



Environment Protection in Vachana Sahitya

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Introduction:

Ancient Indians respected and worshipped majesty of Mother Nature from time immemorial. With advancement of modern market and manipulated science and technologies common people in Modern India become enemies of Mother Nature. We need to look at our old rituals and reinforce preservation of rational thinking and interpretations while integrating environmental consciousness in our day-to-day life. Modern man should take shelters in the abode of Mother Nature while integrating life-style in harmony with Mother Nature.¹

Various causes of environmental degradation is exploitation of natural resources by man who is armed with power of science and technology, Wrong philosophy of life, Wrong educational methodology. Lack of spirituality, Degradation of human value system, over population, etc.²

As we have shown ourselves to be inept at protecting our environment, we need to return to our traditions to protect it. After 5000 years of civilization, religion is still the major motivating factor in India. We should continue to harness it for the public good, as our ancestors did. Once again look back to our cultural heritage that has survived for thousands of years. In order to protect nature, we have to redefine our individual life and reshape collective lives of our society, and adopt environmental protection laws³ and duties and guide our generations to come.



Here, the researcher through the present research touches upon the aspects environment preservation as presented in the Lingayat/Virasaiva religious texts i.e. Vachana Sahitya (literature) traditions. Many religious texts and saint-poets have preached about welfare of humankind, animals, birds nature. Nature remains an integral part of our society.

Aims and Objectives:

- The important aim of study is to focuses Vachanakaras approach on Environment through their literature. And its present relevance.
- To understand Mathas and Lingayat organizations to implementing the environment protection thoughts by Vachanakaras.
- The study will put some useful tips for the environment nurther on basis of doctrine of Vachana Sahitya.
- To enquire about the application put by Basaveshwara and Vachanakaras by followers.

Hypothesis:

- Vachanakaras contributed to enrich the Natural environment.
- Vachanakaras contributed to enrich the Social-cultural environment.
- Vachanakaras in real encourage the adopt and implement the environmental protection and welfare of all.

Research Methodology :

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



constitute the primary sources. Survey method and field visit, questionnaire, interview techniques will be adopted in the research.

Interpretation and Analysis:

Our mother earth is the most precious gift of the universe. It is the sustenance of nature that is the key to the development of the future of mankind. It is the duty and responsibility of each one of us to protect nature. It here that the understanding of the environment 'comes into the picture. The degradation of our environment is linked with the development process and the ignorance of the people about retaining the ecological balance. Indeed, no citizen of the earth can afford to remain aloof from the issues related to the environment. It is therefore, essential that study of the environment becomes an integral part of the education process. The rapid degradation of our environment that could take decades to correct, necessitates that our key concerns should not only look at environmental issues but those related to economic growth and the equitable use of resources.⁴ This is a major concern for managing the resources that must be protected for further generations; we cannot continue to damage our earth any further. We are living the history of our future generations and thus need to follow a new way of life. -One that will not make living on our earth impossible for our children and grandchildren. It is imperative that all of us must contribute to this effort at the individual level by making small changes in our individual lifestyles.

Basaveshwara and Vachana Sahitya :

So environment protection and preservation related many Vachanas found in Vachanakaras work i.e. Vachana Sahitya in Kannada.⁵ In Vachana Sahitya work found the environmental related many things like earth, sun, moon, water, river, pond, animals, birds, insects, climate etc.⁶ Through this research work



researcher trying to correlate the Vachana Sahitya emphasis on environment protection not only for the social-cultural life of the people but also keeping our surrounding in a well and good manner is also necessary for the good life on earth.

The Lingayat religion is a Matha oriented religion. The religious follower visited to matha for 7 religious and spiritual knowledge purpose.⁷ Mahatma Basaveshwara was the founder of Lingayat / Virasaiva religion in Karnataka in India. He was a social- economic, religious, and political, culture and literature reformer of 12th century. He was the founder of Anubhava Mantapa⁸ (First World Parliament) in Kalyana (now called as Basavakalyan). And wrote Vachana's (prose-poetry literature) in Kannada. His period also called as the Vachana Yuga. Along with him other 770 Vachanakaras (those who wrote Vachanas) and 33 women Vachanakartis wrote Vachanas and enriched the Kannada literature and culture.⁹ Most of the Vachanakaras Vachanas focuses on welfare of all human beings. Vachanas one has to balance the spiritual and material life. While I am studying Vachanakaras Vachanas I found that many Vachanakaras focuses on the protection of environment, earth, soil, water, animal and other things. Even for living good social and cultural our environment must be clean stated by Vachanakaras. - ll these Vachanakaras works are in Kannada Language. Today Some Vachanas are translated into other languages of India. Those Vachanas mainly environmental related issues, protection and preservation will study in this research work.

Environment Awareness in Vachana Sahitya :

In Vachanas many scientific creation of earth, world and importance of water, air, earth, sun, moon, fire explained by Vachanakaras in their writings which are very guiding principles for us to protect the environment for the welfare of all.¹⁰ Vachanakaras



concept is welfare of all. Their theory is related to life experiencing mentioned in Vacahanas of Basavanna, Allamaprabhu, Akkamahadevi,¹¹ Dasimayya, Chennabasavanna, Dasimayya etc expressed in their Vachanas about cow-goat and animal protection.

In this way Sharanas talked on trees, plants, leaf, ocean, even in ocean under water pearls, crocodile, fish, snake and animals, birds like dog, parrot, land life focuses in the 12th century.¹² Sharanas lived life with adjust with environment.¹³ But today we are using the pesticide for killing the animals, birds and plants. So, in this globalized world saving environment is important along with saving and protecting our life on this earth planet.

Anubhava Mantapa :

In particular 'Anubhava Mantapa' is a unique cultural development and civilization of the Veerasaiva Faith. Basaveshwara was the founder of Lingayat religion he established the Anubhava Mantapa at Kalyana. The free mingling and participation by persons belong to all walks of life and trades and professions paved the way for achieving equality. Fraternity, intimate relationship without any sense of emotional and sentimental reservations or feelings of segregation and separatism.. The immortal contribution of the Anubhava Mantapa to the world is that of an integral culture that unifies the aspirations of the individual with the expressed objectives of a welfare society along with attaining equality.¹⁴

According to Sharanas, one cannot segregate between mundane world and the world of gods. They viewed life in its entirety. They considered mundane and spiritual aspects of life, as two sides of same coin.¹⁵ One can make one's life fruitful by achieving perfection in both these worlds.

Most of the Vachanakaras in their Vachanas used the animals, birds for comparing animal's character with humans and sometime



human characters to that of animals. It shows all living animals' man or other animal close relationships with nature. So Vachanakaras depicted these natures in many images and incidents in their Vachanas.¹⁶

Basaveshwara in one of his Vachana says :, to speak the truth in world of gods. To speak untruth, the mortal world. Good work is heaven, Bad work is hell, says Basaveshwara. If we achieve purity in speech and actions that it is the world of gods, otherwise it becomes world of mortals. according to this, these are not two separate physical worlds existing on earth and in sky. They practiced all that they preach. If perfection is achieved in one utterly neglecting the other it amounts to an incomplete achievement. The education imparted to achieve this end is education for life.¹⁷ This is a key to solve all the problems of mankind and establish a kingdom of God on this earth.

In the below Vachana Basaveshwara said that whole world is for all without considering any caste, class, community and sex. Nature is for all concept found here :

On the same earth stands
The outcaste's hovel
And the deity's temple!
Whether for ritual or for rinsing
Is not the water, same?
To one who knows himself.
All castes coalesce as one,
Even as salvation's sixfold path
Leads but to the same end.
He that knows Thee verily
Knows THEE but as ONE
My Lord Kudalasanagama¹⁸



In one of the Vachana Basaveshwara said that for the welfare of the world all people follow the below Vachana:

Thou shalt not steal or kill,
Nor speak a lie.
Be angry with no one;
Nor scorn another man;
Nor glory in thyself,
Nor others hold to blame;
This is your inward purity:
This your outward purity.
This is the way to win our Lord
Kudala Sangama¹⁹

Akkamahadevi Vachana :

focuses on Though sky, earth and water are the same they create many substances and become responsible for the sport of this world. What is at the base of sky, earth and water? How it creates variety of things? Modern science has answered this question in many ways but finally it has confirmed what mystics (people with spiritual experience) have said.

Who poured Sour Water?
Into orange, lemon, mango and madala?
Who poured sweet Water into
Sugarcane, banana, jackfruit and coconut?
Who poured rice water into?
Paddy, raja, rice and shalya rice?
Who poured fragrant water into
Mint, jasmine, pachche and madivala?
Though the water is same,
earth is same and sky is same



Yet water mixing with different substances
 Makes this difference retaining is individuality.
 Similarly my Lord Channa Mallikarjuna, what if,
 Is within the many words?
 He is different from them.²⁰

In another Vachana Akkamahadevi stated that creation of the world. Thou art all the forest. Thou art all the trees in the forest. Thou art all the birds and animals moving in the trees. O Lord Chennamallikarjuna let me behold Thee in all pervading.²¹

Siddharama's expressed Spirituality in his Vachana:

In the same soil, different are the plants that grow.
 In the same water, abundant flavours thrive.
 What if I grow to be at one with you?
 I could not still shake off my sluggishness!
 No union will it be if I unite
 With Lord Kapilasiddha Mallikarjuna.²² (S.V.73)

Allamaprabhu²³ stated that: Prior to creation, Shiva existed as Sarva Sunya Niralamba - the complete Void and Absolute. The unmanifest nature of Parashiva is described in a Vachana of Prabhudeva.

'When neither source nor substance was
 When neither I nor mine was,
 When neither Form was nor Formless,
 When neither void was nor non-void,
 Nor that which moves or moves not
 Then you were alone, as if you weren't
 O Guhesavara !'

Protection of Nature and Animals :

Vegetation food is superior to non-vegetation one. Vegetation food includes Satvika Vritti (good instincts) and promotes



goodness. Recent investigations have shown that it promotes longevity of life also. Use of alcoholic drinks is harmful to health. Their use makes us to lose control on our senses leading to follow wrong path in life. Desire for others women and money is also equally worst social crime. This paves the way to many bad habits. It causes down fall of person and affects the health of society.²⁴

Ambigara Chaudayya says that The Sharanas spent good life. For that purpose he used the nature example in his Vachana.²⁵ **Aadayya** in his Vachana mentioned that earth, water, fire, air, sky, used their importance and Sharanas not mingle with these things. A Sharanas have mingle with linga and get salvation. So spirituality purpose gives the examples of nature which existing around him.²⁶

Findings and Conclusion:

- Very few article on Vachana Sahitya and Environment issues and protection. So, present study is very important from literature and social Science point of view.
- Most of the Shivasharanas focuses on natural environment and social environment through their Vachanas. These Vachanas are guiding principle to today's generation.
- Today Shivasharanas thoughts are more relevant to us.
- Today people are becoming more and more materialistic. For his selfish desires, he destroys nature. So for our good life on earth and everyone's good health it is important to protect environment otherwise we will lose our life and culture also.
- These Vachanas are the holy texts of Lingayat community, and are literary contribution to society. The research will be helpful to future researchers, scholars and social scientist If we save environment, it will save our life from global warming, pollution, earthquake, floods, and pandemic. Even in this Corona Pandemic-19, these thoughts help us to keep



our surroundings clean, maintain good mental health and strong spiritual knowledge. So while preserving and protecting our cultural heritage, more propaganda of Vachana Sahitya and its translation is the need of the time which will benefit to all.

- Lingayat is a matha oriented religion. So through this research Many Mathas benefited for it and help the devotees for protection of natural, physical and mental health.
- It will attempt to revive and re-establish the past glory and grandeur of our Vachana literature and their contribution to preservation of environment, as it is the need of the hour.
- History is always related to other subjects. So this project will help the history scholars and researchers for adopting interdisciplinary study.
- For writing the religious history, it will definitely contribute to enrich the Indian culture and literature. It is also helpful for comparison study.
- This research also helps us to write the Vachanakaras Contribution to enrich regional history writing as- literaure history.
- In this globalized world, Literature and environment is diminishing. So present study will document and preserve it.

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