

Book- 1

*Holistic
Science of
Life & Living*

HOLISTIC

Food Science

*(Insightful Conversations with **Dadaji**)*

Editor: Chris Müller

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Near Mahavideh Teerth Dham,
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TEL: +91-2621-250750

Email: hsrccsurat@gmail.com

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Holistic Food Science

(Insightful Conversations with Dada Bhagwan)

Editor: Chris Müller

Translators

Nilesh Chauhan, Lalabhai D. Patel

(Source: HSRC-VVCRF Academic Advisor Mr. Mohanbhai Patel's Blog series in Gujarati, based on recorded conversations with Dada Bhagwan)

Moderator: Bhagirath Patel

Foreword

Shri A.M. Patel (1908-1988: Baroda, India) a great household mystic, lovingly accosted as ‘Śhrī Dādā Bhagawān’, was a rarity as a man with great wisdom in our present times. He was an embodiment of pure love with simple living and high thinking. He was very much categorical and convinced about his search for an ideal as a commoner. He possessed unique ability in explaining and imparting the understanding about holistic life and living to various seekers approaching him with queries on varied topics relating holistic living. His numerous dialogues were very often impregnated with deeper insights in almost all contextual issues.

Food is crucial aspect of Life & Living, all of us have realized this all the more during the recent global pandemic. More and more people are taking keen interest in knowing the implications of food intake on the quality of living and are ready to try new permutations and combinations in their meals and related aspects. It is this context that HSRC team has considered to bring forth insightful conversations relating Holistic aspects of Food with Dada Bhagwan, a great man of Wisdom of the 20th Century. I heartily appreciate the Gujarati compilation on Holistic Food Science by Mohanbhai I. Patel (based on recorded conversations of Dada Bhagwan) which has been translated into English by Nilesh Chauhan and Lalabhai D. Patel and presented by Chris Müller for the benefit of English readers.

It is pertinent to note here that since the environment, culture, genetic constitutions etc. vary from place to place and between clans, it would be unscientific to suggest a

universal menu and recipes. Albeit I hope the readers will find some newer insights regarding Holistic Food Science as they ponder over the contents of this book and derive benefits by way of improvements in wellness, immunity and quality of life & living.

With good wishes to all.

Vasantbhai U. Patel, President of VVCRF Holistic Science
Research Center, VVCRF Kamrej, Surat
June 09, 2022

Preface

Food & Eating is a broad topic touching human life and living on so many levels. No matter what gender, religion, cultural background or ethnicity - we all have to eat & drink. If there is one famous simple saying that conveys the sheer significance of Food then it is this one; “You are what you eat.”

From time immemorial, there have been innumerable different approaches, ideologies & diets all over the world to carry out the secrets of food-intake, yet the science of food even to this day remains somewhat a mystery as to what is truly beneficial and what is harmful? Western Science has barely touched the surface in understanding the subtle science and invisible workings of the human body, let alone the subtler science of how food influences our mind and thought process. Food intake is so much more than just the plain filling of one's belly. All over the world, food brings families and people together. Food and diet is a highly controversial as well as highly emotionally charged topic. One aspect is food as medicine. Unique propensities found in certain food-items are being used to heal various illnesses and diseases. On the other hand, “Filling the void” displays another side of how food can be used to cope, numb and distract oneself. Countless different approaches can be found all around the world and the world is divided very strongly by different food beliefs. What works for one, seems not to work for the other. What is standard in one culture is opposed in another. On top of that, the number of chronic diseases and autoimmune illnesses are at an all-time high. The pace of life and globalization made products and food items available in an abundance we've never seen before. Food that has never grown in certain regions can now easily be stored & purchased or is genetically modified to be ‘improved’. But that comes with its own implications. Is nature getting it right? Or is human intervention getting it right?

My very own healing journey shows the vastness of this topic too. When I was 18, I experienced unknown digestion

problems. I went to countless western allopathic doctors and hospitals and after a myriad of every possible health check-up and test imaginable, the result was always the same. I was told I am perfectly healthy. Yet I still had the same digestive problems. Western Medicine then diagnosed me with irritable bowel syndrome (IBS) which they most often diagnose when they are at wits end and when there is no known cure. During this time, I realized how little modern material science still knows about those matters. My story is not an exception – autoimmune diseases for which the material science has no known cure are growing at an alarming rate every year. The years that followed, I tried to heal unconventionally. I learned from many different alternative and holistic medicine approaches like Ayurveda and TCM. My Diet seemed to be the key, yet it was so difficult to find the right approach. Every new approach left me more confused as to what to eat and what not to eat? I tried countless of different diets be it vegetarian, vegan, paleo, low-fat, raw-food etc. But it always felt like I'm missing something, it didn't feel complete. Then I followed the western trend of going to the gym. I started to focus on a protein rich diet, I counted calories and Macronutrients and weighed and tracked my diet on my phone. I was obsessed with food now but deep down I felt that this is not how it is supposed to be. I felt food is a by-product that should sustain me, yet in my case it became the main product taking up almost all my time and efforts. The good thing was, over the years I became very sensitive to my food intake. I could feel sometimes after taking just one bite of food if I could digest it well or not. How it would impact my mental and emotional well-being. I figured I feel better on a vegetarian diet, so I turned vegetarian for the mere reason that I was feeling better on it. Over the years, food became much more related to my spiritual journey. I saw a connection of how the food I chose impacted my spiritual practice. But I was still confused to draw clear connections and I still occasionally ate fish. When I lived with the African indigenous tribe of the Maasai in Kenya for some time, a tribe whose diet consists mainly of three things: meat, blood and milk, I was

amazed to see how healthy they looked. They were all tall and in great physical shape. I again was confused and became more a flexitarian swaying in between being vegetarian and eating meat. Then something very powerful happened. In one of my self-experiments, I voluntarily lived for one month homeless on the streets to see and feel what it's like to have nothing, as I grew up very privileged. During this month on the streets, I remember vividly how much meditation and spirituality helped me to not only get through but to even strive in this harsh environment. Inspired by Gandhiji's approach of teaching homeless people the power of fasting, I ate only once per day and very simple vegetarian food. On day 15 of the self-experiment, one person had pity seeing me sleeping outside on the floor and gave me a sandwich with tuna-fish. I hadn't eaten fish or meat in a long time, but I felt I could not refuse this offer. I was hungry and so I ate. But when sometime later I sat down for my daily meditation practice, something very interesting happened. Suddenly strong emotional waves of fear, angst and panic swept over me. I was taken aback as I had not felt those emotions in a long while. Where was this coming from? I wondered. The beauty of this self-experiment was that every day looked the same for me and was super simple. External stimulus was at the minimum, I didn't have any internet or smartphone, I had minimum human interaction and my diet was very simple. Then it suddenly hit me. The tuna-fish appeared in front of my inner eye, and I saw & felt what I believe was the violence that happened to this living being, the act of killing and the fear, panic and angst of this being echoed in me. A similar occurrence happened to me six months later which convinced me entirely to never go back to eating meat. However, it was only when I came across the Food science of Dadaji that all my confusion went away. For the first time someone was able to connect all the parts and convey it in a simple but straightforward manner. Suddenly it all made sense. Finally, all my convictions got reinforced when I lived in an Indian Village in December 2021, as a guest of my friend Bhagirath Patel's family and joined myself enjoying Dadaji's food science in practice. He has given valuable

inputs in this publication. Even the toughest questions that I faced got answered: A plant and an animal are both alive hence why to eat one but not the other? Is it okay to eat milk and its products? and what about eggs? What is the origin of disease? And how does food impact my subtle spiritual advancement?

To all these questions and many more, the following book, a compilation of Dada Bhagwan's conversations with seekers will give clear answers. I hope you, dear reader, enjoy Dadaji's Enlightening Food Science as much as I do. May this serve you well and may you find the answers you are looking for.

Chris Müller, Associate of VVCRF
Holistic Science Research Center, VVCRF
Kamrej, Surat, India
May 31, 2022

DEDICATION

This book of holistic food science revealed by Dada Bhagwan is dedicated to His foremost protégé late Shri Kanudadaji (1930-2020) a great man of wisdom, who personally conferred on me His blessings for presenting Dadaji's wonderful revelations to the western world.

▪ Chris Müller

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1. The Six Constituents of Body

Our body composition is well explained by Dada Bhagwan, man of great wisdom. Dadaji says, the body of every living being is composed of six basic elemental substances viz:

- i. Earth
- ii. Water
- iii. Wind
- iv. Light
- v. Subtle fire
- vi. Space

Dadaji says, all kinds of food grains consist primarily of the elemental substance of earth. Any natural watery eatables and things sour in taste primarily consist of the elemental substance of water. The food items which cause gas in body, primarily consist of the elemental substance of wind. Sugar too for instance belongs to this category. During the day, the presence of sun provides the element of light in abundance to every living being for survival. The calorie (energy) we derive from the eatables is also the elemental substance of light. The spices and condiments like cloves, cinnamon, black papers contain natural heat, and they provide elemental substance of fire to the body.

During the dusk, we can see each other and recognize faces in the twilight – it too comprises the subtle element of light prevalent to some degrees at that time. The red and pungent chilies have a subtle element of fire that enhances the power of visualizing and intuitive understanding.

The food items containing preponderance of the elemental substance of space, give astringent taste. e. g. pigeon peas. If the space in the body has shrunk and jammed as in the case of constipation, then foods with astringent taste like pigeon pea can help clear the space. The Indian herb of Haritaki (Harde) tastes too astringent and it contains the elemental substance of space in abundance.

Body is composed of the six elemental substances viz. Earth, Water, Space, Light, Subtle fire, and Wind. The eatables having preponderance of Earth as an elemental substance taste salty, those consisting of water as an elemental substance gives a sour taste, those with mainly light element are of bitter taste, those with mainly consisting of subtle fire element are pungent in taste, those with mainly Air element taste sweet and those mainly with space element give astringent taste. The group of all these basic tastes can be called taste-hexad (group of six), all of which are essential for everybody.

One deficient in any of the six elements, should supplement the body by way of the particular food or medicine whichever is rich in that substantial element of the above said six for bringing one's body in regular order. There are different ways of knowing what element somebody lacks in. For some people, they are more inclined to consume the food containing that particular substantial element in which their body is deficient, whereas some other people may feel unable to consume the eatables containing that substantial element for which there is a dearth in their body. One needs to consume the medicine that contains that particular elemental substance of which there is a deficiency in one's body. In case it is not possible to consume a certain elemental substance, the ayurveda (the ancient Indian medical treatise on the art

of healing and prolonging life) prescribes intake of ash of certain substances so as to supplement the body.

If someone can eat sour food like raw mangoes and pungent food like chilies even in old age, know that there is a high level of energy in that person. Combination of the elemental substances of earth and water in the body enhances energy. Sour eatables provide physical strength and people take vitamin-C tablets too as supplement for it.

2. The Six Tastes

Food can be classified into six tastes according to Ayurveda (the ancient Indian medical treatise on the art of healing and prolonging life). Hence Dadaji recommends a balanced meal (food) containing all the six tastes in appropriate balance. The six tastes are as follows:

i. Salty taste

Salty taste needs to be given to the food by adding some salt and that makes it delicious. Food without salt is tasteless, isn't it?

ii. Sour taste

Sour taste gives energy and physical strength. Lemon, tamarind, Indian gooseberry, and other sour fruits provide this taste.

iii. Sweet taste

Sweet fruits, Jaggery and sugar provide sweet taste. The sweet taste promotes thoughts. Sugar contains the windy element and promotes generation of gas in the body.

iv. Pungent Taste

Chili is pungent in taste and if taken in appropriate limits, is good for health. If completely avoided, then it is harmful for health. Intake of pungent food promotes subtle understanding. If one stops eating pungent food, one's intuition would get impaired. Black peppers taste pungent, but inherently it belongs to bitter taste. Ginger powder has a pungent taste. Pungent taste promotes mindfulness also.

v. Astringent taste

The astringent taste cleanses the blood. It creates space in the body. If one's digestive system is jammed as in the case of constipation, the astringent taste would push the stuff downward and create space. Pigeon pea is astringent in taste. In the state of Gujarat in India, it is widely used. Pigeon pea is best for a pungent taste, because this taste is not found much in other grains or vegetables. And if this taste is missing in one's food, then one would need to take some laxative or purgative medicines intermittently to clear the digestive tract.

vi. Bitter taste

If bitter taste is avoided or not taken sufficiently, one will fall sick within 6-8 months; then one will have to set right the balance by intake of a supplement of bitter taste through quinine or some other medicine having a bitter taste. Due to their bitter nature, fenugreek seeds are added while spicing up vegetables and curries in Indian foods.

Anyway, the body needs to be supplemented with the substances containing the taste for which one's body is deficient.

To summarize, all the above said six tastes in appropriate mix should find place in one's regular diet so as to make it well-balanced for maintaining sound health.

3. Characteristics of Different Foods and Ingredients

Dadaji has revealed very subtle scientific understanding about food.

Dadaji says, ginger is the best thing to use as its juice or as an ingredient in hot drinks. Rather than taking ice-cream or cold drinks it is much healthier to have concoction of fresh ginger solo or with other hot drinks. Ginger has the innate equality to balance the basic three humors (functional aspect constituents) viz. wind, fire, and cough in our body. So, ginger is the best condiment to include in hot drinks. Dadaji says, I have been taking ginger juice for a long time and recommend you to have it too.

Dadaji says, in my childhood, people in a fight would challenge the other with a sentence “Dare to fight with me if your mother had consumed one and a quarter pounds of ginger powder!” What does this mean? It means, the one who has consumed that much ginger powder, would acquire amazing strength. People in India customarily provide a lot of ginger powder to women during and after pregnancy. Dadaji says, therefore I recommend having ginger.

Dadaji says, Oil, ghee, fenugreek seeds and black peppers provide inner heat to the body. Consumption of oil and black peppers foster outward intelligence, whereas consumption of chilies foster inner intelligence that in turn prompts intuition. Ghee (clarified butter) illuminates the senses but should be taken in limits. Oil fosters dullness to inward intellect. Chilies don't heat up the body as is commonly believed but foster windy flow in the body to some extent but less than that caused by sugar.

Food items inherently windy do not foster heat but cool down the body which results in the release of excess heat through the soles. Required heat remains in the body while that in excess gets released out. Some food items provide inner heat, and some provide outer heat. Different food items have different attributes.

- i. Salty taste is found in the foods with the 'earth' element. It gives strength. It is available in salt and grains.
- ii. Sour taste is found in the foods with the 'aqua' element, and it gives energy to the body. It is found in tamarind, Indian gooseberry, lemon, and other sour eatables.
- iii. Astringent taste is found in the foods with the 'space' element, it purifies blood. It is found in pigeon peas, (a medicinal fruit) and other astringent eatables.
- iv. Sweet taste is found in the food with the 'windy' element, it fosters flow of wind in the body. It is found in sugar and other sweet foods.
- v. Bitter taste is found in the foods with the 'fire' element, it fosters intelligence. It is found in ghee, black peppers, fenugreek seeds and other bitter eatables.
- vi. Pungent taste is found in the foods with the 'subtle fire (light)' element, it promotes understanding and grasping power. It is found in chilies, ginger powder, and other pungent eatables.

In this world, neither the poison nor the nectar possesses a unilateral quality as being bad or good. All the items are of dualistic qualities. If a certain poison is taken within a certain limit, it can act to cure many diseases, but if taken beyond a

specific proportion, then it could prove fatal and may kill one. So, one should not ascribe any comment unilaterally for anything or anyone whatsoever.

4. Importance of Chilies and Pungent Taste

The great man of wisdom, Dadaji explains about food science and recommends light and easily digestible food, and to avoid heavy food that may cause dullness and sensual excitement.

A seeker asks Dadaji, what type of food is important for spiritual development and progress?

Dadaji explains that as such it is necessary to take all the six tastes (viz. salty, sour, sweet, pungent, astringent, and bitter) in appropriate balance. However, intake of chilies is more helpful in this regard; especially red chilies foster subtle understanding and holistic thinking.

If Indians are given just a chapati and a few chilies, they would enjoy it and would digest the hot chilies. But the people from the west usually cannot eat hot chilies and may get sick if they consume more of it. However, they can instead, eat black peppers but not anything more pungent than that. The constitution of westerners' body and skin is such that they cannot digest red hot chilies and if they take red hot chilies, they will have burning-sensation in their whole body. The Indian children however would be able to consume hot chilies easily.

The scriptures recommend having satvik (serene) eatables like clarified butter, jaggery, milk, butter, yogurt, and their products. But Dadaji says that the people having preponderance of such eatables only in their diet, would be found wanting in subtle intellect with power of deeper understanding and grasping subtle spiritual knowledge for

inner development. Although such people may have outer appearance with a roly-poly look but might be lacking in necessary deeper understanding and grasping power. For inner development and spiritual progress, it is essential to include some quantity of red-hot chilies in one's diet. Consuming food with red chilies fosters power of understanding and grasping subtleties, hence outright criticizing red chilies is unfair. If taken in limits, red chilies would not foster hot temperament as is generally believed by many.

Those who live only on milk would be rendered with sluggish nature, as they would be lacking the passionate temperament. One needs to have passion related attributes also in life. Everything should be balanced. All the health-related issues crop up with imbalance in one's food. Although, soul has no concern with all this, one needs to have a sound health to enable one to pursue the path of inner and spiritual development.

Dadaji says, it is okay if someone has been advised by doctors to refrain from taking red hot chilies for the reason of some ailment. He says that his purpose is just to share the positive qualities of red-hot chilies. Black peppers, ghee, oil, and fenugreek promote intellect, whereas red-hot chilies are not useful in this regard. The red-hot chilies help in fostering the power of subtle understanding and grasping which in turn expands intuitive power. Albeit ego-sense enhances with sharpening of intellect which in turn also enhances inner burning in the person. One's suffering of inner burning is in proportion to the level of intellect one has!

5. Key of Disease Prevention lies in Kitchen

Dadaji says, “In the whole world, it is rare to find a hundred per cent healthy person. Everyone usually has one or the other sort of health-related problem.”

For maintaining sound overall health, Dadaji has nicely explained the crucial importance of keeping all the six tastes in our daily meals. He explains, that when all the people dining together in a large group say that the *dal* (spiced up soup of boiled pigeon peas) is delicious, then know that it is well balanced with all the six tastes. Those six tastes do not come up on their own; for that, one needs to season the liquid dal, soup, vegetables, or cooked pulses so as to properly spice up the food.

Seasoning the food means sauteing it with spices and condiments like sesame seeds, mustard seeds, fenugreek seeds, chilies, asafetida etc. Simply adding them doesn't serve the purpose but the process of sauteing with some boiling oil extracts the essence of flavor from those spices and condiments and fortifies the cooking, giving it a thorough seasoning and enhancing its palatability. Seasoning and sauteing enhances the digestibility of the food, otherwise it may create gas in the stomach. This is all scientific. Look how scientific the traditional Indian or any other traditional kitchen is! Traditional kitchen is a sort of pharmacy where chilies, mustard seed, cumin, fenugreek, asafetida etc. are medicines which enrich and fortify the cooking process. This is a wonderful tradition given by the ancestors for keeping us healthy.

However, in present times, people have overlooked the time-tested traditions and made many alterations in our traditional food grains and culinary. They buy only polished rice which the mills prepare by eliminating the bran covering of the grains and making it so white but devoid of crucial nutritional ingredients. The bran coating on rice grains should be left as such. But now the rice bran is removed in rice mills, and it goes as animal feed. See, how lucky are the animals in these times! Even wheat grains are now processed to remove the essential coating and fibers for making superfine flour. Items made from superfine flour are too difficult to digest. Grains should be consumed whole without such unnecessary processing involving elimination of fibers and important nutritional ingredients.

Dadaji says, deep-fried food items should be avoided as long as possible. Deep-frying is not at all necessary; consuming such food items adversely affect functioning of the systems in our body and create avoidable health related issues over a period of time. For example, the traditional Indian meal of dal (lentil soup), rice, chapati (whole wheat roasted handmade Indian bread), and vegetables, is the most appropriate food as a daily diet with all the tastes in appropriate balance to keep one healthy. Every culture has its own time-tested traditional meals.

However, the deep-fried items serve no purpose other than imaginary taste, unhelpful to the body anyway. Putting deep fried items in the stomach is like filling a paper bag with iron nails!

6. Eating Mindfully

Dadaji has emphasized the crucial importance of eating mindfully (keeping one's focus of one's reflective consciousness on eating). Dadaji differentiates reflective consciousness in that it has the power of knowing, visualization and also wandering outside the body. Reflective consciousness is different from the mind in that the mind is just in the nature of emanating a series of thoughts, but it doesn't have the power of knowing, wandering and visualization. However, most of the people refer the both as mind only.

Dadaji explains, whenever you take your meal, spare some time for it, and keep your focus exclusively on eating only, without concurrently thinking or visualizing any other matter whatsoever, or resorting to multi-tasking. He says man should learn mindful eating by observing how mindful the animals are while eating. If you eat with full presence of mind and focused reflective consciousness, you will relish the taste of food and that will work to your benefit. And if you eat restlessly and inattentively, then you will not relish the taste of the food no matter how tasty the food may be. One should always be attentive while taking meals. Remaining inattentive while eating is highly deleterious for one's health as it may lead to cardiac arrest and other disorders in the long run. One is solely responsible for such a heart-failure.

When one eats even a small amount of food with full presence of mind, it gives its worthwhile effect soon, whereas eating a multi-course meal with absence of mindfulness would prove worthless to the body and it may cause high blood pressure and other disorders instead. People do eat but rarely they cherish their food. While eating the food, one

should chew with full presence of mind and relish the specific taste of different ingredients in respective eatables; eating otherwise may lead to malfunctioning of one's physiology. Eating mindfully is in true sense a healthy eating habit, a master key to remaining healthy. One may afford to do something else unmindfully but not the act of eating.

Dadaji says, many people eat just mechanically which is even worse than animals! I take a bite by bite in mouth, then keep chewing until it gets liquified and then only I swallow it. I even mingle the ice-cream for some time before gulping, and even do the same for the water I drink. Anything I eat, I chew it thoroughly until it gets almost liquified so that half of the food gets digested while being mingled in the mouth and the stomach feels relieved since it would have to work for digestion of only the remainder process. The ancient scriptures on Ayurveda (the ancient Indian medical treatise on the art of healing and prolonging life) recommend that the food should be allowed to pass on to the stomach only after chewing it thoroughly well so that it gets quasi-digested in the mouth itself, and consequently the workload on the stomach significantly comes down.

Dadaji says, people see me eating only a small amount of food and comment that I eat too little. It is true, but since I chew it thoroughly, it swells on reaching my stomach. Since thoroughly chewed food swells in the stomach, one needs to eat less amount of food, and also one doesn't feel drowsy and remains attentive after having meals. We have got teeth in our mouth and yet if we don't chew well, then it is our own mistake, isn't it?

Many people tell me, "Dadaji, we learned how to eat properly only after observing you eating." I relish every morsel of the

food well. I eat every item in my dish separately to enjoy its specific taste and don't mix up different food items while eating. When you eat with presence of mind, you can relish its true taste. Mixing various eatables in the dish does not go well with the spirit of true mindfulness, as by doing so, one loses the great benefits of mindful eating.

The Ayurveda recommends Power-Nap »Waamkukshi«, that is lying down turning on left-side for 10-15 minutes after meals, which improves digestion, alertness, and efficiency thereafter.

7. Disadvantages of having cold food

A fellow asks Dadaji to explain whether there are any disadvantages in having cold food.

Dadaji explains, so long the food is freshly cooked and is hot, there remains the fire element embedded therein. With passage of time, the fire element therein recedes. But when the food is heated again on a stove, the fire element gets refilled in it. Albeit, as the time passes, the fire element in the food recedes and consequently the food is gradually rendered stale, hence become heavier to digest. If the cooked food is allowed to remain for long, its intake may even damage the digestive system. Any cooked eatables lying for 3-4 hours and rendered cold, if consumed, would create burden on the digestive power. Such cold food becomes difficult to digest. And having such food the next day would rather damage the digestive system.

Dadaji says, if you find this knowledge useful, you may keep this in mind and decide to have fresh and warm food at least from now onwards. You might not have followed this in the past, but now you have this right understanding, and you may decide accordingly in your own interest. The food can be digested only when there is a sufficient fire element therein, otherwise food won't get properly digested. Deviation from this practice would harm your health.

Elements of earth and water are naturally found in food, but to fill it with fire element, the food is cooked, heated, or roasted. And if you allow it to cool down for too long, then the fire element therein recedes and such food devoid of fire element disturbs your health. We might not find laboratory proof about this, but we may notice innumerable examples

of people having a habit of eating fresh and warm foods living a healthier and longer life. So, one can accept that it is a good practice.

Dadaji says, for many years, I have followed the practice of taking freshly cooked food while it is warm, and to avoid cold food so that the brain and intellect function well and do not get adversely affected. Otherwise, the stale food if consumed, may cause brain-related ailments too.

For instance, once rice is cooked, then it should be consumed within four hours, but some people in their dinner or supper, even eat the rice that was cooked in the morning! Some people even fry such stale rice adding some ingredients to make it tasty, but it is a harmful practice. Dadaji says, I would always avoid food items rendered cold. The molecules of such food are indigestible, hence useless, and also tend to affect one's intellect and make it dull. Dadaji says that you may have now understood the reason why we always need to eat freshly cooked warm food. The food is cooked and heated to fortify it with the fire element because it is essential for digestion.

The fellow asks, “what about having cold water?”

Dadaji says, one should know that it is very harmful to drink chilled water from the fridge all the time. It weakens the appetite. The body needs to maintain warmth for seamless functioning. But the fellow cools down the body by repeated intake of chilled water and cold drinks. The fellow may not have the required level of warmth within and yet one cools it down often on the contrary.

Overall, chilled food items are unhealthy and should be avoided. How much cold the drinking water should be? It

can be as cool as the room temperature, but not ice cold. It is okay if cold water is taken once in a while, but if it is taken daily, it adversely affects the digestive system. That is called a conflicting consumable item. The monkeys would not drink cold water. If offered ice cream or too hot a food, they would not eat. But humans lack such common understanding! They commit mistakes and yet boast, “what I do is right.”

Dadaji says, “over and above, these lucky people live in air-conditioned rooms with lower temperatures!” It is okay to keep air conditioning when the environment is very hot, but many people keep air conditioning on all the time forcing the body to struggle for maintaining the required level of warmth within. See, the sun does not give the same heat for all the twelve months either, it also goes back and forth. And for these people, the same temperature all the twelve months! There is a dearth of such common sense and simple understanding in people. Heat is vital for the body and its overall functioning . Winter is good, but for whom? For those who are perfectly healthy and for younger ones, but not for others. Low temperatures in winter are nice for those in sound health but not congenial for those whose level of warmth in the body has come down.

8. Causes for Constipation

Dadaji gives a good understanding of what is called congestion in the abdomen as a result of building up of constipation over a period of time.

Dadaji says, the intestines are full of webs of linings. And if these webs of linings get jammed, it is called congestion in the abdomen which is basically due to constipation that is caused due to prolonged indigestion over a period of time. As a result, the intestines become further weaker and cannot imbibe the food properly and this may even jam further downward passage of undigested intakes. This condition if prolonged may in turn affects the functioning of the stomach too which is located in the upward portion of the digestive tract. The digestion power further weakens when the person does not resort to a proper remedy to redress the underlying causes.

The doctors provide medicines to improve digestion and laxatives to push down the buildup of undigested remains clogging the bowels. However, it only cures the symptoms but does not redress the underlying root causes of the abdominal congestion; hence the occurrence of illnesses does not cease. The person would not regain health unless the originating causes of the congestion in abdominal linings is not eliminated. The congestion in the abdominal web of linings is the root cause of so many diseases.

Dadaji says, when a similar fresh bread roll is given to a kid, a youngster, a grown up and an old person, and all of them chew it well, still everyone will get a different taste. The kid gets the best taste as its stomach is well and clean all through. As the congestion in abdominal linings build up, the taste of

food gets weaker for the tongue and so also the sensory function of other senses like nose and eyes etc. too weakens. All sensory organs are thus affected adversely with the buildup of congestion in the abdominal linings.

Dadaji says, the abdomen should be so soft and clean that if you press your finger to the navel, then it should go deeper and feel like touching your back (spinal cord segment). So soft one's belly should be! To the extent that one feels harder while pressing a finger on the belly, to that extent lies congestion therein. Hence, the belly should be soft like a small kid has.

Dadaji says, people don't know the underlying causes of diseases and do not redress the root cause, hence patients increase, and more and more doctors and hospitals come up! With more illnesses and diseases in the society, people are in low moods and that prompt more clashes and disputes, hence more litigations, suits and more lawyers in the world.

9. The Evening Meal: The Benefits of Eating before sunset

Dadaji recommends, as far as the timing of food intake is concerned, it is best not to eat after dark. This is the best approach, but it has nothing to do with spirituality. It became incorporated into some religions because one can make greater spiritual progress if one's body remains healthy.

Ayurveda also recommends that evening meals should be taken before twilight because the internal organs are more active and receptive during the daytime which enables the process of digestion to take place efficiently.

The subtlest life-forms, which are not perceptible under a microscope settle on the food and remain unseen because they are camouflaged as the color of the food. This is why we should preferably not eat after dark.

This is a time-tested key to healthy living. One can try this and observe the spectacular results by way of perceptible improvement in one's health and vigor, just within a few months!

Not to eat after dark improves one's health and is therefore regarded a great vow.

10. The Benefits of drinking boiled water

The great man of wisdom, Dadaji has shown us all the different ways to stay healthy and drinking boiled water is one of them.

Dadaji says, there are infinite micro-organisms even in just one drop of water. Boiling the water eliminates them. By drinking boiled water, your body stays healthy, and when the body is healthy, your awareness too increases. That is why hot-drinks are considered and proved healthier than cold drinks.

One should consume the boiled water within six to eight hours, because the micro-organisms start to grow in it again after that period.

Drinking boiled water also prevents the accumulation of other organisms in the stomach. Boiled water is easily digestible and helpful in increasing your awareness too.

11. Avoiding Full-Brim Stomach

Dadaji, recommends that if one is unable to observe fast, the preferable course helpful for inner and spiritual progress is to follow the practice of partially filling the stomach while eating and avoiding a stomach filled to the brim.

A seeker asks Dadaji to elaborate the concept further.

Dadaji says, one may divide four parts of stomach; two parts for food such as rice, vegetables, chapati, one part for water and one part should be left empty for movement of air. And if one eats fully without leaving sufficient vacant space for movement of air in the stomach, then one's alertness level will come down and one would feel drowsy after meals. The practice of partially-filling the stomach (staying somewhat hungry) while eating, is very helpful and the test for it is that one shouldn't feel drowsy after having meals. Dadaji says, fasting is not compulsory; however, one may go for it for weight-loss or as a remedy for some illness.

The practice of staying somewhat hungry means, when you are very much hungry and feel like eating three sandwiches, then cut down one, and eat just two only. And sometimes you are less hungry and feel like having only two sandwiches, then have one and half only. So, whatever quantity you may feel like having, cut down some quantity and be content with lesser intake than your urge prior to eating. Otherwise, you will feel drowsiness and lack requisite mindfulness all through the day. As such also, people are lacking the necessary level of mindfulness in general and that will further go down with the drowsiness added due to overeating. In such circumstances, how can they remain alert and focused?

Dadaji hails the practice of following partial filling of the stomach and explains further about it. In this practice, one has not to avoid eating but to eat only when one gets hungry, and that too less in quantity than one's urge. When one feels hungry, one should satisfy the digestive fire with small quantities of food so that one remains alert and doesn't feel drowsy. The Enlightened ones have shown this wonderful practice and hailed it as a great penance for spiritual progress as also for keeping a sound health. Our stomach is not a storage tank that needs to be filled to the brim!

A fellow asked, "But, when I eat less, then I feel emptiness in my stomach."

Dadaji answered, "chew your food well, and then you will feel that your stomach has got filled-up." On chewing the morsel thoroughly, the food particles swell inside the stomach, and it gets filled up. If one eats two bread rolls without chewing properly, and the other fellow chews only one bread roll thoroughly chewing it, it gives the equal nutrition while getting imbibed more efficiently.

Dadaji says, for this reason, I am chewing the morsels thoroughly and making the food liquified before passing it to my stomach. It gives me enhanced taste making eating delightful. One can make it a practice of finishing a single bread-roll by the times others would have eaten up two bread rolls. This way you will eat less, taking the same time with fellow diners and this will give you a feeling of satiation too while rendering you the advantages of this admirable practice of Partial-filling of Stomach.

Dadaji says, if you want to choose between fasting and staying somewhat hungry, then opt for the latter. Eat less than your hunger in both your lunch as well as dinner. This

practice will help in keeping you always mindful. Some people fast for the whole day but overeat the next day and even the previous dinner! The stomach that got emptied is then filled to the brim the very next day as if stuffing a bag! What a contradiction!

Dadaji says, I have always followed this practice of partially filling my stomach while taking meals, so that the awareness level remains unabated. It is true that the soul doesn't need food and it is the physical body that needs food, yet if the body becomes overly fleshy, it tends to override the tendencies for spiritual advancement. With intake of just a moderate quantity of food, the laziness recedes, and the intellect shines up. Otherwise, it may go dull and lose the requisite sharpness to grasp subtle understanding.

Dadaji says that the person takes the kind of food according to his or her own temperament and with intake of foods likewise, the kind of one's temperament is reinforced, and it goes on. One who has a liking for sweet taste would prefer more sweets, that promotes flow of windy energy which fosters further likening for sweet eatables. So, all these likings or otherwise depend on inclinations inherent in the kind of natural temperament of one's body and require careful moderation.

12. Wholesome Food

Dadaji explains, while having meal, one may like a particular food item, for instance mushroom vegetable, and if it keeps hovering in one's mind repeatedly later on, that is called excessive temptation. It is okay to eat any particular item of liking, but its memory should not pop up again and again.

Dadaji asks, do you remember any particular food item while taking your meal and feel like "Oh! it would have been better if I got that food item instead!" The fellow answered: "yes, it happens quite often that I remember some specific item while dining".

Dadaji says, that is what I refer to as excessive temptation. So much of our energy goes waste in excessive temptations. We should rather say, "Whatever food item I get served will be okay for me, I accept it." We should not have any kind of excessive temptation for any particular taste. Whatever we get served on a plate, may it be a sumptuous food or a plain meal, all should be welcomed wholeheartedly. There should be no feeling of resentment towards any item served in your customary meals. You should not recall other food items which are not served at the time of eating. Do not force yourself to comply with this so soon. This needs gradual practice. If you forcefully try to do it all of a sudden, then it may create unnecessary reactions!

The seeker asks further, "what is a wholesome balanced food?"

Dadaji explains, your meals should contain all the six tastes viz: Salty, Sour, Sweet, Pungent, Astringent and Bitter. So, consume all of them in appropriate balance. You cannot go on eating only sweet items because you like it. Some people

say, 'I cannot eat without sweets in my dish; others may say I don't like sweets at all, I love to have only hot pungent deep-fried items every day.' This cannot be called a wholesome food. Everything should be in a proper balance having no preponderance of any particular taste.

There are some people who say, 'Oh, I shall go with milk as my only food always. That's it.' Well, that too is not regarded as a wholesome food; one should rather have a mix of all the six tastes. One should eat bitter-gourd, fenugreek seeds too for example. If you won't take bitter taste in food, you will have to take bitter pills like quinine. Hence make it a point to include all these tastes with an appropriate mix of items in your daily meals.

Every community has its own customs as to the wholesomeness of food in respect of balance of tastes befitting to the physical constitution of the respective community or clan. Hence the same food considered wholesome in tastes by people of one community, may not be considered as such by the people belonging to some other community. Every community has its own customs as to what they regard as wholesome taste of food. Balanced and wholesome food means, all kinds of tastes are accepted, be it in more or less in its proportion as per the norms prevailing in that community in the area.

This habit does not come so soon, it takes time. Hence, so as to have the ability to consume the food wholesome and balanced in all tastes, one may aim to achieve it by following aspiration: "O' Pure Consciousness within me, may you bless me with such an infinite inner strength to control my excessive temptation towards any particular taste of food.

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Give me the strength to eat wholesome food having a balance of all the tastes.”

So, this intent is your endeavor and then over a period of time, one will get the requisite power to have food wholesome in all tastes.

13. Formidable Food for Children & Adolescents

Dadaji has given a clear and scientific understanding on food for growing children and adolescents.

Dadaji says, parents are fond of feeding their children with heavy and fatty sweets, but these leave a bad impact on them due to arousal of sexual instincts in early age. Hence children should not be given much of such kinds of foods. Children should rather get simple, yet nutritious food, but not sweets and fatty items. Even milk and milk products should be given in limits to children. On the contrary, people feed their children with too much of milk products, which creates sexual arousal even in their teens. Elders who do not care about restraint in sexual life may not be exercising such care in their own diet, however they should be thoughtful in the matter of the kind of food given to the children. Children should be given simple balanced food. Adolescents, teenagers, and youngsters don't know all this. They don't even know how to live a meaningful life either! Therefore, it is the duty of parents to take care of this matter.

Dadaji says, parents need to be mindful of how to discharge their duties regarding nurturing of children. This knowledge cannot be found in scriptures or books. This is a matter of practical wisdom which is rare to find, a new knowledge on the art and science of life & living is needed. Children should be nurtured carefully to grow them innocent and well-behaved, free from premature arousals of sexual instincts. They are going to have a mundane life later anyway. But if on one hand, you feed them with foods creating sexual excitement, and also look for innocent living on the other

hand, how could this be plausible?! You should provide them with simple traditional meals with nutritious food like lentils, rice, chapati, vegetables etc. All this is innocent food.

For those who want to exercise sexual restraint or lead a life as celibate, Dadaji advises them to reduce certain eatables, which create sexual excitement. They should reduce consumption of fatty items such as butter & ghee (clarified butter) or oil; milk should also be reduced. They can enjoy a regular daily dish containing lentils, rice, chapati, vegetables etc., but should avoid overeating that too. How much should one eat? So much so that one doesn't feel drowsy or dozing after meals and the night sleep completes in three to four hours. Any foods with sweetness too should be consumed less. Sour items are okay but in limits. Chilies can be taken somewhat, but better is black peppers. Ginger powder helps the most for celibacy practice. Ghee & butter helps in gaining more body-mass and increase in reproductive fluid, hence better to restrict.

Enough blood and energy get generated in the body with fat-free simple food like lentils, rice, chapati and vegetables. Celibacy practitioners should avoid any fatty sweet items. Such foods cause sexual excitement. On rare occasions, in case one wants to have it, then have it in such a little quantity that the fire of hunger burns it away. Otherwise, sexual desires could show up. Eating in excess of one's digestive fire promotes sluggishness and that leads to arousal of sensuousness. So, it is better to have simple food in limited quantities which could be digested fast.

14. Food Pyramid

Dadaji has nicely explained the advisable order of food preference for those who would like to elevate themselves in the context of compassionate consideration to other life forms and environment sustainability.

A seeker asks, everything we eat may be vegetables, fruits, or eggs, meat etc., all are alive; hence please advise what discretion one should apply in choice of various alternatives to eat and drink?

Dadaji says, whatever is edible, has life in it. One cannot consume inert matter. Even animals do not eat lifeless things. The Soul resides in every living being. If you hurt any living-being, you will incur liability for the hurt and violence that you cause. As a result, your spiritual progress is hindered because the layers of ignorance will multiply. This leads to more misery in return for the one causing such suffering to the other life forms.

Dadaji explains that there are different categories of food considering the extent of suffering experienced by the life form being consumed by us. Because any action creates a matching reaction in the scheme of mother nature, it is advisable to exercise discretion in choice of food so as to manage the boom ranging effect of one's action in a way that causes least plausible suffering returning to one. From this point of consideration, the human flesh is the worst and most harmful because human being suffers most when killed, as it has a developed body with all five senses and mind evolved much more than other life forms. Then comes animal meat. In this category however, it is better to consume the flesh of the species whose population increases rapidly, such as

chicken, fish, or duck, as opposed to eating beef and the meat of such animals whose population does not increase rapidly. Eating eggs is better than eating meat. It is pertinent to note here that those who have been nourished on the milk of a vegetarian mother are likely to face serious health-disorders also if they resort to meat-consumption.

But those who want further progress in the path towards compassion and environmental sustainability coupled with inner development should keep away from meat and eggs and instead consume edible roots such as carrots, beat, potatoes etc. And to those who want to progress even further, Dadaji advises to avoid even these and consume only foods such as breads, wholegrain, sweets, milk and milk products. And for inner and spiritual progress beyond this, one would require avoidance of any foods containing sugar, ghee, butter, honey, yogurt, cream etc. In this case, people should eat only rice, lentils, and vegetables, which is the ideal diet. Foods are categorized in this manner, and anyone can choose the category of his preference. The descriptions of the different categories are given to enhance one's knowledge and not for the purpose of enforcement. These distinctions are there to break the veils of ignorance obscuring one's pure Consciousness.

Dadaji says, a living being that doesn't get frightened or scared could be taken as food. All these single-sense living entities such as vegetables, grains, rice etc. do not get frightened because they are in a latent state, and that is why they don't feel pain. So, these single-sense entities are the best choice to be consumed as food. All other living entities having more than one sense such as ants, birds, animals all get frightened when you even touch them, so refrain from killing them.

Everyone can rightfully consume single-sensed entities like plants and its products such as vegetables and fruits provided by Mother Nature. Dadaji says that it is alright to consume milk and milk products. He says, food should be consumed for sustaining the body, but one should not waste it just for fun.

Dadaji says, all these food grains we eat are living entities. When you sow them in soil and if watered, they sprout and come out as a plant. So, anything that sprouts is a living entity. If you sow grain of rice, it won't sprout, because there is no life any longer (after de-husking and processing), but all other grains are alive. The wheat grains while on the plant or after harvesting have a life therein. If wheat grain is sown, then it will grow into a new plant.

When you sow those grains after four-five years, then they may not grow as they won't be living any longer. In every seed, there is an individual life (soul) lying within. When you eat fruits, then there is no soul in the whole fruit, but it lies in the seeds of that fruit. So, the great men with wisdom recommend eating fruits, but not destroying their seeds.

Dadaji recommends eating more sprouted beans as it provides a high level of nutrition and vitamins. Such healthy food is rare to find in these times hence can be freely consumed. You can even boil pulses like chickpea and have them. The great men with wisdom have not said anything against eating single-sense living beings (grains, pulses, vegetables, milk, and milk products etc.) which do not have flesh and pus. Single-sense living beings can be freely eaten for sustenance of one's life.

We cannot live without having food. No doubt it is a violence to destroy any living entity even for food. However, one can

sustain oneself with minimal violence by exercising one's discretion to the level of having only a single-sense living entity in one's food. Taking away the life of any entity no doubt creates a liability on one but here one can exercise a wise discretion of incurring minimum liability. Albeit it is not feasible to rise beyond this in the practice of subtle non-violence and compassionate living.

Dadaji explains that as a human being one has a balance of so much merit karmas to one's credit. When one eats those single-sensed living entities such as grains, fruits or vegetables, a portion of one's credit goes away as a share of those entities (consumed by one), for their further evolution after that life. On the other hand, the human being who is sustained by that food, too could earn further merit karmas by leading a virtuous life. For example, one having such single-sense entities in one's food earns performing a good deed and earns say 50 'point', then 10 'points' would get transferred to the credit of the entity one consumed, so one still is left with 40 'points'! And the entity so consumed and getting credit of 10 points (merit karma) from that person, would elevate from being single-sensed to two sensed (touch & taste senses) on their further evolution path. So, it goes on like this mutually benefitting chain of evolution. Other living entities in the lower realm, earn merits (by being used up) through merits earned by humans and this way, both get mutually compensated and balanced. Such science is not properly understood by people, isn't it so?

Eggs

A fellow asks Dadaji, “There are two types of eggs: Eggs with life and eggs without life. Can you please elaborate on this?”

Dadaji explains, people argue that there are eggs, which are lifeless. I tell them that it is impossible to eat anything that is non-living. You cannot eat anything that is lifeless. If eggs did not contain life, they would be considered inanimate and therefore inedible.

That fellow asks again “But these ‘eggs’ do not develop into a chick.”

Dadaji answers, that is a different matter, but there is indeed a life latent in them. Food that does not contain life may satisfy hunger, but it does not have any nutritional value and it will not nourish and sustain the body in true sense. An egg does not run away, but the life contained within the egg is in a dormant state of five senses lying unconsciousness like human-embryo. Whether or not it hatches into a chicken is a different matter. Even the human fetus at four or five weeks, is in the same state as the egg, so better we do not harm the egg.

Milk

A fellow asks Dadaji to shed light on milk and milk products.

Dadaji explains, you can consume milk and milk products with no hesitation. There are no restrictions. You can make puddings and sweets from milk and relish. Go ahead and enjoy them but take care not to overindulge in this too.

The fellow asks “But nature had intended the milk for the calves and not for us. Is it true?”

Dadaji says, that is not true. Only the calves of the wild cows and wild buffaloes drink all their mother's milk. People however, feed and nurture cows so well that both the calves and the humans can benefit from the increase in that cows' milk much beyond her calf's need. This has been the practice from times immemorial. If you feed a cow well, it can produce up to fifteen liters of milk a day which is more than the normal amount of milk so you would not be depriving the calf of its share and letting it go hungry.

Dogmatism in Food

Dadaji says that whatever the men with great wisdom have said is intended for your understanding and not to be followed dogmatically. You should conduct yourself in such a way that your benefits are greater than your losses, but you should stop if your losses are greater than your gains. They do not tell you to be rigid and exceed your limits in food habits.

There is no need for people to boast about being pure vegetarian. One should not take pride in being pure vegetarian nor should one criticize those who are not. So, meat eaters should not annoy you. It is merely your prejudice. You should not have any problem with those for whom such a diet is natural.

On the contrary, when a person is forced to give up the things one enjoys, one will constantly think about them, instead of thinking about one's inner and spiritual development!

15. Overeating

Dadaji has revealed interesting knowledge regarding the science of eating. Dadaji asks, should you dump anything into your stomach?! But hey, at least ask your body before eating anything! One fellow ate a kilo of ice cream! He may not feel the adverse effects that day, so people say, “look, he could eat so much and could digest too!” But beware, the precursor material of a disease has been set in your body by such mindless overeating. It would proliferate with passage of time and show its deleterious effects. People are just dumping anything into their body unmindfully and later on the un-imbibed, yet undisposed traces of those intakes result in tumors of cancer or other diseases.

Dadaji shares an interesting experience. “Once I was traveling by a horse buggy from Agas to Borsad (in Gujarat, India). In the buggy, there were already three passengers, and I was the fourth one to sit. The driver started the buggy. On the way he boarded two more passengers, I kept silent there. Further on the road, there were two more people who were asking to get a ride. The driver stopped the buggy and told them, whoever wants, just hop in. At that moment, I said, “Hey man, ask your horse first, whether the horse can afford the load and pull the buggy?” You are not considering the willingness of the horse and just go on loading the buggy with more and more passengers! What kind of a person are you?” In the same way, people too are dumping foods, drinks, and other eatables without paying a heed to what their body says from within.

Dadaji asks another fellow. “Where does the taste come from while eating?” The fellow answers, “If I get a tasty thing to

eat or drink, my tongue likes the taste and I enjoy the taste, right?”

Dadaji explains, that’s why you suffer while in misery. If you don’t get engrossed in sensual pleasures, you won’t feel suffering while undergoing sensual miseries too. If you cherish material pleasures, the material displeasures too will affect you. Any pleasure derived from material things is of a nature of borrowed pleasure which later on bounce back by way of sufferings caused through material things. For example, having a freezing temperature outside, when you come into a heated room, you cherish the warmth and blame nature for creating a freezing atmosphere. But remember that this kind of happiness is a loan taken by way of material indulgence. This will have to be repaid sometime. And later on, when exposed outside, you may catch colds or fever and feel pains in the body, and thereby that borrowed pleasure gets repaid and balanced out in natural course!

This is a very subtle concept, but one can think over this and understand by relating with one’s own experience!

Dadaji says, “Any happiness derived from sensual-pleasures has to be repaid later on by way of miseries. Undergoing the resultant sufferings would square off that liability and that is good for one in a way. Albeit anything got without one’s desire would not have to be repaid.”

Dadaji explains further; “Say, you like milk pudding hence you ate too much of it; but what would happen if you had to rush and travel soon thereafter? You would feel uneasiness while traveling. This is the result of borrowed happiness! You wanted to enjoy overeating of the item of your liking, hence bear the fruits now! It is okay to have food just enough to sustain the body. But having food just for the sake of taste,

will result in disease sooner or later, as one will have to pay back the happiness borrowed earlier. What is a disease? It is a way of repayment of borrowed sensual pleasures!”

Dadaji explains, “Borrowed sensual-happiness will have to be paid back, but one doesn’t know that the repayment doesn’t fall due in younger age. The repayment calls start after one crosses the age of thirty five years. Till then, everything seems okay, but one should not be mistaken to believe that all is well, and repayment won’t be required. This is the rule of nature. In rare cases, repayment may become due even during younger age. The fruits of one’s demerit karmas become due for repayment when the credit balance of one’s good deeds has receded. And with those louder calls for repayments, one starts undergoing mental troubles, physical troubles as also the troubles caused by external factors.

16. Fasting

Dadaji has explained the importance of fasting, avoiding overeating and staying somewhat hungry for living a healthy life as well as for one's inner and spiritual progress.

Dadaji has revealed so much of subtle understanding about the science of food and related aspects.

He explains that, by fasting, all the undigested food molecules jammed in the body and causing constipation, get burnt away and one's awareness level improves too. Fasting eliminates all the accumulated waste stuck up in the body and also the consequential mental uneasiness caused thereby, hence fasting improves inner stability also. And if one also observes silence and avoids speaking during fasting, then one's speech too gets improved as the filth in one's speech too gets cleansed gradually. During fasting, one can even keep the mind engaged in prayers, mediation and *pratikraman* (confession-repentance for past mistakes and resolving to avoid them); all these also eliminate the mental garbage and make one feel lighter. So, the practice of fasting methodically is very helpful in all respects.

Dadaji says, the number of fasts one observes, should be in limits and within one's own capacity of bodily strength. One should observe fasts in tune with the constitution of one's body. Fasting just for its own sake doesn't help. One should not be obstinate for keeping prolonged fasting as it may cause one's health to deteriorate. If you are overweight, obese, then you may go for fasting for somewhat longer duration.

However, if one is unable to do fasting, then keeping the stomach partially empty at all times is the best practice to observe for one's spiritual progress.

Dadaji also explains about the immense health benefits of the special type of fasting known as *Ayambil*. (*Ayambil* method of penance involves a special type of fasting in that one eats only the same kind of boiled grains that too only once in 24 hours in day-light. It is not permitted to add anything else like spices, oil, ghee, curd, milk, or green/raw vegetables, fruits and sugar or its products. This type of fasting is practiced for one day up to a prolonged period of nine consecutive days in the Spring and Autumn season. It helps in detoxification of the body.)

Ayambil is a scientific method of fasting. It goes back to thousands of years in India. It is not for spiritual sake only but is immensely helpful for one's health. Those who are facing health-related issues due to accumulation of toxic substances in the body, should follow this ancient method of fasting properly. In this method, only one type of grain is eaten (after boiling the grains), nothing else and that too only once a day. It is very effective. One may recite Mantras all day and do meditation on fasting days. And even if one doesn't do such activities, yet such fasting would be considered as an *ayambil*. Having just one type of grain is a very important penance for the benefit of the body. By doing so, all the toxic and health-disturbing elements get burnt away and eliminated from the body. All kinds of skin diseases can be cured by following this method of fasting. Even it is very helpful in the case of leukoderma. This kind of fasting should be done for a definite period only. If done for an unduly prolonged period, it may prove harmful for the body since one may suffer on account of deficiency of other

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necessary nutrients and vitamins essential for the body.
Everything is good within its normality.

17. Food and Disease

Dadaji has nicely explained how the eating and drinking habits play a crucial role in health-related issues and arising of diseases.

Dadaji recommends a balanced meal (food) containing all the six tastes. If a particular taste is consumed less than required, then consumption of some other taste would have been in excess, and this would create imbalance, and consequent to this a disease could arise. For example, many people in India usually consume more of sweet and pungent foods in India, but bitter and astringent tastes are avoided or not taken sufficiently, hence diseases occur due to deficiency of ingredients comprising those two tastes. Diseases and disorders occur due to absence of proper balance of tastes in one's own food pattern. Nothing will bother if one keeps normality in one's dietary habits. Anything consumed beyond or below normal turns harmful. No health-related issues would arise if one has a habit of consuming well-balanced food containing all the six tastes in required proportion. The traditionally prepared local meals plate usually takes care of the mix of all the six tastes in an appropriately balanced manner.

Origin of Diseases

Dadaji says one's body-heat should be uniform throughout the body. Wherever the temperature fluctuates, that organ is rendered prone to a disease. Say, a part of the brain is warm, and the other part is cooler, then know that it is an indication that some disease has entered. If the treating doctor understands this well, he can cure the disease.

Dadaji explains that so long as the underlying causal aspect of diseases are not fully understood, the correct remedy for curing the diseases would not be feasible.

A fellow asked Dadaji, “a huge amount of money is spent every year for research in inventing remedies for curing diseases; should it not bear successful results?”

Dadaji answers, “All these research methods are not holistic. What great findings can they achieve by experimenting on animals which are from altogether a different species!”

Dadaji gives a hint to the medical world that only a few of the diseases originate from the head, hands, or legs. Most of the diseases originate from the back and some diseases originate from the stomach and chest. Almost all diseases originate from the posterior side of the human body. What we find elsewhere is just the resultant effect of those diseases.

The fellow asks, “So everything directly or indirectly depends upon food and the digestive system, right?”

Dadaji says, there are lots of veins in the intestine linings which is very important for one’s overall health. What one suffers in other organs of the body is only a resultant effect of any disorder in the intestines and digestive system. Hence, if one’s digestive system remains fit and clean, then the whole body remains healthy, well-functioning and disease-free.

Dadaji says, almost everything depends upon food that one consumes. And that is the beginning of any disorder. However, what one eats is hardly within one’s control! It depends on one’s intrinsic bodily nature. What one is inclined to eat, and drink depends on one’s intrinsic bodily nature. Although one may decide that I must take only that much quantity of food that can be well digested, one may resort to

overeating that may give way to constipation and resultantly various ailments.

With building up of constipation, all the veins in the lower abdomen may get stuck over a period of time which gradually result in the deterioration of one's imbibing efficiency and further accumulation of un-imbibed intakes in the tummy jams up the nervous system that controls one's digestive system.

Fever

Dadaji says, when one has high temperature, then one wonders, 'How come I caught fever?'. But one doesn't inquire what has caused the high temperature. Actually, the moment the fever manifests, it is the beginning of its leaving. People say, I caught the fever, but actually it has started coming out to leave your body. In fact, you caught precursors of fever the moment you consumed food and drinking items containing unhygienic molecules. Then onwards, they putrefy and ultimately the body raises temperature to eliminate those unhygienic molecules. When they get eliminated after a certain period, the body temperature would return to normal. Dadaji says, the fever is discharging this way but one says, 'I caught fever'! And then, people ask doctors to stop the fever and intervene in the process of natural gradual reversal. People fail to understand that fever indicates that with fever, the bad molecules are being eliminated from your body. Fever is in fact a beginning of returning of the body to normal condition.

That fellow asks Dadaji to explain this phenomenon of reversal of fever.

Dadaji explains, when heat is felt in the body, people usually say, 'Oh, I have got fever, let me check the temperature.' But

truly speaking, fever is a gradually receding process. Rise in body temperature is not the starting point of getting fever, but it is the beginning of fading away of the causes of fever that were lying latent so far. Fever was caused by consuming unhealthy food and that is what Dadaji called getting fever. Raising of temperature is actually the natural recovery process. But people consider it an illness and go to a doctor. But actually, nature has created this stage to destroy the unhealthy molecules and cleanse the body. Why are you disturbing the natural remedial process? Just wait for a few days and the body will be cleansed and return to normal. Dadaji says, if I get high temperature, I don't suppress it soon by taking medicine but rather let it remain undisturbed for one or two days and allow the natural remedial process to continue. Then doctors, medicines and other favorable circumstances will come together for a further cure.

Dadaji explains that the process of fever is good for your body. The vitality power in the body requires a lot of effort to raise temperature in your body but the fellow suppresses it by taking medicine. Should the temperature rise too high, a cool damp washcloth on the forehead can be placed to cool down the head, otherwise it may damage the brain veins. During fever, one should also take care to avoid certain food items like those which are heavy to digest.

Tuberculosis

Dadaji has revealed a simple scientific understanding behind the cause of diseases.

Once Dadaji asked a well-known doctor of a tuberculosis hospital, ‘where do the tuberculosis bacteria come from in the body?’ The specialist doctor answered, ‘they enter the body from outside’. Dadaji asked, ‘how can it be?’ The Doctor replied that this is what all doctors in the world say, and we are educated accordingly. Dadaji asked, ‘if the tuberculosis bacteria are entering the body from outside, then all the staff serving in the hospital should be affected by it. Why don’t they get tuberculosis?’ There he answered, ‘well, it is their resistance power, a good immunity system.’

Dadaji says that these doctors don’t fully know about it, and give their own narratives to prove the theory, without going thoroughly into the deeper reasons behind it. “This doesn’t make sense.” Dadaji told the Doctor.

The Doctor asked Dadaji to reveal the truth behind it. Dadaji explained, tuberculosis bacteria don’t come from outside. Those bacteria arise wherever there lies a filthy bio-material consumable by them. When a part of the lungs gets spoiled due to some reason, foul particles arise in the lungs, and bacteria originate on their own from those bad particles to consume those spoiled bio-particles and proliferate. While sawing of wood, sawdust arises and with rainwater falling on it, certain insects arise from within that material. Those insects don’t come from outside. Likewise, wherever any organ of the body gets foul, certain bacteria arise. If every part of the body organ is clean, no such microbes would arise there. The doctor asks Dadaji, “Why do the parts of the lungs get foul?”

Dadaji explains, those foul particles in lungs are a result of particular food which gets into one's body system as an effect of one's own past life karmas. If we have done bad deeds, then foul molecules gather inside, otherwise good healthy molecules get accrued. Certain molecules stick within lungs and result in foul biomass which later results in a disease. The natural law is that certain living beings arise from corresponding kinds of such molecules. Living beings such as bacteria, insects and all arise on their own wherever their respective kind of molecules exist. The doctor accepted this explanation.

Cancer

A seeker asks Dadaji, what is science behind cancer?

Dadaji explains, cancer is totally different from what is understood. It arises because of accumulation of certain molecules. Cancer does not happen all of a sudden. The process starts in earlier years; it is like all the waste of a city is collected and dumped on a certain landfill. Similarly, indigestible, and non-disposable traces from the food get accumulated in some corner of the body and become compact and eventually proliferate as tumors of cancer. Such traces cannot be flushed out from the body even when one takes laxatives.

Dadaji says, in these times, there are an increasing number of cases of cancer due to major shifts in people's eating and drinking habits and the items of foods and drinks. After consuming such foods, the body is not able to digest it fully and the molecules which neither could be imbibed nor could be thrown out of the body accumulate at some place in the body. So long as the vitality power in the body is strong, they

remain suppressed but later on with receding of vitality power they erupt in the form of tumors of cancer.

Dadaji says, smoking, having too much of coffee/tea or excess consumption of processed food items like ice cream is a sign of inviting cancer. Drinking too much milk doesn't cause cancer as it may at the most, cause diarrhea and get washed out from the body. Consuming marijuana, opium, alcohol, and tobacco also cause cancer sooner or later. Refined wheat flour items like bread, burgers and fried food items are very bad for health and should be avoided as they too may invite cancer.

That fellow tells Dadaji, fried food items and wheat refined flour items such as burger, pizza are very popular and available in every nook and corner.

Dadaji says, “that's why hospitals get more and more cancer patients, and the government is required to set up more and more cancer hospitals.” If you ask a doctor for his personal opinion about a cancer patient, then he would say, ‘One may probably get recovered from cancer, otherwise he is to be considered as canceled.’

That fellow asks Dadaji, cancer tumors are burnt by applying some kind of radiation therapy. How's that?

Dadaji explains, if those molecules in the tumor are such that can be burnt this way, then they get burnt away, however certain other kinds of molecules may not even get burnt away. Anyway, radiation therapy is good, otherwise umpteen number of cancer patients would be in miserable condition. Albeit, such therapy gives apparent relief, but not a full cure.

Dadaji says, one's own karmic dues, their fruits and the resultant effects all play a big role in such cases. This is all

orderly and not a gossip. And that is why I don't scold anybody.

Pain attracts the Medicine

Dadaji, explains that prior to the arising of a disease, be sure that mother nature would have already created the medicine! This is the law of orderly nature. Hence, with the onset of any new disease, the new medicines are also invented. First the remedy is created and then the disease would arise in the world.

Dadaji asks a doctor, 'See, if I have pain in some other organ, you ask me to swallow a pill with my mouth. Do you know how it functions?' The doctor could not explain, so Dadaji did. He explained that the pain attracts the medicine. You take medicine with your mouth and the pain soon pulls it. If one has a headache, then the medicine moves upward. Wherever there is pain, medicine reaches there. It is a natural principle that pain attracts its medicine.

18. Medical Care

A seeker asks Dadaji, must we take medical treatment when sick?

Dadaji explains, I don't tell you to avail or not to avail medical treatment. It is all up to you. Should your intuition say, 'go to doctor', then follow your intuition, see a doctor, and get treatment, but don't ponder over it too much and get worrisome with doubts.

If the doctor says, 'your blood pressure has gone high.' Then that should not be firmly registered within your mind, implying too much of seriousness, making you afraid. Just note what the doctor says, and do not think too much about it. Doctor just advises you to take precautions. He may say, 'you have high blood pressure, hence follow these precautions.' Then you should follow it, but do not take everything to heart and get stressed 'Oh! I have got blood pressure, what will happen to me now?' People are almost dying with imaginary fears stretched too far! If that doctor had not told you about blood pressure, then you would have remained unaffected and healthy for years on. Since you received that information that you got blood pressure, and took it to your heart, a set-back started showing its deleterious effects on your body. After that you get mental stress and depression, and continue to suffer remaining under the aftermath of psychological effects.

Doctor just performs his duty and shares the diagnosis with you as per his own insights. Of course, see him, take medical treatment as advised, but do not add doubts and suspicions from your side, else these would multiply and create havoc for you. Remember that in this world, nobody has authority

upon your own welfare or ill-fare. Then, why be so suspicious?

Dadaji says, “I tell doctors that regarding illnesses, you are right, say from the point numbers 51 to 70 but not prior or afterwards that interim stage. From zero to point 50 lie the causes of illness and from the point 51 onwards are the effects(symptoms) of those causes. He explains that the remedy for eliminating the causes is different from the remedies for eliminating the symptoms of diseases.

Doctors know how to eliminate the symptoms of a disease, but not the causes of it, hence they eliminate only the effects of disease. They cannot reach the underlying causes and are unable to remedy those. When the effects (symptoms) go away, people say, the doctor treated me so soon and removed the disease. On the other hand, the Ayurveda practitioners try to eliminate both causes and effects together, hence the treatment takes longer time and therefore, people do not put confidence in that treatment. No doubt, in present times, it is difficult to find Ayurveda practitioners who are thoroughly knowledgeable.

Doctors don't do research on the causal aspects of diseases. They rather research on the consequential symptomatic aspects of a disease, but not the causal input aspect. If they research on the causal input aspect, then they will come to know the true causes of diseases and think of holistic treatment.

So, all the prominent doctors and true scientists say that ‘We don't know the ultimate truth, we get some intuition and inspiration by which we undertake some research; and as a result, some invention comes out.’ The doctors and scientists in western countries clearly say that ‘We are still

experimenting. What we have found is our assumption based upon the knowledge so far revealed.' They only reveal it as a progressive truth and never claim to know the ultimate truth.

Dadaji further explains: The functioning of the body mainly depends on the *Nadis* (invisible power lines) of the electrical body system in everyone. This is very interesting and useful science to understand which is explained in the science of Ayurveda and Yoga. In the human body, there are three principal *nadis* in the posterior body and everything depends on these three main *nadis* namely *ida*, *pingala* and *sushumna* from where the electricity (power) flows in the whole body for its functioning. In case this electricity flow gets blocked, then many body organs would not even get blood circulation and could become paralyzed or may even cause death.

The Indian traditional medical science of Ayurveda takes into consideration the roots of the illness as also one's own specific bodily nature while diagnosing any disease and prescribes relevant treatment for it rather than following the uniform treatment for the same disease for everyone.

The doctor is instrumental but getting cured or not, is subject to the merit karmas or otherwise of the patient. If one lacks the requisite merit karmas, one may not get the help of a proper doctor. Appropriate doctor and appropriate medicine befitting to the bodily temperament of the concerned patient, all these three factors if come together, then only the task of curing a disease could be accomplished well. The higher one's merit karmas, the medicine and treatment would be available in a nearer vicinity. To the extent of one's merit karmas, one's requirements would be available with lesser efforts.

19. Enjoy what comes to you in Natural Course

Dadaji says, whatever eatables (representing the type of your usual food pattern) you get in your plate, just enjoy it with no other dissenting thoughts in your mind. Don't think like 'Oh! It would have been better had that particular item been served to me now!' Just relish what has come to you in natural order.

A seeker shares his confusion and asks for advice, "Dadaji, doctor has advised me to limit consumption of bread in view of my health; however, if a sweet item is served along, I am inclined to take more bread. What to do when I cannot resist eating the item restricted for my health reasons? Even talking to myself doesn't help and I can't stop eating more of that item."

Dadaji explains, it would be better if you know how to explain yourself through self-talk in such a case. Even mild scolding too can somewhat work for the body; however, the mind doesn't like to be scolded, it would rather retort if you scold. Hence the better course would be to try to convince the mind through reasoned explaining. You should practice talking to your mind and over a period of time it may get convinced in your respective point. Enforcing doesn't work as the atoms in the body are pre-charged in respect to specific preferences; hence they retort if pressurized beyond a certain limit! Albeit one may resort to self-talk and there can be some success once the body accepts, and the mind gets truly convinced about restricting the intake of certain eatables that may be harmful for one's health if taken beyond limit. This

all depends upon the level of normalization of one's temperament, one has attained.

Dadaji says, it is not desirable to pressurize the mind, otherwise it may retort vehemently if not convinced properly. One has to gently handle the mind with a tone of convincing rather than trying to abruptly enforce which may prove harmful. Neither the mind should be totally set free to go in a wayward manner. That too is harmful as well. One has to find a middle path and go on imparting the true knowledge to one's mind through self-talk. This is a time taking method yet beneficial for one's upliftment for the better.

Dadaji explains how nature helps in regulating the body through synchronized functioning of physiological systems in our body. He says, "Look, what happens when you go to sleep after having your dinner? You are just sleeping and doing nothing, and nature takes charge of all functioning in your body. The required secretion of bile, enzymes and other digestive secretions takes place seamlessly and the whole digestive system and various organs function in a wonderfully synchronized manner. All this happens on its own while you are sleeping totally oblivious of all this functioning! When you get up in the morning, the food you ate gets segregated into various components viz. blood, urine, stool etc. reaching their respective destinations on their own in natural course with no intervention from your side! See, what a great job mother nature is doing for all of us, all the living beings!

What will happen if you ask a doctor to do all this job, even for a day?! Not knowing the required dosage of bile, enzymes, and digestive secretions needed, he may end up injecting them disproportionately and rather kill the patient!

On the other hand, nature ensures secretion of these digestive enzymes in such a judicious proportion that their quota lasts all through one's life. See how seamlessly, mother nature helps you in all these involuntary functions on its own!

Dadaji says, most of the time, people do not relish the true taste of food. He advises “take the food only when you are really hungry and then only you will relish the true taste of the food. When you are really hungry, the food intake, even if it is in small quantities, will give you enhanced taste. Let there be digestive fire like that in a furnace enkindle before you put any food onto it, otherwise there will be a gas like the smoke generated when you put firewood before there is a full fire set. Even crude food will give you a nice taste when taken at the time of strong hunger. There lies a nice taste in every item and one can relish it provided it is consumed at the time when one is strongly hungry.

20. Everyone gets Food befitting one's Natural Temperament

Dadaji says, everything that one needs comes in natural course to one according to the needs befitting one's own natural temperament. One who likes black peppers gets black peppers. One who loves cardamom also receives it. And the one who loves brinjals gets the same. The one who loves tea, gets tea too when he needs. However, the inner passions like greed, deceit, pride (craving for recognition), anger, attachment, and resentment within one disturb the nature's supply chain in normal course. Due to greed, one is tempted to hoard the things of one's liking and resort to deceit and that results in an awful disturbance in the supply chain of mother nature. There is no need to interfere in the natural course. One shall get everything according to one's natural temperament and normal demands arising from within. But what can be done if anxious people think like, 'what will happen if the sun does not rise tomorrow?!' Oh man, all this in this world is for you. You need to learn to enjoy it. Sun, stars, moon, air, water all are at your service!

The fellow asks Dadaji, my taste-buds are very sensitive, hence my likes and dislikes about food are also sharp.

Dadaji explains, that's okay. What is wrong if taste-buds are sensitive? I too had taste-buds like that. But the point is, whatever you get in the natural course, just enjoy it without any sense of dislike. I do not enjoin upon you to leave this eatable or that. I just tell you to go preferably for vegetarian meals and enjoy whatever items are served in the natural course. Do not think of some other items but just focus on the servings in your plate at that time and relish what has

come to you naturally. If a thought of some other item pops up in your mind, just say within, 'you go away, I am very happy with whatever is served now by mother nature in her own course. That must be in the best of my interest.' Relish the food that is served here and now.

21. Normality in Food Habits

Dadaji says, the functioning of the natural constitution of the body is so normal. It requires simple food such as rice-lentils, bread, vegetables etc. It doesn't ask for special varieties like cake or desserts. It demands a simple meal with a mix of six tastes and that too can be available in natural course with normal efforts. But the fellow would ask for special items like fried spring rolls or a specific flavor of desserts. Simple food is okay, but cravings for special items is unnaturalistic and it is harmful too for one's body. Dadaji calls these unnecessary necessities!

Dadaji explains, if one breaches laws and customs of the society, one loses the respect and suffers anxiety and mental disturbance. And the one who breaches the laws of nature, crosses the normality in his food habits, will get sick sooner or later. Nature will respond in its own way to such mistakes of a person. Here, one important thing to remember is that every individual has one's own level of normality. One fellow may take milk and suffer diarrhea, while the other one may see improvement in health by having milk! Hence everyone should observe functioning of one's own physiological responses to different eatables and understand the peculiar nature of one's own body. One formula doesn't fit all.

In eating, drinking, sleeping, in all activities, one has to follow normality. When one crosses the level of one's normality, the body suffers pains which are the warning signals asking one to revise the ingredients of inputs in one's body, else the pains may aggravate in days to come.

22. Subtle Effects of Food

A seeker asks Dadaji, what is the importance of food in our life for further inner development, progress, and growth?

Dadaji explains, some foods are helping, some are poison-like, and some are provocative-disturbing. The impact of food is so much that it may not let us remain well-balanced, concentrated. There is a significant effect of food, water and breathing on one's life and living.

The curious seeker asks Dadaji, is there any relation between intellect and food?

Dadaji says, food, water, and air, all have an effect on intellect. What you eat, so is your mind and the thought-process. There is a saying, 'as is one's food, so is one's mind; and as is the water one drinks, so is one's speech'. As is your food-intake, so is your thought-process. Therefore, your food should be pure, fresh, and free from violence, and then your thought-process will be serene. If one eats meat for a time-period like a month or two, then one's thought-process will be clouded, be sluggish and good thoughts will stop coming. But with vegetarian food, one will get all kinds of thoughts, very subtle thoughts, and even subtler thoughts. All kinds of foods cause their respective effects in the quality of one's thought-process.

As is your water-intake, so is your speech as a result. If you drink the water from the warrior's house, then you will talk like him. And if a warrior drinks the water from a merchant's house, he becomes calm like a merchant! Dadaji says, I had merchants as my neighbors on both sides, so I had become like a merchant! As is your drinking water, so becomes your speech, and that is why water should be kept clean and water

should be consumed from certain households and good surroundings only.

A seeker asks Dadaji, how much can the purity of food & water help one to cleanse and improve one's thought-process?

Dadaji explains: the purity in food & water supports inner cleansing and improves one's thought-process. When you eat outside in restaurants, the meals prepared by the cook, his thought-process and his atoms and aura leave an effect on the food, and consequently you get influenced by it. Once I went to a confectionery to eat sweet items. The confectioner was preparing sweets with his nails full of dirt and unhygienic hands; moreover, his sweat droplets too were getting mixed in the sweet! How can we consume such outside food? Hence, I say, 'eating outside food leaves an impact like having a bad company'.

People habitually eat at restaurants, and they harbor illnesses over a period of time. When one eats outside food, the unimbibed molecules of that ill-prepared food get accumulated in one's body, and when over a period those molecules putrefy within, it results in dysentery and stomach pain. I experienced this, and hence I tell you not to have outside food as far as possible. If you are too hungry, then have some boiled milk, fruits, roasted beans, or biscuits. But avoid taking outside cooked eatables, otherwise the bad molecules thereof would enter in your body and adversely affect your body and mind too.

Aura

Dadaji explains further that the atoms of aura and the emotional state of the cook leave a corresponding effect on the food he or she cooks, and that food acts accordingly within the body and mind of the one who consumes it.

Food at holy places and spiritual gatherings is prepared by the volunteers lovingly in serene surroundings hence its atoms purify the atoms within the body and mind of the one who consumes that sacred food. The food served in holy places is not just to satisfy one's hunger or the taste buds. The purpose is rather to help the pilgrims or participants of a spiritual assembly in purifying their body and mind through that food carrying blissful vibes. Such holy food is prepared and served by the people with true love and in a pious state of mind and without any worldly motives; hence it works accordingly for the benefit of those who consume such food.

23. Subtle Science of Eating

Dadaji says, whatever molecules were in one's body at the age of 10 years, would no longer be found in the body when one turns 25, for example. Old molecules keep disintegrating and new ones keep integrating. This process of integration and disintegration continues throughout life.

Filling and Emptying

Dadaji says, "I ask doctors, why do the nails grow?". Doctors answer, 'it is due to calcium'. Dadaji says, actually, it is not so. It is an emptying out process. With imbibing of food, the useful portion goes as input in growth and recoupment of bones on one hand, while on the other hand the unwarranted material of worn-out cells, gets discarded in the form of nails, hair etc. What is left un-imbibed by the body, gets discharged out by natural law. The same way, all molecules in the body keep getting integrated and disintegrated as an ongoing process of input and output.

Subtle Science of Food Intake

Dadaji has revealed the subtle fundamental principle about intake of food and explained it scientifically. Dadaji says, once I asked a person who was a doctor, "Sir, you keep telling the patients to eat this and that during their medical treatment. No doubt, your recommendation about food is helpful. But what is the reason behind people having an inclination for the specific food? Please tell me the reason at its core. Now, you will go home, you will have your dinner served with vegetables of eggplant, bitter gourd, or whatever and that might be seasoned in a specific way. Did you convey all these instructions to the cook? Or did it happen itself? He replied that it happens on its own.

Dadaji further asks, did anyone guide you to buy certain vegetables today? Then how does the person buying vegetables come to know that that specific vegetable is required for dinner today?! Even the buyer doesn't know who is running all these arrangements? People only egotistically think that 'I bought this, and I ate this' etc. Everyone eats or drinks, but what is the root cause behind all this? Did anyone do research on it? Should we not find out the underlying root causes behind all this.

That person said, yes, we should know. But one doesn't have that knowledge or power of understanding such subtleties.

Dadaji says, I explain it to you: Even doctors don't know what is the root cause behind certain food reaching the person at a certain time and place. If I reveal it, then the whole world would get amazed. You know that, even if you may not want certain food items, yet you get it served on certain occasions. There is no escape! Isn't it so? All this is organized so well and if the whole subtle science about this gets revealed, then first of all doctors will go crazy, then all the patients too! So, I cannot open these entirely, but can reveal something, say up-to 10% or so.

Dadaji says, while taking a meal, do you know what you will eat and what will you leave uneaten, and how much will you leave? Could you know about it beforehand?

You see, whatever items are there outside, for instance chickpeas, there are too many atoms in it. And when the subtle body-atoms corresponding to the chickpea atoms are charged inside the body by way of desire, only then the chickpea food item gets attracted and comes to you later on. First, those atoms surface in the body, then you or your life partner feels like buying that particular item and go to the

supermarket to buy it. And on that day, the chickpeas item would reach in your meals, this all is so exact that the underlying atoms so charged, pop up in the body, and only then you can eat those. And in proportion to those atoms so charged you have inside, only that much amount of that specific item you can eat. You can consume that much gross atoms of the food from outside, to the extent that correspondingly charged subtle atoms are lying in your body and have manifested. Here, charged subtle atoms attract gross atoms of the respective item. In fact, your present action of eating is merely a manifestation of the underlying subtle cause of atoms so charged and surfaced, but you only egotistically believe that ‘I am eating as I wish’! Whatever kind and extent of atoms correspondingly charged are not lying within one, the particular item will be left uneaten in that much amount. And if certain atoms for a specific item charged to a higher extent are lying in one’s body, one will tend to ask for more of that particular food item.

So, I ask doctors, you can predict what you will eat today provided you watch the kind of atoms manifesting within and prompting you to feel the urge to eat that particular item. The inner atoms pop up first and thereupon the respective gross eatables reach to your plate from outside in natural course. Firstly, the inner subtle part manifests within, and then the respective gross item comes to one from outside. Such is the wonderful mechanism of orderly nature. This is indeed a subtle science to understand.

The inner Atoms attract the respective food

Dadaji explains about food that first the correspondingly charged atoms pop up within one, and then only one can consume that food in a quantity that too in line with the intensity of correspondingly charged inner atoms, not more beyond that.

Dadaji shares an experience in this regard. He says, “Once, I was traveling by train. After taking some rest, I saw a hawker selling water-chestnuts coming towards me. In those days, I liked water-chestnuts. Although I was lying down on the berth and taking a rest, I turned back and then I saw that hawker coming. I asked him to give me some water-chestnuts. He asked how much? I didn’t know the price of it, so I told him, please give me just 10 cents worth. Then that seller told, ‘Sir, you cannot buy it for 10 paisa (cent).’ I then told him whatever it is, give me 5-7 water chestnuts. I will pay you, be it one rupee. He then sold it to me for 50 paisa (1/2 rupee). I then realized that I made a mistake. Because I wanted to eat just two. What shall I do with the rest of the water -chestnuts? Whatever was left, I shared it with the kids in the compartment.

But then I contemplated upon this incident. What was the root cause behind coming of the water chestnuts to me? Nowadays, I don’t feel like eating it, but at that moment, I saw my inner atoms popping up for water chestnuts and then I got them and could eat a few.

Dadaji says, I found that this was the result of the wishes cherished in my past birth. There were correspondingly charged atoms lying within me and now as a result (discharge) the respective item comes to me attracted. And that is why, even if I did not need to eat, it still came for me.

Such is this science that the inner atoms attract the food, but the fellow egotistically thinks, 'I ate this, I drank that...!'

Dadaji shares another incident: Once we were going to some place but mistakenly, we happened to take a different route. On realizing the mistake, I noticed the change in route, so I asked myself, why did the route get changed? Going ahead on the route, I saw the atoms of radish popping up within me and within a short time, I saw the radish being sold on the way! Because we took a different road, we found the radish being sold on the side of this road! Had we taken the usual road, then I wouldn't have seen the radish. So, the inner atoms attracted the radish outside, and I found out what is that within me who is asking for it!

Who submitted the tender? Who approved it? I got to understand that this tender was submitted in the past birth and in this birth, you approve it or not, but it has to materialize. While raising the tender, one doesn't pay attention, and when it materializes later on in the next life, one has to compulsorily consume whether one likes it or not at this time! One may wonder why it came to me. So, all this is a very interesting subtle science of eating.

Pushing and Pulling of Food by inner Atoms

A fellow asked to Dadaji, “I keep traveling to various places and hence the kind of my food also varies a lot. Is it really so systematically coded within, that I shall get which kind of food and when?”

Dadaji explains, “Yes, whatever is coded inside, accordingly one receives the kind of food and that too at a particular place.” Sometimes you decide to go to a certain restaurant, but it doesn’t happen, and you end up going to a different restaurant! The science of atoms is so exact. That is why everything occurs in total precision. And if you get constipation afterwards, that has nothing to do with the play of intake of food atoms as I explained. Sometimes one may end up overeating as well! People end up taking excess food even if they don’t want to; they can’t help it! Doesn’t it happen? And yet, they unnecessarily say egotistically, “I ate this, and I ate that...”!

Dadaji says, I briefly disclosed to you the inner science of eating. Now, it’s up to you to understand it in its true depth. How much more do I need to explain it to a person like you with a scientific outlook? See, even if you don’t like sweet potatoes, why does it land on your plate sometimes?! This happens because the correspondingly charged atoms for sweet potato were lying within you and that is why it is attracted to you!

That fellow says, “But I like sweet potatoes so much. So, does it mean that too many atoms related to it are lying within me?”

Dadaji says, it doesn’t matter what you like or not and to what an extent, you are basically of a nature of pure consciousness totally distinct from the atoms and their interplay which is of

a nature of pull and push (charge and discharge) hence of a fleeting nature, unlike the eternity of the soul within. This is all like a bank account, having flow of credits and debits; your own account may get closed, but not the whole banking system, right?

What about liking or disliking certain food? When inner atoms attract it, one says, 'I liked it' and when they do not attract it, then one would say, 'I didn't like it'. In a dish of mixed fritters, there are pieces made of different vegetables and if you pick up a specific type of fritter, I know that your inner atoms attract that particular item. But you egotistically say, 'I like it'. It is nothing but attraction of inner atoms correspondingly charged within one. That's it. Whatever atoms are charged for within, that particular food item one eats or drinks. I gave you a hint; I hope you understand it. This is a great science to know. How long will you keep busy contemplating on inconsistent hypotheses without knowing the core fundamentals? The subtle atoms charged about your particular kind of food, medicines and everything are already contained within your body and the orderly nature supplies everyone accordingly at the time and place as appropriate for everyone. Atoms of medicine pop up first in the body, then the outer gross medicine comes to you. The world is so orderly, it doesn't go baseless. Oblivious of the fundamentals behind all this working, the fellow just feels the ego of doing or not doing this or that!

The subtle energy of your
food become your mind.

- The Upanishas



On one side is my Real Self,
pure and blissful,
eternal and aware.

On the other side is everything else,
circumstantial,
conditional and time bound.