

Akram Youth

June 2020 English

Dada Bhagwan Parivar

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Give me the energy to not have excessive temptation in any particular food taste and to take meals with a balance of all tastes.

The **9** of
power series 7

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Editorial

Dear friends,

Just as a power station requires gas or coal to generate energy, our bodies need fuel in the form of nutritional food. For an individual's physical and mental well-being, a balanced diet plays a vital role whilst enabling one to live a healthy life free from illness and disease.

In our fast-paced modern lifestyles, junk foods such as pizza, burgers, fries, *pav-bhaji*, *vadapav* and others have become normal parts of our diets and the traditional advocations passed down by ancient wisdoms have been forgotten, therefore any discussion regarding appropriate nutrition may appear without foundation.



However, I have full confidence, that the 'juicy' information regarding food and diet 'dished' out in this month's edition of Akram Youth, will make you 'salivate'. At the same time, a true and deep understanding of the 7th *Kalam* will inspire us all to eat a wholly balanced diet.

Should any obstructions exist that prevents one from eating a balanced diet, the information provided will assist one to overcome these obstacles.

Jai Sat Chit Anand!

- Dimple Mehta



Dada Give Me Strength...

Friends, reading this you must have guessed that today we are going to talk about the ‘Seventh Kalam’.

You must be thinking, what is ‘*lubhdapanu*’ (excessive temptation towards any particular food taste)?

Lubhdapanu means intense insatiable greed. Our intellect and energies indulge in greed laden temptations giving rise to vulnerabilities. Due to gluttonous greed, when something distasteful is presented to us, pandemonium (internal and external) arises, and we pander to deceit to obtain tasteful food.

A further question arises, what is this ‘*samrasi*’ (balance of all tastes)?

Oh Dada Bhagwan
[the Lord within]
Give me the energy
to not have excessive
temptation in any
particular food taste.
Give me the absolute
energy to take meals
with a balance of all
tastes.



Balanced means having an equal proportion of the six food tastes: sour, bitter, spicy, salty, sweet and astringent.

By maintaining a balanced diet, the body can stay healthy and strong. Even if one of the basic tastes becomes disproportionately low, then weaknesses and illnesses arise in the body. Conversely, even if one taste disproportionately increases, then decay sets in. Hence, we should keep an intent that we want to maintain a balanced diet. Therefore, when a bitter gourd curry that you don't like is offered, two mouthfuls can still be eaten. Right?

Now you may feel that you love spicy food and can't do without it. Does this mean that you control what you eat?

No, you will eat according to your nature. However, by reciting this Seventh *Kalam* before every meal, some form of normality will develop towards balance.

The Successful Kingdom



This is the story of long ago. There was a happy and prosperous city, whose king was named Devendra. The king had six sons. Each prince was proficient in a particular subject. For example, one was adept in weaponry, while another in religious scriptures, the third in literary arts, the fourth in economics, the fifth in music, and the sixth in Ayurveda. The king was happy with all his sons. However, deep within he felt sorrowful as each prince believed his skill to be more important than the others resulting in them not getting along with each other. This made the king worry about their futures.

One day, the king decided to obtain advice on this subject from his wise ministers. They assembled, considered

the issues, discussed a course of action, and finally advised the king to give an equal portion of his kingdom to each of the six princes for a duration of twelve months to rule. They added that the king should investigate individual princes progress in relation to their domain's prosperity at the end of this term.

The king found this advice appropriate. Therefore, he instructed the princes accordingly and along with his queens went to give voluntary service at the ashram of his family-guru. At the end of twelve months, in disguise, the king set out to see how the princes had used their skills to rule their individual domains.

Upon close examination, the king noted that the prince that was an expert

in Ayurveda had subjects that were exquisitely healthy. However, their economy had deteriorated. The land entrusted to the prince learned in economics and politics was prosperous and overflowing with wealth, whilst health and hygiene issues had been completely forsaken. The music and song loving prince's subjects were submerged in musical entertainment, while the number of soldiers responsible for protecting the kingdom had significantly shrunk. The prince that was proficient in the literary arts had encouraged scholarly and intellectual enhancement, but the other skills and professions were neglected to the extent that his subjects had descended into poverty. The strongest armed forces were established by the prince adept in the art of weaponry; however, his subjects appeared to have forgotten the meaning of non-violence and brotherhood. The prince expert in devotion and spiritual knowledge had subjects completely indifferent to business and any progress.

Seeing all this, the clever king contrived a solution. Upon returning to his palace, he invited all six of the princes to dine with him the next day. A royal banquet was served. The king, the queen, and the princes sat down to eat. No sooner had they begun to eat when the eldest prince shouted, "What's this? There is no taste except for spicy in this meal!" Another prince claimed, "My meal is extremely salty! Who has made this meal?" The youngest prince, jumped to his feet, sword in hand, and challenged, "Who dares serve me such bitter food? I will decapitate them!" Hear-

ing this, the other princes halted before the food had even touched their lips.

The king pacified the princes and ordered the servants to serve alternative dishes. After a delicious feast, the king said to his princes, "First, each of you had been served a platter containing a single food taste, which you disliked and found it very distasteful. Next, you were served food that was correctly balanced in all six food tastes, which you found tasteful and to your liking, right? To make a delicious meal, all food tastes are necessary. Similarly, to run a successful kingdom, aren't all types of skills mandatory?"

The princes fell into deep thought. They understood their individual domains thrived mostly in areas of their own specialisms, while all of the other vital infrastructures declined. After understanding their mistake, the princes collaborated with each other and drew from one another's capabilities. They implemented the necessary requirements in their domain's in a cohesive manner, thus successfully making progress.

Just like a kingdom cannot be successful with one skill set, similarly, a meal with only one single food taste is not worth eating.

So, let us understand what Dada is saying about balanced food.



From the Gnani's Scientific View

The writers of scriptures advocate eating 'shadrus' meals. 'Shadrus' means the six tastes of food. Meals should include all six tastes in appropriate proportions. If one taste either decreases in proportion or another increases in proportion, then in the long run, diseases will arise. How do our folks settle this? They have some sweet food on this side and a little bit of spicy food on this side. They feel this will suffice. Now which tastes do people not take enough of? Bitter and astringent. As a result of a shortage in these two tastes, diseases arise in this body. Some people eat more sweet food and less spicy food, while others eat more spicy food and less sour food. All of these diseases are due to the increase or decrease in the proportions of the six tastes.

So what do we say? "You should stay in normality." In the state of normality, nothing will affect you. 'Above normal is poison and below normal is poison.' What is normality? A meal with a balance of the six tastes. Our lentil soup (*daal*), rice (*bhaat*), yogurt soup (*kadhi*), vegetable curries (*shaak*) and chapatti (*rotli*), have all the six tastes in them. One should take equal proportions of all the six tastes. Now, equal proportions does not mean by weight, but by balance! Then the body will not give you any problems.

-Dadashri

Six Tastes In Food

Six types of tastes: sweet, sour, salty, spicy, bitter, and astringent.

Let us discover the foods related to each of these tastes, their benefits, disadvantages, and obtain information about what they do if taken in higher or lower proportions.

Sweet Taste

Fruits: banana, cantaloupe, dates, sugar cane, black grapes, dates, coconut, etc.

Vegetables: beet, cucumber, olives, sweet potato

Grains: wheat, rice, corn/maize

Other: Honey, clarified butter (ghee), milk, and jaggery

Detriments: Eating and drinking excessive sweet tasting foods leads to increase in fat, obesity, laziness and diabetes.

Mental effects:

Positive- Increases the experience of bliss, sharing, compassion, happiness, bliss.

Negative- Increases attachment, excessive temptation/intense greed and possessiveness.

Benefits:

1. Benefits the growth and sustenance of a body.
2. Replenishes the skin and color of hair.
3. Makes throat sweet and melodious.
4. Helps to mend broken bones and heal wounds.
5. Increases longevity of life.
6. Improves immunity.

Sour Taste

Fruit: Indian gooseberries (*aam-da*), tamarind, pomegranate, mango, Indian wood apple (*kothu*), Indian carissacarandas berries (*karamdaa*), lemon

Vegetables: Tomatoes

Other: butter, cheese, yogurt, buttermilk

Detriments: Excessive consumption causes itchiness, swelling, dizziness, and joint pain.

Mental effects:

Positive- gives courage, improves understanding

Negative- Increases feelings of criticism, jealousy, contempt, excitement, selfishness, restlessness.

Benefits:

1. Improves hunger and easy to digest.
2. Enhances performance of enzymes in saliva and the digestive gastrointestinal juices.
3. Increases the processing power of the liver.
4. Gives energy and freshness.
5. Sour fruits are full of vitamin C.

Bitter Taste

Vegetables: Curry leaves (*Limbdo*), Bitter tonic roots used for common fever and colds (*Kadu-Kariatu*), Malabar nut (*Ardusi*), Bitter Gourd (*Karella*).

Other: Sesame seeds, sesame seed oil, coffee, dark chocolate, fenugreek.

Detriments: Excessive eating can cause weaknesses and generate diseases linked to *vaayu* (an Ayurvedic term relating to energy of air and movement).

Benefits:

1. Cures indigestion, parasitic worms (*krumi*) and burning sensations.
2. It is easy to digest while reducing fat and toxins.
3. Reduces excessive body heat and cleanses the blood.
4. Heals burning on the skin, itchiness and swelling.

Mental effects:

Positive- Enhances clarity, state of knower-seer of the soul, alertness, detachment to worldly issues.

Negative- Increases discontentment, unacceptance, boredom, loneliness.

Spicy Taste

Vegetables: Green chillies, garlic, onion, mustard leaves (*sarsav*), radish, basil (*tulsi*), red chillies, ginger.

Other: Pepper, asafoetida, cloves, mustard seeds, red chillies.

Detriments:

Can create diseases such as piles and acidity.

Benefits:

1. Aids digestion and increases hunger.
2. Helps to reduce swelling.
3. It gives the body heat and protection.
4. It purifies the blood and increases its circulation.
5. Cleanses the blood vessels.
6. Reduces cholesterol.
7. Reduces fat.

Mental affects:

Positive- Enhances liveliness, zeal, curiosity, clarity, energy to do work and concentration.

Negative- Increases irritability, aggressiveness, anger, competition and enmity.

Salty Taste

Vegetables: Celery leaves.

Other: Salt, rock salt, sea salt, soy sauce, cottage cheese.

Detriments: With excessive use baldness sets in, wrinkles arise all over body, skin diseases emerge and diarrhea happens.

Benefits:

1. Increases hunger.
2. The performance of saliva and the digestive juices is improved.
3. Strengthens muscles.
4. Increases desire to eat.
5. Helps dissolve lumps, tubers and knots.

Mental affects:

Positive- Improves courage, self-confidence and zeal.

Negative- Inclination towards gluttony, vices, attachment, possessiveness and irritableness increases.

Astringent

Fruit: Apple, green banana, carissa berry, pomegranate.

Vegetable: Bean sprouts, broccoli, avocado, cabbage, cauliflower, peas, cilantro (coriander leaves).

Other: Myrobalan (*harade*), Baheda (main constituent of '*Triphala*'), lotus, nutmeg, oregano, carom seeds (*ajwain*), turmeric.

Grains: Most lentils.

Detriments: By eating excessive amounts one experiences abnormal weight loss and heart pain.

Benefits:

1. Clears mucus or respiratory congestion '*kaph*' and heat or indigestion '*pitta*' (as defined by *Ayurveda*).
2. Purifies blood.
3. Eliminates fat.
4. Beneficial to the skin.
5. Prevents blood clotting.
6. Assists in the healing of wounds.
7. Cures constipation.

Mental affects:

Positive- Beneficial in developing characteristics like stableness, self-confidence and teamwork.

Negative- Expands fear, worry, nervousness, depression, insistence, unhealthiness, stubbornness.



What is a Balanced Diet?





Questioner: What does *samrasi* mean?

Dadashri: *Samrasi* means to eat everything: sweet bread, soup, rice, vegetables. However, one should not indulge in sweet bread alone.

Whatever food is cooked in your culture, it is cooked based on what is considered *samrasi* for your culture. And when you serve that to somebody from another culture, they will not consider it *samrasi*. Perhaps in your culture, less spice is eaten. A *samrasi* diet is different for each culture. A *samrasi* diet means it is tasteful; tasty food. It means that no single ingredient dominates, all the ingredients are in proportion. Some people say, “I will get by with just drinking a glass of milk.” That is not considered a *samrasi* diet. *Samrasi* means to combine all the six types of tastes together and then eat at ease, to eat it tastefully. If you cannot endure the bitter taste, then replace that by eating bitter gourd (*karela*), spine gourd (*kankoda*), or fenugreek leaves (*methi*) [all these have some degree of bitterness in them]; but you should definitely take in food that is bitter.



Glimpses of Great Beings

Any human being in this world receives one's first nourishment solely from his or her mother. From birth to adulthood, it is the mother that feeds and raises the child.

For any child's healthy progress, a '*samrasi*' diet is necessary. The recipes that make children strong and healthy through this '*samrasi*' diet are inherited by the countries' mothers irrespective of whether they are educated or not.

In the winter, she will feed you '*adadiyapak*' (a traditional Gujarati winter sweet made from black bean pulse, nuts and *ghee*) and alongside she will also feed you '*methipak*' (another dish made from fenugreek known for its bitterness) to balance one's diet. Similarly, she will feed you mango pulp along with bitter gourd curry in the summer.

Just as our Gujarati dish is considered '*samrasi*', similarly, a daily meal from any part of our country is '*samrasi*'. And the menu for these dishes have emerged over years through deep study by our ancestral mothers.

Thank You
Mother

Our daily meal is *chapatti*, lentil soup, rice, vegetable curry, *khichadi*, milk, buttermilk. Along with this our mothers give us green salad, sprouted moong, a variety of pickles, *sherbets*, soups, juices, and similar foods that add balance to diet.

Keeping seasons, day and night, hot and cold climates in mind, our mothers with their years of experience have developed the ‘science of food’.

Along with serving this ‘*samrasi*’ diet, mothers add their incomparable love. Therefore, it is not an exaggeration at all to say, ‘for the future generation, mothers through their proportional and *samrasi* diet will assist individual’s growth and development.’

That is why our mothers are ‘*Annapurna*’ (the name of a Hindu goddess, whose name also means the fulfillment of nourishment).



Activity

Every single recipe uses numerous ingredients. Each ingredient has one taste.

For reference,
Refer page 9-10-11 or
visit : bit.ly/6rasdetail

Recognize the taste of each ingredient given below, to enable us to become aware of the tastes contained in each food item...

Spiced Puff rice – astringent

Fried gram flour crisps (sev) – salty

Potatoes – astringent

Onion – spicy

Green chutney –

Tamarind chutney –

Tomatoes –

Salt –

Cilantro/coriander leaves –

Lemon –

Bhel



Coffee

Milk –

Sugar –

Coffee -

Bread rolls-

Potatoes –

Green peas –

Tomatoes –

Chillies –

Salt –

Red chilli –

Garlic chutney –

Butter –

Cauliflower –

Turmeric –

Onions –

Chilli powder –

Pav Bhaji



Gulab Jamun



Plain flour –

Khoya (mawo) –

Split lentils –

Sugar –

Cardamom –

Idli Chutney Sambhar

Idli batter –

Green chillies –

Black pepper –

Salt –

Sambhar

Split pigeon pea lentils (tuverdaal) –

Onions –

Drum sticks / Moringa seed pods
(saragva nee singh) –

Tomatoes –

Tamarind –

Pumpkin –

Coriander leaves/cilantro –

Salt –

Turmeric –

Curry leaves –

Fenugreek seeds –

Red chilli powder –

Asafoetida –

Chutney

Coconut –

Curry leaves –

Green chilli –

Oil –

Mustard seeds –

Cumin seeds –

Salt –



For answers and more such activity. **visit** : youth.dadabhagwan.org

Gnani With Youth

Questioner: Out of the Nine *Kalam*s, what is the importance of reciting the Seventh *Kalam*?

Pujyashree: Yes, it means just this. If you previously had desires such as, 'I will get *jalebi* and enjoy, I will get pizza and enjoy, I will eat a lot... I will eat it two or three times, I will eat a lot.' You had such desires and gave opinions. Now today, if you get pizza and you eat three or four slices and enjoy...

Then by reciting the Seventh *Kalam*, normality will remain. What does someone who is above normal do? When *khichdi* arrives, he says, "Khichdee!? I don't like it." He will not eat the *khichdi* at all, but will eat twice as much pizza. That is not considered normality. So, what happens by reciting this *Kalam*? First, the opinion changes to, "Give me the energy to take meals with a balance of all tastes. Give me the energy to not have excessive temptation in any particular food taste." So when desirable food comes, he will eat a normal amount and when undesirable food comes, he will be able to eat a little and remain in normality. Do you understand?

With normality, the body remains free of diseases. By eating above normal or below normal, diseases arise in the body. Because people do not eat bitter food, diseases arise in their bodies. Then they have to take bitter vitamin tablets like *sudarshanghanvati* or drink *kariyatu*

to cure the diseases.

Questioner: Pujyashree, do we have to say this *Kalam* before eating or is it okay to say it at any time?

Pujyashree: During the day, in the morning, afternoon, and at night... This *Kalam* is to be recited three times. Then if the awareness remains it is a good thing. If it does not remain, then don't worry. At least say it! You can say it at any time. But if you recite it before eating, then more awareness will remain.

Your intent is certainly to recite this *Kalam*. By doing this, all of the opinions that you had bound in the past life will break and new opinions will be set based on the correct understanding.





Q & A

Excessive Temptation



Questioner: You said ‘*lubdhapanu*’ (excessive temptation), what is it?

Aptaputra: Whatever you keep remembering repeatedly, is called *lubdhapanu*. Now if you fancy a particular tasteful item, then you will remember it. If you had liked this item in a particular place, then if you went there again or are just passing by, you will recollect it.

Alas! You may even insist that no matter what, that item must be prepared for you. This is *lubdhapanu*. It does not let you enjoy what you have. It binds the *chit* and makes you lose your humility and discretion.

Questioner: Have you any such experiences of ‘*lubdhapanu*’? If so, how did you overcome it or how did you help someone else? Is there such an experience?

Aptaputra: I like dry snacks, *chapatti*, or *khichdee*, and pickle is my favorite. Since childhood, I used to eat a lot of pickles. Even here pickle is available during meals, so I continue eating it.

Once, it so happened that we ran out of pickles here, so I made a special request at home, “make five or six kilograms of this pickle, so it lasts for a whole year for everyone eating at *Saiyam*.” In my mind, I thought, “others may eat or not, but I will enjoy!” Then with rice and *bhaakhri*, I started consuming it. It was spicy, but I loved it and continued to eat it.

After a few days, when I went to the bathroom, I was experiencing burning... Then the burning increased like never before. I wondered if this problem was due to my eating habit. As an experiment, I stopped eating pickle for three or four days and discovered that the pickles indeed were the problem. Then it was confirmed that due to eating an ‘above normal’ amount of pickle, the problem had started.

After that, I decided to maintain normality. I started reciting the Seventh *Kalam* multiple times during the day resulting in my energy and awareness increasing. This also enabled me to control my excessive temptation towards pickles and gave me the energy to take meals with a balance of all tastes.

Experience

I have such a passion for eating that no sooner has a new restaurant or street vendor opened that I have tried it. I would only order the items that were renowned specialties of that place. For example, in *Maamleedaar* you will get the best 'misal-paav' of Mumbai. That is why, when a branch of *Maamleedaar* opened in my area, within six months I had eaten 'misal-paav' 25-30 times. Many times, I would also finish off my lunch or dinner with *Maamleedaar's* 'misal'.

However, when I was charged with work for the Seventh *Kalam*, I learnt about excessive temptations and its negative consequences. During this time, as agreed by all team members, we started to recite the Seventh *Kalam* daily, before and after a meal. I slowly but steadily began to understand that whenever I repeatedly talked about some famous item, that was my indulgence in excessive temptation, 'lubdhapanu'.

In the beginning, I felt that there was no special effect from the *Kalam* that I recited around my meals. However, when my friends took me to *Maamleedaar* after a few days, I was not able to eat the 'misal' because I felt a little unwell. What surprised me was the fact that I had no desire to taste the 'misal'. I also noticed thereafter that not only with 'misal', but with any of my other favorite food item, I do not feel regret like before. It is as if my whole viewpoint about food has been turned around. I go out to eat even now, but yes, the relish is not there like before.

- Dhaval Chheda



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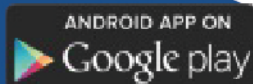
9 KALAM

15 QUESTIONS
FOREVERY MONTH

The 9 of
power series 7

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#Poem

Bhaavtu hatu je mane bahu, thodu vadhu j khavaay gayu che.
Dhyaan to nahotu, kon jaane ketli vaar chavaay gayu che.

Saamaanya laage bhale, pan aahaar Jeevan no moto bhaag che.
Haju thodi vadhu gambheertaathee samajvaano aa vibhaag che.

Kudrate aapela chha ras saachve te j kharaa samaj daar che.
Khaav badhu pan veekhaay pramaan jo, nuksaan karnaar che.

Vaasan aakhu na bhariye kaayam karvaa jevi unodari chhe.
Pani-havaa ne joiye, na chaale khoraake j jagyaa bharee che.

Thodu chalaavi laie, adhee inch maate vadi kakadaat sheno?
Svaad na joiye, “maa” eh ketlo prem bhedvyo che eno.

Khaavaa par moh shu raakhe? Aaje kheer-puree ne kachro kale
Sukh kaayami take nahi jo, kahi devu aapane badhu chaale

Jamvaa ma ekaagra chit joiye, pun lubhdhamaan na thaie
Dadaji eh shikhavyujem, khaanaaraa ne nitya judo j joiye.

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“Oh Dada Bhagwan [the Lord within]! Give me the energy to not have excessive temptation in any particular food taste. Give me the absolute energy to take meals with a balance of all tastes.”

Send your suggestions and feedback at : akramyouth@dadabhagwan.org