



Lunch Time Activity

Topic	Value	Name of the activity	Type of illustration
Indian way of having lunch in the school	Pride in Indian culture	Activity at Lunch time	Whole School Approach

Objectives:

1. To introduce every child an Indian way of having food
2. To cultivate the habit of Indian way of having food in the school/home

Instructions to be followed while having lunch:

1. Make the sure that the place is properly cleaned
2. Make sure that every child should not wear socks/shoes/slippers while having food (Optional)
3. Make sure that every child washes their hands before the beginning of the lunch
4. Make the children to sit in big/small groups etc. based on the availability of the space
5. Make sure that every child should have an access for water/they themselves bring the cold/hot water
6. Make sure every child should be seated on the floor on the mat
7. Make sure that the respective class teacher joins the children while having the lunch
8. If some child forgets to bring the lunch/spills it, the other children should be encouraged to share their lunch
9. While bringing the lunch to the school, the children should not bring the junk foods and non-veg food to the school.

10. No children should be allowed to comment on the food when they share lunch with others.

Procedure:

1. The lunch should begin with the Shlokas/mantras (Appendix – 1). Bhojana Shlokas/mantras should be well practiced in advance during the free time. The teacher can teach the same in the class in the initial days. And the teacher should also explain about significance of having food in a systematic way during the class. (Appendix – 2)
2. At the beginning of the lunch, every child can say श्री कृष्णार्पणमस्तु (Sri Krishnarpanamastu) loudly or in the mind individually.
3. While having lunch in the school, children can share good things verbally rather chit-chatting/laughing for cracking the jokes. Sharing good things can include like
 - Shlokas (Stotras/Subhashitams etc.)
 - Songs (can be restricted to one paragraph)
 - Vachanas
 - Gaadegalu (Kannada)
 - Kaggas
 - Abhangs
 - Dohas
4. Quotes of great people (Kannada/English/Sanskrit/Hindi or Any other Indian languages)
5. Every child should be encouraged to eat sufficient whatever they have brought/served.
6. Every child can share a small portion of their food with others before they start eating (Not mandatory/optional - subjected to the rules of the school). (Appendix – 3)
7. Every child should be educated not to waste the food unnecessarily and eat whatever they have brought from home/served on the plate. The teacher should educate children

that the food particles should not fall to the ground from the box/plate.

8. After finishing the lunch, everybody should say the line “Annadaata Sukhi Bhava” for three times.
9. After the completion of lunch, every child should make sure that food particles which have fallen to the ground should be taken to the plate/to the box and then put in the bin.
10. While washing the hands, every child should make sure that they rinse some water into their mouth and spit.

Recommended links for Stotras/Shlokas:

- <https://shlokam.org/annapurnastotram/>
- https://sanskritdocuments.org/doc_z_misc_subhaashita/doc_z_misc_subh_1_index.html
- <https://manjunathtahir.blogspot.com/2020/09/pdf-mankutimmana-kagga-dvg-with-meaning.html>
- <https://www.shmoti.com/blog/manku-timmana-kagga-narara-verse-24-meaning-in-kannada-english>
- <https://dearkannada.com/basavanna-vachanagalu-in-kannada/>

Appendix – 1

Shlokas to begin the Lunch:

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।
ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥
ಅನ್ನಪೂರ್ಣೇ ಸದಾಪೂರ್ಣೇ ಶಂಕರಪ್ರಾಣವಲ್ಲಭೇ ।
ಜ್ಞಾನವೈರಾಗ್ಯಸಿದ್ಧ್ಯರ್ಥಂ ಭಿಕ್ಷಾಂ ದೇಹಿ ಚ ಪಾರ್ವತಿ ॥
Annapūrṇē sadāpūrṇē śaṅkaraprāṇavallabhē ।
Jñānavairāgyasiddhyartham bhikṣām dēhi ca pārvati ॥

Meaning:

Salutations to mother Annapoorna: Oh, mother Annapoorna, you who are always full (with the gift of food and blessings), you who are the beloved of Shankara (Shiva), Oh mother Parvati, please grant me the alms of your grace, to awaken within me spiritual knowledge (jnana) and detachment, freedom from all worldly desires (vairagya).

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

- भगवद्गीता - अ १५, श्लो १४ ॥

ಅಹಂ ವೈಶ್ವಾನರೋ ಭೂತ್ವಾ ಪ್ರಾಣಿನಾಂ ದೇಹಮಾಶ್ರಿತಃ ।
ಪ್ರಾಣಾಪಾನಸಮಾಯುಕ್ತಃ ಪಚಾಮ್ಯನ್ನಂ ಚತುರ್ವಿಧಮ್ ॥

Aham vaiśvānarō bhūtvā prāṇinām dēhamāśritaḥ ।
Prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham ॥

Meaning:

Becoming the fire of life, I enter into the bodies of all creatures and mingling with the upward and downward breath I digest the four kinds of food (masticated (chew), drunk, licked and sucked).

ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥

- भगवद्गीता - अ ४, श्लो २४ ॥

ಬ್ರಹ್ಮಾರ್ಪಣಂ ಬ್ರಹ್ಮಹವಿಃ ಬ್ರಹ್ಮಾಗ್ನೌ ಬ್ರಹ್ಮಣಾ ಹುತಮ್ |

ಬ್ರಹ್ಮೈವ ತೇನ ಗಂತವ್ಯಂ ಬ್ರಹ್ಮ ಕರ್ಮ ಸಮಾಧಿನಾ ||

Brahmārpaṇam brahmahaviḥ brahmāgnau brahmaṇā hutam ।

Brahmaiva tēna gantavyam brahma karma samādhinā ॥

Meaning:

Any means of offering is Brahman, the oblation (offer) is Brahman, the fire in which the offering is made is Brahman, and the one who offers is Brahman. Such a person who abides in Brahman indeed gains Brahman.

Shlokas can be chanted at the time of lunch:

Annapurna Stotram:

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वररी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ १॥

ನಿತ್ಯಾನಂದಕರೀ ವರಾಭಯಕರೀ ಸೌಂದರ್ಯರತ್ನಾಕರೀ
ನಿರ್ಧೂತಾಖಿಲಘೋರಪಾವನಕರೀ ಪ್ರತ್ಯಕ್ಷಮಾಹೇಶ್ವರೀ |
ಪ್ರಾಲೇಯಾಚಲವಂಶಪಾವನಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ || ೧ ||

Nityānandakarī varābhayakarī saundaryaratnākārī
Nirdhūtākḥilaghōrapāvanakarī pratyakṣamāhēśvarī ।
Prālēyācalavaṁśapāvanakarī kāśīpurādhīśvarāī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 1 ॥

Meaning:

Oh! Mother Annapurna! renderer of the support of compassion, the bestower of eternal happiness, the donor of gifts and protection, the ocean of beauty, the destroyer of all sins and purifier, the great goddess, the purifier of the family of Himavan, and the great deity of Kasi, (thou) grant us alms.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविमलबमानविलसत् वक्षोजकुम्भान्तरी ।
काश्मीरागरुवासिता रुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ २॥

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
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काश्मीरागरुवासिता रुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ १ ॥

Nānāratnavicitrabhūṣaṇakarī hēmāambarāḍambarī
Muktāhāravimalbamānavilasat vakṣōjakumbhāntarī ।
Kāśmīrāgaruvāsītā rucikarī kāśīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 2 ॥

Meaning:

Oh! Mother Annapurna! renderer of the support of compassion, one who is adorned with ornaments made up of different kinds of gems, wearer of golden-laced dress, the space, in between whose breasts shines with the pendant garland of pearls, the beautiful-bodied, rendered and the presiding deity of Kasi, (thou) grant us alms.

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वैश्वर्यसमस्तवाञ्छितकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ३॥

ಯೋಗಾನಂದಕರೀ ರಿಪುಕ್ಷಯಕರೀ ಧರ್ಮಾರ್ಥನಿಷ್ಠಾಕರೀ
ಚಂದ್ರಾರ್ಕಾನಲಭಾಸಮಾನಲಹರೀ ತೈಲೋಕ್ಯರಕ್ಷಾಕರೀ |
ಸರ್ವೈಶ್ವರ್ಯಸಮಸ್ತವಾಂಛಿತಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ || ೩ ||

Yōgānandakarī ripukṣayakarī dharmārthanīṣṭhākarī
Candrārkānalabhāsamānalaharī trailōkyarakṣākārī |
Sarvaiśvāryasamastavāñchitakarī kāśīpurādhisvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī || 3 ||

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the giver of happiness obtainable through yoga, the destroyer of the enemies, the cause of (men) getting deep-rooted in righteousness, the possessor of the waves of splendour of the three worlds, the donors of all riches, the bestower of the fruits of penance, and the presiding deity of Kasi, (thou) grant us alms.

ಕೈಲಾಸಾಚಲಕಂದರಾಲಯಕರೀ ಗೌರೀ ಉಮಾ ಶಂಕರೀ
ಕೌಮಾರೀ ನಿಗಮಾರ್ಥಗೋಚರಕರೀ ಒಂಕಾರಬೀಜಾಕ್ಷರೀ |
ಮೋಕ್ಷದ್ವಾರಕಪಾಟಪಾಟನಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ || ೪ ||

ಕೈಲಾಸಾಚಲಕಂದರಾಲಯಕರೀ ಗೌರೀ ಉಮಾ ಶಂಕರೀ
ಕೌಮಾರೀ ನಿಗಮಾರ್ಥಗೋಚರಕರೀ ಒಂಕಾರಬೀಜಾಕ್ಷರೀ |
ಮೋಕ್ಷದ್ವಾರಕಪಾಟಪಾಟನಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ || ೪ ||

Kailāsācalakandarālayakarī gaurī umā śaṅkarī
Kaumārī nigamārthagōcarakarī ōṅkārabījākṣarī |

Mōkṣadvāarakapāṭapāṭanakarī kāsīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī || 4 ||

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the resident of the caves of the Kailasa mountains, golden-complexioned, Oh! Uma! the consort of Sankara, endowed always with maidenhood, the cause of our comprehension of the purport of the Vedas, whose basic syllable is the syllable Om', the opener of the doors of emancipation and the presiding deity of Kasi, (thou) grant us alms.

दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी
लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी ।
श्रीविश्वेशमनः प्रसादनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ५ ॥

ದೃಶ್ಯಾದೃಶ್ಯವಿಭೂತಿವಾಹನಕರೀ ಬ್ರಹ್ಮಾಂಡಭಾಂಡೋದರೀ
ಲೀಲಾನಾಟಕಸೂತ್ರಭೇದನಕರೀ ವಿಜ್ಞಾನದೀಪಾಂಕುರೀ ।
ಶ್ರೀವಿಶ್ವೇಶಮನಃ ಪ್ರಸಾದನಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾಽನ್ನಪೂರ್ಣೇಶ್ವರೀ ॥ ೫ ॥

Dr̥śyādr̥śyavibhūtivāhanakarī brahmāṇḍabhāṇḍōdarī
Līlānāṭakasūtrabhēdanakarī vijñānadīpāṅkurī ।
Śrīviśvēśamaṇaḥ prasādanakarī kāsīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī || 5 ||

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the conveyor of the visible and invisible prosperity, the container of the primordial egg, the directress of the sportive drama (of the world), the flame of the lamp of true knowledge, the source of the mental happiness of Sri Visvanatha, and the presiding deity of Kasi, (thou) grant us alms.

उर्वी सर्वजनेश्वरी भगवती मातान्नपूर्णेश्वरी
वेणीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।
सर्वानन्दकरी सदाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ६॥

ಉರ್ವೀ ಸರ್ವಜನೇಶ್ವರೀ ಭಗವತೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ
ವೇಣೀನೀಲಸಮಾನಕುಂತಲಧರೀ ನಿತ್ಯಾನ್ನದಾನೇಶ್ವರೀ ।
ಸರ್ವಾನಂದಕರೀ ಸದಾಶುಭಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ ॥ ೬ ॥

Urvī sarvajanēśvarī bhagavatī mātānnapūrṇēśvarī
Vēṇīnīlasamānakuntaladharī nityānnadānēśvarī ।
Sarvānandakarī sadāśubhakarī kāśīpurādhiśvarī
Bhikṣāṃ dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 6 ॥

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the form of the earth, the governess of all men, the cause of victory, the mother, the ocean of compassion, the possessor of beautiful and dark braid of hari resembling the flower of the indigo plant, the giver of food daily, the direct bestower of emancipation and eternal welfare, and the presiding deity of Kasi, (thou) grant us alms.

आदिक्शान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी
काश्मीरा त्रिजलेश्वरी त्रिलहरी नित्याङ्कुराशर्वरी ।
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ७ ॥

ಆದಿಕ್ಷಾಂತಸಮಸ್ತವರ್ಣನಕರೀ ಶಂಭೋಽಸ್ತ್ರಿಭಾವಾಕರೀ
ಕಾಶ್ಮೀರಾ ತ್ರಿಜಲೇಶ್ವರೀ ತ್ರಿಲಹರೀ ನಿತ್ಯಾಂಕುರಾಶರ್ವರೀ ।
ಕಾಮಾಕಾಂಕ್ಷಕರೀ ಜನೋದಯಕರೀಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ ॥ ೭ ॥

Ādikṣāntasamastavarṇanakarī śambhōstribhāvākārī
Āsmīrā trijalēśvarī trilaharī nityāṅkurā śarvarī ।
Kāmākāṅkṣakarī janōdayakarī kāśīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 7 ॥

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the maker of the letters 'a' to 'ksha', he cause of the three acts of Sambhu, namely, the creation, protection and destruction, the wearer of saffron, the consort of the destroyer of the three cities, the consort of the three-eyed lord, the governess of universe, the form of the goddess of night, the opener of the gates of heavens, and the presiding deity of Kasi, (thou) grant us alms.

ದೇವಿ ಸರ್ವವಿಚಿತ್ರರತ್ನರಚಿತಾ ದಾಕ್ಷಾಯಣಿ ಸುಂದರಿ
ವಾಮೇ ಸ್ವಾದುಪಯೋಧರಾ ಪ್ರಿಯಕರಿ ಸೌಭಾಗ್ಯಮಾಹೇಶ್ವರಿ ।
ಭಕ್ತಾಭೀಷ್ಠಕರಿ ಸದಾಶುಭಕರಿ ಕಾಶೀಪುರಾಧೀಶ್ವರಿ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರಿ ಮಾತಾಽನ್ನಪೂರ್ಣೇಶ್ವರಿ ॥ ೮ ॥

ದೇವೀ ಸರ್ವವಿಚಿತ್ರರತ್ನರಚಿತಾ ದಾಕ್ಷಾಯಣೀ ಸುಂದರೀ
ವಾಮೇ ಸ್ವಾದುಪಯೋಧರಾ ಪ್ರಿಯಕರೀ ಸೌಭಾಗ್ಯಮಾಹೇಶ್ವರೀ ।
ಭಕ್ತಾಭೀಷ್ಠಕರೀ ಸದಾಶುಭಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾಽನ್ನಪೂರ್ಣೇಶ್ವರೀ ॥ ೮ ॥

Dēvī sarvavicitraratnaracitā dākṣāyaṇī sundarī
Vāmē svādupayōdharā priyakarī saubhāgyamāhēśvarī ।
Bhaktābhīṣṭakarī sadāsubhakarī kāśīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 8 ॥

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, Oh! Goddess! adorned with different kinds of gems, the daughter of Daksha, the most beautiful, bearer of benign breasts, doer of good to all, endowed with

good fortune, fulfiller of the desires of the devotees, doer of auspicious acts, and the presiding deity of Kasi, (thou) grant us alms.

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी
चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ ९ ॥

ಚಂದ್ರಾರ್ಕನಲಕೋಟಿಕೋಟಿಸದೃಶಾ ಚಂದ್ರಾಂಶುಬಿಂಬಾಧರೀ
ಚಂದ್ರಾರ್ಕಗ್ನಿಸಮಾನಕುಂಡಲಧರೀ ಚಂದ್ರಾರ್ಕವರ್ಣೇಶ್ವರೀ ।
ಮಾಲಾಪುಸ್ತಕಪಾಶಸಾಂಕುಶಧರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ ॥ ೯ ॥

Candrārkanalakōṭikōṭisadr̥śā candrāṁsubimbādharī
Candrārkāgnisamānakuṇḍaladharī candrārkaavarṇēśvarī ।
Mālāpustakapāśasāṅkuśadharī kāśīpurādhiśvarī
Bhikṣāṁ dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī ॥ 9 ॥

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, one who resembles crores and crores of suns, moons and fires, endowed with lips resembling the red pearl and the bimba fruit, bearer of ear-ornament resembling the moon, sun and fire (in radiance), having a complexion of the gold, and the presiding deity of Kasi, (thou) grant us alms.

क्षत्रत्राणकरी महाऽभयकरी माता कृपासागरी
साक्षान्मोक्षकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी माताऽन्नपूर्णेश्वरी ॥ १० ॥

ಕ್ಷತ್ರತ್ರಾಣಕರೀ ಮಹಾಭಯಕರೀ ಮಾತಾ ಕೃಪಾಸಾಗರೀ
ಸಾಕ್ಷಾನ್ಮೋಕ್ಷಕರೀ ಸದಾ ಶಿವಕರೀ ವಿಶ್ವೇಶ್ವರೀ ಶ್ರೀಧರೀ ।

ದಕ್ಷಾಕ್ರಂದಕರೀ ನಿರಾಮಯಕರೀ ಕಾಶೀಪುರಾಧೀಶ್ವರೀ
ಭಿಕ್ಷಾಂ ದೇಹಿ ಕೃಪಾವಲಂಬನಕರೀ ಮಾತಾನ್ನಪೂರ್ಣೇಶ್ವರೀ || ೧೦ ||

Kṣatratrāṇakarī mahā'bhayakarī mātā kṛpāsāgarī
Sākṣānmōkṣakarī sadā śivakarī viśvēśvarī śrīdharī ।
Dakṣākrandakarī nirāmayakarī kāśīpurādhīśvarī
Bhikṣām dēhi kṛpāvalambanakarī mātā'nnapūrṇēśvarī || 10 ||

Meaning:

Oh! Mother Annapurna! the renderer of the support of compassion, the protector of the dominion remover of great fear, the mother, the ocean of compassion, the cause of the happiness of all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of Daksha, one who makes us free from diseases, and the presiding deity of Kasi, (thou) grant us alms.

अन्नब्रह्मा रसो विष्णुः भोक्ता देवो महेश्वरः ।
एवं ज्ञात्वा तु यो भुङ्क्ते अन्नदोषो न लिप्यते ॥ ११॥

ಅನ್ನಬ್ರಹ್ಮಾ ರಸೋ ವಿಷ್ಣುಃ ಭೋಕ್ತಾ ದೇವೋ ಮಹೇಶ್ವರಃ ।
ಏವಂ ಜ್ಞಾತ್ವಾ ತು ಯೋ ಭುಂಕ್ತೇ ಅನ್ನದೋಷೋ ನ ಲಿಪ್ಯತೇ ॥

Annabrahmā rasō viṣṇuḥ bhōktā dēvō mahēśvaraḥ ।
Ēvaṁ jñātvā tu yō bhun̄ktē annadōṣō na lipyatē || 11 ||

Meaning:

Food is Brahma, the essence in it is Vishnu, and the one who consumes (enjoys) it is Maheshwara the Lord Himself. If you know this, then any impurities in the food will not become a part of you.

Appendix – 2

Significance of having food in an Indian way:

We Indians, see everything as divine. In the same way the food is also treated as God. The food we eat is the end result of the hard work of the farmer. The farmer put lot of effort and care to grow any kind of grain or vegetables etc. So, we should remember farmer's effort and then we should have the food.

We should also teach the importance of not wasting food to children. Because, while we are fortunate enough to have food, many people will not get anything to eat due to poverty. They will be starving for the food. Getting a meal for one time is a hard thing for them. Poor people live in such a grim situation.

If we waste the food unnecessarily it is purely an act of insult to the efforts of the farmers and disrespect to the food we eat. One should develop a sense of concern towards the same. We should try to imbibe such things in our life and also make children understand the value of food.

Appendix – 3

Hygiene:

Definition of Hygiene:

Hygiene is the practice of keeping yourself and your surroundings clean, especially in order to prevent illness or the spread of diseases.

In this context, the term hygiene is referring to the hygiene while sharing the food which is brought from home. Having food with friends is a joyous act. But when it comes to sharing of food, the food can be shared before we start eating is the ideal act.

Saliva is the one which plays a key role in spreading the diseases. So, one should share food before he starts eating it. Everybody should be aware of it and need to maintain the hygiene while sharing with others. Having food and sharing or taking the food from someone's box is not recommendable when it comes in sharing of food. There might be a chance of transmitting diseases through saliva.