Food in Vachana Literature and its Contemporary Relevance

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Abstract: Food is referred to in ancient Hindu literature as "Annam Brahman," which literally means "food is god." Traditionally, eating in India is treated with care and respect, much like praying to God. In the 12th century in Karnataka, Mahatma Basaveshwara was a socio-religious reformer. In Kalyan, he founded Anubhava Mantapa. Vachanas, a piece of Kannada prose poetry, was written by Basaveshwara and Shivasharanas. When we carefully examine and evaluate the Vachanas, we learn that many Shivasharanas placed a high priority on eating, eating practices, the value of food, and nourishment for the mind, body, and soul, among other things, that can be found in literature. In the Lingayat community, numerous Mathas and groups, together with Dnyana (Knowledge) and Anna (Food), constantly practise dasoha in the form of Prasada since the 12th century till 21st century. The Food God is unlike any other god, says the poet Sarvadnya. He actually thinks that food is God. Food is the reason we are able to live on this world. Because of this, everyone should live by the motto "Food safety is our life." We won't be able to tackle problems like hunger, poverty, unemployment, illiteracy, illness, etc. until that time. Shivasharana's theories are therefore more relevant today as we attempt to address global challenges. Research on food sustainability in religious texts is now needed. Therefore, the main topic of this paper is food preservation and consumption in Vachana literature, which is pertinent to resolving India's health-related issues.

Keywords: Basaveshwara, Vachana Sahitya, Anubhava Mantap, Food, Kayaka and Dasoha

Introduction: A socio-religious reform movement was led by Mahatma Basaveshwara and Shivasharanas in the 12th century. The Anubhava Mantapa was established by Basaveshwara and is accessible to everyone. The Vachanas (prose-poetry in Kannada literature) were written by many Shivasharanas (1). These Vachanas have served as the community's compass since the 12th century and continue to do so now. Vachanas emphasizes the social, cultural, economic, religious, and spiritual aspects of life. These Vachanas also provided us with advice on how to live a healthy lifestyle, choose wholesome foods, and promote social well-being. When we thoroughly examine the Vachana and give it a good interpretation, only then do eating behaviours, food varieties, eating practices, and eating habits preserve food for future generations. Vachana literature also contains ideas that are excellent for the heart,

mind, and body (2). Hence, in order to live a long life, we must practice certain eating habits, eat at set times, avoid junk food, alcohol, and other beverages, etc. Life only happens once. So, a healthy body leads to a healthy mind, which is why both the body and the mind need to be in good shape.

The majority of people are addicted to ready-made food and junk food as a result of globalization and technology. Yet in order to live a good life and prevent many ailments, it's important to manage our eating habits, engage in regular exercise, practice yoga or meditation, etc. The need to prevent food waste is current. Because there is a food shortage and a hunger problem worldwide. Today, Dnyana (knowledge) Dasoha (service to society) is practiced by a large number of Lingayat mathas. So many Vachanas and Sharanas help us preserve the environment, food, water, and a healthy way of life for society (3). So, the focus of this paper is on how to conserve and consume food in Vachana literature, which is relevant to resolving India's difficulties. And wellness in health with reference to food concept through Vachanas mentioned briefly in this paper.

Aims and Objectives of Study:

- To study the Shivasharanas approach on Social health with special reference to food through their literature. And its present relevance.
- To understand Mathas and Lingayat organizations to implementing the Kayaka and Dasoha thoughts by Shivasharanas.
- To study the devotees of Basaveshwara and Shivasharanas adopting the Sharana Culture in their day-to-day life.
- To study the impact of Technology on Lingayat Community
- To study the Vachana Sahitya helps us to Social and Cultural sustainability in India.
- To suggest how to study and apply Shivasharanas approach on food protection.

Research Methodology: The study will be a descriptive and an analytical one. By and large historical approach has been adopted in the description. All the writings and documents of Vachana Sahitya in Kannada and other languages constitute the primary sources. Books, Research articles and critical evaluations by experts and other scholar's opinions constitute the secondary sources. Along, Survey, method will be adopted in this research.

Interpretation and Analysis: We are in a time of scientific advancement and forward-thinking beliefs in both the religious and scientific communities. Since it goes against the principles of both true religion and true science, it is unusual to see religious fanaticism on the rise in many regions of the world.

Ancient Hindu texts refer to "Annam Brahman," which means that food is god. In India, eating is traditionally regarded with respect and reverence, much like praying to God. Eating locally farmed, in-season products and being frugal by producing the least amount of waste have long been standards.

The majority of the Indian diet is made up of plants, which has a low carbon impact. Local farmers grow a wide range of plant-based goods under a variety of climatic and geographic situations, including pulses, vegetables, fruits, and many others. Ancient pharmaceutical systems promoted the practice of local consumption as it lowers the ecological impact by minimizing the energy needed for processing, packing, storage, and transportation (4).

Following a healthy lifestyle, which includes eating correctly, working out, and staying away from junk food, will not only add years to your life and renew your skin and hair, but also enhance your general wellbeing. You'll feel better both physically and mentally as a result. Yet, forming healthy behaviours is challenging and calls for a mentality shift.

Giving food, telling truth
Considering oneness in all
Will surely lead YOU to Heaven

The desire to go to Heaven is planted in all men. But, How to go to Heaven? Here Sarvadnya tells the three characteristics of men eligible to go to Heaven. Give food to those in need. At all times utter only truth and see the oneness in all. By doing these, I assure you men that the gates of Heaven will surely be waiting for you to come (5).

The severity of the hunger is terrible. Due to this, history has seen numerous revolutions. The Upanishads refer to anna as "Annabrahma," the nourishment of God, and associate it with life. No God is comparable to the Food God, according to poet Sarvadnya. In fact, he believes that food is God. It is absurd to teach spirituality without providing sustenance, according to Swami Vivekananda. Food is one of the fundamental necessities. Food first, everything else next (6).

Even in this advanced era of scientific development, there are still unresolved dietary issues. Even now, many regions of the world see starvation deaths. Even our nation is not immune to this. The primary causes of this catastrophe are a failure to produce enough food to feed the world's expanding population and a flawed system for distributing food produced in various parts of the globe. However, the eminent Kannada poet D.R. Bendre once said that the "bag of morsel is empty and empty."

In order to produce food on a wide scale using irrigation techniques and not just rely on the monsoons, plans must be made. Increased food production can be aided by scientific agriculture. India in particular should pay attention to this matter and restructure the distribution system in order to solve the food shortage. There are certain countries that produce too much food. They ought to step up and provide food to hungry nations without any restrictions for humanitarian reasons. Also, the global food delivery system needs to be improved. If merchants want to increase their profits, they should stop hoarding. This makes food resources artificially scarce. They should promise to sell them honestly and fairly so that everyone in need can purchase them.

Food scarcity affects a large number of individuals in our nation. Temples are continuously being built by lavishly spending money. By saving money spent for temple construction, it is vital to feed the poor rather than paying for idols in temples who cannot eat. When a guy is hungry, we may see God. He is God, and we feed him. The human body is a temple. God is fed if it is fed.

Every day, Basavanna fed one 1,96,000 Jangamas. Providing food freely and with a spirit of modest service is Anna Dasoha. In Veerashaiva Mathas which adhere to the Anna Dasoha principle, this custom is still present (7). Veerashaiva Matha is currently providing free food to the destitute and the needy. They also regularly feed poor students. Mathas and devotees participate in practicing the Jnana Dasoha and Anna Dasoha (free feeding) (spreading

knowledge freely through schools and colleges). This is a step that deserves praise. Free feeding is an accepted practise in many other religions as well.

In other words, it is impossible to build human personality without addressing the fundamental issue of eating. To fully develop a person's personality, spirituality should be taught once this issue has been addressed. This is the core of Sharanas' teaching. The body must be clean both inside and out in order to receive food. The human body is a tool that God created in order to make himself known. It shouldn't be condemned as a result. In this laboratory, there is constant fight between forces of good and evil, truth and lies, and the body finds fulfilment when good triumphs over evil.

The human body is like a snake with teeth because of our greed, want, rage, and lust, among other things. When the body is associated with greedy desire and lust, it is a hell, and when the body is rid of them, it aids in achieving the highest levels of spiritual and material perfection.

The body, which is clean and chaste, protests us in a motherly manner, but the same body, which is filled with many other sorts of passions, devours us as though mother had turned into a monster (8).

Do not mock the body or treat it with contempt. Make it holy so that it can become the true home of God. The body then turns into a temple. The Shivagamic proverb "Bhakta Kaya Maha Kaya"—which means that the "devotee's" body is My body—was spoken to Parvathi by Lord Shiva and was cited by Basaveshwara in one of his Vachana sats, "Kayakave Kailasa," which means that "The body itself is the habitation of God (9). Pranalینگakke Kaava Sajje," or "The body is a rest house for the Pranaliga or God," is a statement made by Allama Prabhu (10).

In other words, we should uphold the seven principles of conduct—steal not, kill not, utter not a lie, be not angry, hate not others, praise not yourself, and blame not others—that Basaveshwara preached and practiced. This will turn this clay house into Kailasa (abode of God). Thus, it is imperative that the entire human race abide by this timeless teaching and contribute to the flourishing of human existence on our planet(11).

Basaveshwara has vehemently denounced the addiction to alcoholic beverages, eating meat, and other vices, telling such people that they will face God's wrath if they continue along such a bad path while wearing the Linga. Such people are not recognised by him as genuine followers of God. According to him, people who act improperly shouldn't be initiated.

Basaveshwara totally against the eating meat and other bad habits expressed in one of his Vachana:

For the indulgence of the flesh
They swallow meat and spirituous drinks.
For the indulgence of the eye
Commit adultery ...
What profits it to wear
Linga and other trappings too ?
If those who go astray
From the Linga path
Incur reproach from Jangamas's lips,
They will not escape
Going down the steep perdition's path
Lord kudala sangama !(12)

If a man who enjoys worldly pleasures gets initiated, he cannot turn into a follower, he claims.

Consequently, it is important to understand the context and occasion of Basavanna's Vachanas when analysing them. We must recognise the genuine implied meaning and make the necessary corrections.

The importance of excellent behaviour has been placed foremost by Basavanna and other Sharanas. The foundation of a man's ideal existence should be good character and inner and outer purity. The road humanity is should be continued by putting them into practise, they have transformed into role models, and we should emulate them to live successful lives.

If I should say
I want, this day, another day,
A single particle of gold,
A single thread of cloth,
Let Thy curse and the pioneer's curse
Be upon me!
But for Thy Sharanas,
There's nothing that I know,
O Kudala Sangama Lord!(13)

The cornerstone of Basavanna's Kayaka -Dasoha philosophy is unhoarding. If money obtained through Satya Shuddha Kayaka (honest effort) accumulates more than is needed for that day's needs, it is referred to as black money or money obtained through stealing. Because Basavanna and other Sharanas lived such a moral life, they paved the way for the creation of a balanced community. In our country today, dishonesty, corruption, and duty-shirking are all too common. Prices for business class are steadily increasing due to their dishonest practises. We see individuals that accumulate large quantities of dietary grains. We see folks who are creating fake scarcity by hoarding food grains and other necessities. Smuggling has had a significant impact on the nation's financial situation. The economy is being disrupted, and inflation is being brought on by illicitly obtained black money. Due to this, daily living is unstable.

His straightforward, upright lifestyle serves as an example for all walks of life, but notably for business owners, military personnel, and elected officials. They should all put aside their individualism and work together to create a civil society. Society's foundations are moral principles. Social order will crumble if they are not put into practice. Control your senses, especially your mind, which is the source of all activity. No tragedy can happen to us if we can use our minds to think and behave rightly. This is the Sharanas' timeless message. In light of this teaching, we must progress as people.

The noble trait of charity, or dana, involves giving one's own possessions to others. These should be given to others with joy and generosity. It entails making a sacrifice. One of the many admirable principles promoted by Indian culture is this. This ideal has been perpetuated by all world religions and cultures. The human intellect is elevated and sublimated by this. It is considered the best in Indian culture. As per the poet Sarvagjna. We are currently dealing with something similar in our nation. Everyone has a responsibility to live a simple, upright, and pure life, as demonstrated by Basava and Sharanas and Gandhiji in our time, and to move forward in creating a powerful and rich country. It needs to be done right away and with a sense of urgency.

According to poet Sarvagjna one who gives is equal to God.

No difference between one who gives and God,
God gives to the world
And one who gives freely to others
Is God Sarvajna (14)

Shivasharana Jedara Dasimayya puts it more emphatically:

Earth is your charity,
Crops are your charity,
Blowing wind is your charity,
What shall I call those puppies
Who enjoy your charity
And praise others O Ramanatha.

This shows that an act of charity should be our innate impulse since we secure everything from God and nothing is ours. It has come from God. It should be go to his creatures.

Siddharama opinion that cannot satisfy one's needs like hunger unless one works. Here are his words as clear as day lights:

Unless you grow the food you eat,
How can your hunger be appeared?
Unless you practice acts and works,
How can you grasp pure consciousness
Where can you grasp pure consciousness
Where can you feed on uncooked food,
Kapilasiddha Mallikarjuna (15)

While providing and serving the Prasada (food) not to practice the discrimination on the basis of caste, class, community and sex says Chennabasavanna in one of his Vachana:

O God, we cannot bear
Any harsh word spoken of Linga
Any Casteism spread about Jangama
Any word of impurity in respect of Prasada
Lord Kudala Cennsanga will put those
Who talk ill of Linga
Into a terrible hell (16)

The religion preached by Basaveshwara underlines the ideas of fraternity, cooperation and fellowfelling . The success of individuals and groups depends on the practice of these ideas (17).

Akkama explained the Consuming food style and live happy life said in one of her Vachana:

Having given up salt in food, one should not desire
And ask for other's wife.
Having given up salt in water and accordingly
Eating tasteless food,
One should not seek intercourse with a woman,
Having given up intercourse,
One should be a gate – keeper at other's house,
And beg of his mercy.
Calling them 'O Father, O Brother',
This is the Vrata, and
This is the unavoidable rule
Of *Acarave Pranavada Ramesvaralinga* (18)

Akkamahadevi in one of her Vachana said about over eating and its problems:

Reduce food, O brothers, reduce food.
Food causes diseases to grow and spread
Food leads to sleep which further leads'
To darkness, ignorance and forgetfulness.
Ignorance causing distortion
Of desire, body, mind , sense, heart and gas,
Bring one to birth
Therefore do not over feed your body.
It's said that over-eating causes death.
Will it not suffice to hold the subtle body
To perform worship with
Prayer , penance and meditation?
It's said that desir to nourish body
Becomes an impediment to asceticism.
Because nourishing of body
Causes darkness to grow,
Ignorance causes loss of Virakti,
Loss of awareness and irresolution
And also distances the otherness,
Do not destroy the body which
Is meant to please Cennamalikarjuna
Save it, O Sirs! (19)

Findings and Conclusion:

- The dissemination of these Sharanas ideals among the populace can be aided through the media, including newspapers, journals, and periodicals as well as electronic media like radio and television. These concepts should be covered in all required textbooks for high schools and universities so that the next generation can grow to have a sense of brotherhood across all cultures. People should be encouraged to adopt a traditional and scientific mindset in order to better understand one another's issues. And preserve the food and how it should be used in one's daily life.

- The ideas of Basaveshwara and Shivasharana about food will help many Indians, especially the country's poor population, live longer and healthier lives. In the period of Corona and post-Corona period these Shivasharanas thoughts given mental, moral, spiritual peace to followers and Prasada practice thoughts by Shivasharanas still continued by Lingayat community and its devotees.
- There are many Shivasharanas, among them Basaveshwara, Allama Prabhu, Akkamahadevi, Siddharama, Chennabasava, Akkama, Jedara Dasimayya, Ayyadakki Maraya, and Lakamma focuses on Kayaka and Dasoha. Their Vachanas and thoughts relevant to us to solve social –economic problems of India.
- The Dasoha is run by numerous Virasaiva Mathas. To give people who visited the mathas the Prasada (meal). From the 12th century until the 21st century, Mathas throughout India have consistently served Prasada to their devotees. Hostels, prasada nileya, and boarding facilities for the poor, the needy, and women are run in addition to providing food by Mathas, Lingayat organizations, Sangas etc.. Vachanas, then, serve as the new generation's guiding principles.
- As a result, every Lingayat followed the practices of Kayaka (work) and Dasoha (service to society), not only for a healthy lifestyle but also to foster positivity and keep them free of numerous illnesses. Istalinga Puja rituals help you to detoxify your body, mind, and soul. Good job, food, and meditation are required in today's world to be free from depression, stress, and other ailments. Hence, not only does our Indian literature teach us to save food, but we also need to practice it properly in our day and age.
- As the Vachana literature is now available in several languages, individuals can benefit from it. The primary idea of Vachana literature is humanity. Thus, Vachana Sahitya mostly promotes vegetarian cuisine while criticizing non-vegetarian and animal foods.
- The Lingayat community continues to give food in the form of prasada at every event they host. So, it is uncultured and uncivilized to consume it excessively, and to waste it. We are able to survive on this planet as a result of food. Food safety is our life should be everyone's mantra because of this. Only then will we be able to address issues like hunger, poverty, unemployment, illiteracy, sickness, etc. So, Shivasharanas ideas are more pertinent today in trying to tackle global issues. There is a current need for more research on food sustainability in religious texts.
- The study will be helpful to Social sustainable development.

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