

Text series on 'Āchārdharma' : Sāttvik Diet - Vol. 7

# Basic conducts before meals

(English)

**Compiler**

**Proponent of the 'Hindu Rashtra'**

**Paratpar Guru (Dr) Jayant Balaji Athavale**

('Sainthood' or 'Stage of a Guru' denotes 70-79 % spiritual level, 'Stage of a Sadguru' denotes 80-89 %, 'Stage of a Paratpar Guru' denotes 90% and above, whereas 'God' denotes 100% spiritual level.)

**Recipients of subtle knowledge**

**Shrīchitshakti (Mrs) Anjali Mukul Gadgil,**

**H.H. (Mrs) Yoya Cyriaque Vallee and others**



**Sanatan Sanstha**

**Uniqueness of Sanatan's treasure of Texts**

Many of Sanatan's Spiritual Texts contain 20% matter which is Divine knowledge received from the subtle dimension and is unique when compared with the knowledge available on earth.

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**The reason for prefixing spiritual titles before the Names of Mrs Binda Singbal and Mrs Anjali Gadgil, who are the spiritual successors to Paratpar Guru (Dr) Athavale**

Saptarshis guide Sanatan Sanstha through the medium of Nadipattis reading (Nadi-astrology). On 13.5.2020, Saptarshis said - 'Henceforth, you must address Sadguru (Mrs) Binda Nilesh Singbal as Shrisatshakti (Mrs) Binda Nilesh Singbal and Sadguru (Mrs) Anjali Mukul Gadgil as Shrichitshakti (Mrs) Anjali Mukul Gadgil. It is because through these Names they will obtain the Goddess Principle; so also, those who address them in this manner will benefit'. As per the instructions of the Saptarshis, we have begun addressing both the Sadgurus accordingly.

- Notes**
1. From the perspective of completing the topic, points from other reference texts have been included. At the end of such points, the reference number is the superscript in brackets and their details are mentioned in 'Bibliography' at the end of the text.
  2. For non-English and spiritual words used in this Text, please see the Glossary at the end of this text.

## Point 4 of Introductory Contents



### Preface



Four to five decades ago, all family members would sit together for meals after washing their hands, legs and mouth, legs crossed on a wooden seat and would commence their meals by reciting God's Name. They would be served by the women in the family. Boys and girls in the family would be taught to arrange wooden seats and drinking water, to serve each food item in the plate, to clear the left-overs after meals and to clean the place with cowdung upon finishing the meals. Today, due to the decline in joint family system, influence of modernism and hectic life style, these aspects are neglected. Following the *āchārs* (Conducts conforming to Shruti and Smruti) associated with meals and teaching them to the next generation have almost ceased.

Why is it essential to follow these *āchārs* ? It is said that 'your diet defines your thoughts and your thoughts define your actions'. Only good actions can lead to spiritual progress. Hence, the root of spiritual *sanskārs* is in *sāttvik* diet. Along with *sāttvik* diet, *bhāv* (Spiritual emotion) associated while consuming food is also important. Understanding that 'food is a form of *Brahman*', considering it as *Prasād* and consuming it while praying and chanting God's Name will make the act of consuming food a sacred *Yajñakarma*. This also is a part of spiritual practice.

Today, due to predominance of *Raja-Tama* components in the environment, the danger of attacks by negative energies through food is also high. Along with *sāttvik bhāv* associated





while eating food, if the actual act of eating food is as per the science of Spirituality, then it protects the food and the individual eating food from attacks by negative energies. Such sacred food devoid of *Raja-Tama* components is easy to digest and assimilate.

The *āchārs* associated with eating food are divided into three parts, namely the *āchārs* before eating a meal, the *āchārs* during the meal and those after the meals. These three parts include several *āchārs* such as offering *Naivēdya* to God after preparing food, sitting cross-legged to eat a meal, eating lentil-rice first, taking a short walk after finishing the meals, etc. The science underlying all these *āchārs* has been elucidated in Sanatan's Texts 'Basic conducts before meals' & 'Conducts during and after meals'. Inappropriate acts such as using a dining table and chair for having a meal, eating with spoon and fork, talking while eating, eating or drinking while standing, etc. have been explained with proper reasoning as per the science of Spirituality.

Once we know the spiritual science underlying eating a meal, we will not feel shy to follow these *āchārs* (For example - Praying to the Deity of worship by joining the hands before eating, making a protective sheath around the plate with water) while eating food at home and outside.

We pray at the Holy feet of Shrī Guru that by following the *āchārs* mentioned in this Text, may the *sāttvikatā* in everyone be enhanced through food and may all gain strength from the food to serve the Nation & Dharma. - **Compiler**

