

NEWENERGY-TRIGUNAS-DIET

The food we eat not only nourishes our body but also affects our mind and thoughts. If we take food in a certain way and with devotion, we can balance not only our physical health but also our mental health.

In pure nature, the three gunas exist in equal proportions. In all the food items we eat, these three gunas exist in different proportions. Due to this, many types of substances have been formed. They affect all parts of us. Therefore, our health also depends on the food we eat.

There are three primary elements in nature. These are the main powers related to cosmic consciousness. They determine our spiritual development. We call them gunas. Gunas are binding forces. If we misunderstand gunas, they will confine us to the external world.

Satva Guna Food:

Sattvic food is always fresh and natural, like fruits, vegetables, ghee, and milk. These foods are either raw or cooked with minimal use of salt, chili, and oil.

Examples: Apples, oranges, bananas, mangoes, jackfruits, papayas, etc. All types of fruits. Similarly, dry fruits, water, vegetables, greens, wheat, corn, beans, unpasteurized and natural fresh milk, all fresh dairy products (ghee, butter, cream, fresh paneer, curd, lassi), and raw honey, etc.

In the Space and air elements, sattva guna is present in higher proportions.

This (sattva guna) controls muscle growth, breathing patterns, heart rate, and cellular structure. If sattva guna is in balance in the body, it promotes creativity, humbleness, and adaptability. But if it's out of balance, it causes anxiety and fear.

To maintain a healthy lifestyle, sattvic food not only helps physically but also provides mental peace. Fruits, vegetables, legumes, root vegetables, sprouts, cauliflower, ash gourd, spinach, bachali leaves, etc. that are grown without any preservatives, pesticides, or insecticides are sattvic foods.

A person who follows sattvic food is called a sattvic person. Sattvic people are loving and have a pure mind. They always face life events confidently. They feel compassion towards all living beings. Sattvic people have good control over their thoughts. It's not easy to disturb or anger them. They always remain pure, alert, aware, and subtle-minded. Their sleep is of good quality, so they get good rest even if they sleep for fewer hours.

Rajo Guna Food:

Rajasic foods are very hot, spicy, bitter, or salty. Salt and spices are used excessively for more flavor. Rajasic foods cause anxiety and agitation. Any ready-made food items, such as ready-made curries, bottled fruit juices, and pickles, are rajasic in nature. All tempting foods fall under the rajasic food category.

Examples: chilies, ginger, garlic, radish, onion, coffee, tea, cola drinks, and energy drinks, brown or black chocolate, pan masala, etc. If we eat food in a hurry, it also gives us rajasic nature.

Rajoguna is predominantly present in the fire and water elements.

It enhances the body's elemental strength (basic energies). It maintains digestive strength, physical strength, and body temperature. It also brings about vision, warmth, thirst, happiness, and intelligence. But if this quality is not in the right proportions, it leads to anger, jealousy, and hatred.

People with dominant Rajoguna traits are impulsive, egotistic, and competitive, and they admire themselves. They have a tendency to control others. They not only work hard but also desire power, prestige, and status. They always think everything should be perfect. They suffer from fear of failure, anger, and jealousy. They experience happiness only for a few moments.

Some people believe that this quality can bring both health and disease, while others think it only causes disease. They quickly lose mental strength. Since their sleep quality is not good, they need at least 8 hours of sleep.

Thamo Guna Food:

Tamasic foods take a long time to prepare, are not fresh, and are difficult to digest. Foods prepared without enthusiasm and with a distracted mind are considered tamasic. Similarly, if the person preparing the food is angry or in a negative mental state while cooking, the food is considered tamasic.

Tamasic foods have a sedative effect on the mind and body. They are generally considered harmful. These foods cause mental dullness and physical lethargy. Since they weaken the body's immune system, they are unhealthy. However, tamasic foods are allowed during times of pain to reduce suffering. Overeating is also considered tamasic.

Tamasic food includes stale, stored, or leftover food, various types of meat, fish, eggs, mushrooms, pizzas, burgers, sodas, alcoholic beverages, narcotics, and any food left overnight before consumption.

Tamoguna is predominantly present in the earth and water elements.

Its power makes bones, muscles, and nerves strong. Additionally, the energy that holds cells together is also generated through tamoguna. Water is supplied to all parts of the body through tamoguna. If it is in balance, love, peace, and compassion exist. If it is out of balance, jealousy and hatred increase.

People with predominantly tamasic qualities are often depression, laziness. They tend to overindulge in desires like excessive eating and drinking. They also exhibit traits like greed, a desire to control others, attachment to material possessions, irritability, and disregard for others. Tamasic individuals are often lack motivation, so they may need to repeat efforts multiple times to complete a task. They also require more sleep.

Note that while Sattva guna has a calmness with awareness, Tama guna has a calmness without awareness. In Sattva guna, all actions are performed in harmony with silence, whereas in Tama guna, all actions slide into deep sleep.

Similarly, fresh vegetarian food is sattvic. However, if you add too much chili or spices and cook it for a long time, it becomes rajasic food. If you store cooked food

for a long time, it becomes tamasic food. For example, potatoes are completely sattvic when roasted or boiled with minimal heat. Freshly made French fries or chili peppers, garlic, and mustard seeds are rajasic. But stored French fries become tamasic.

The necessity of the three Gunas

The three gunas are present in each of us in different proportions. These three gunas are also essential for us to live and grow in life. How we respond to events and situations depends on which guna is dominant in us.

Sattva guna qualities keep a person calm and joyful. Rajas guna qualities make a person energetic and emotional. Similarly, Tamas guna qualities promote steadiness and stability. It performs the function of holding the gravitational force. It restricts objects to a specific shape with boundaries. What needs to be understood here is that if we want to achieve the desired goal, if we want to solve physical, financial, and relational problems, Tamas guna is necessarily required.

A sattvic mind is filled with calmness, clarity, and creativity. This makes it easy to find effective solutions to life's problems. To implement these creative thoughts and solutions, we need Rajas guna. Similarly, after the problem is solved, Tamas guna is also needed to complete these activities. That is, Tamas guna is the cause of destruction, decay, and disintegration of everything in the world. Note this here.

For example, eating and drinking are creation, using them is sustenance, and eliminating unnecessary waste like stool and urine is dissolution or ending. Since everything that is born must end, we must also end everything with awareness. If there is no Tamas guna, we cannot end anything. If we don't, we will lose balance and many problems will arise. That's why the Supreme Being made Brahma-Vishnu-Maheshwara, the three deities, as the rulers of the three gunas. They maintain the balance of this world by performing creation, sustenance, and dissolution.

Similarly, we need Rajas guna foods to stimulate creativity and for energetic external activity. When Rajas guna is excessive, Tamas guna food helps bring stability. When the mind is highly agitated and unstable, Tamas guna food is necessary to increase stability. That means Sattva guna food is not enough at that time. Since Sattva guna

is non-violent, it doesn't have the talent to forcefully break habits. Similarly, if Tamas guna is excessive, we use Rajas guna to break it. To move from Tamas guna to Rajas guna, Rajo-chikitsa (Rajas therapy) is often necessary. That means, to bring out suppressed pain, shocking the person or stimulating them is done.

Similarly, Sattvic treatments work through Sattva gunas like love, peace, and non-violence. It also uses inner nature, inner mind's power, and meditation. Rajasic treatments work through Rajas gunas like excitement, motivation, energy expenditure, activity, and reasoning. Tamasik treatments work through Tamasik gunas like sleep and intoxication. New Energy practice accepts all three gunas equally, so it doesn't need external treatments. Instead, it awakens the three types of characteristics within itself and self-heals.

The three gunas are present in every atom. If these three gunas are not present, you cannot hold anything together, it will break apart. If it is only Sattva, you cannot stay here even for a moment, you will become invisible or die. If it is only Rajas, it will not stay stable at all. Similarly, if it is only Tamas, you will always be sleeping. So, here it is understood that it is necessary for the three gunas to work together in harmony.

Similarly, in Tamas, energy is in a negative form, holding things back and keeping them static. In Rajas, energy is in a positive form, creating movement and activity in things. In Sattva, energy is in a neutral form, balancing things.

Usually, when we are unaware, Rajas and Tamas gunas work together. Rajas guna, which initially shows excessive energy, ultimately leads to boredom and fatigue. In this fatigue, Tamas guna spreads and dominates. For example, excessive attachment to food, medicine, objects, or anything, initially seems pleasant, exciting, or stimulating, but ultimately leads to Tamasik characteristics like lethargy, laziness, and loss of energy. Similarly, mentally, excessive Rajas behavior, like being restless, violent, or aggressive, ultimately leads to Tamasik tendencies, mental dullness, and depression.

Therefore, to reach Sattva guna, we must first become aware and practice spiritual discipline to transition from excessive Rajas guna to Tamas guna, and from excessive Tamas guna to Rajas guna, and only then can we reach Sattva guna. This means slowing down excessive activities and speeding up sluggish activities through

spiritual practice, and then reaching the peaceful state of Sattva guna. After that, we can attain Enlightenment.

Balancing Rajas and Tamas gunas, i.e., combining 50% of Rajas guna energy with 50% of stable Tamas guna energy, is what Sattva guna means. To achieve this, one must first clear their mind. As mentioned in the topic of inner journey, only through spiritual practice can one balance both. As Sattva guna increases, peace and unity increase. This leads to liberation and a return to the pure nature of God. However, if one becomes attached to Sattva guna, i.e., clinging to health, morality, justice, fame, the mind becomes bound and moves away from God. Therefore, do not cling excessively to Sattva guna either.

As humans, we have the ability to change the gunas present in our body and mind. We cannot separate and remove gunas from within, but we can increase or decrease them by being active, through external objects, practicing methods, and being influenced by thoughts, and interacting with them. We can increase or decrease gunas by engaging with them.

However, despite being cautious, there is still a chance of becoming bound to gunas. Therefore, one must be prepared to renounce all gunas and characteristics and attain self-realization. To do this, you must surrender yourself to God. So, to attain self-knowledge, it is not enough to just renounce results, control the three gunas, and maintain 33.33% of the three gunas within oneself. It is also necessary to dedicate oneself to God and establish union with Him. Understand this here.

Positive Thinking - Divine Thinking

What is desire? Is it positive or negative? People usually only wish for positive things that they like. That means when we wake up in the morning, we are in a peaceful state, a still state, close to God. But as soon as positive thoughts come to our mind, we feel incomplete, lose our stillness, and run after desires, moving away from God. Oh, you are inferior, you will only be happy if you achieve this, you will only get fame and recognition if you achieve that, says the positive and pulling us out of our peaceful state, away from God's kingdom.

So, the one who deceives us daily is none other than positivity. It's like showing bait(food placed on a hook or in a net) and catching the fish, pulling us out of our peaceful state and entangling us in problems. It's like golden deer. It gives cookies and destroys our lives on a daily basis. We're still addicted to his magic words. Because every day, it ultimately takes us to negativity. Even if we achieve what it says, the happiness we get is only temporary. That's because a new desire arises, asking what's next? It means positivity is not giving us eternal happiness, but only temporary pleasure, entrapping us in illusion.

Furthermore, negativity is better. Because negativity scares us by saying 'I will kill you' honestly, but positivity deceives us with sweet words. We need to understand this correctly and focus on God as well, not just the worldly things. So, when a positive thought comes, be cautious and look at it just like you look at negative thoughts. Don't blindly believe in positivity and lose your peace. That's why sages say that desires should not be there. Similarly, if the desire to reach God takes away your peace, realize that it has also become a positive desire and be content with your current state.

I am not saying that desires should not be there at all, I am saying that their impact on us should not be too much. Since we cannot avoid doing karma, do karma without losing peace. If your mind is not peaceful, put aside all work and do the spiritual practices I suggest, and first reach a peaceful state. That means, the farther you are from God, the farther you have to travel back. In the meantime if negative attacks, you cannot face it. So, if you are stable in positivity, you can also be stable in negativity. If you remain stable and peaceful in both hardships and happiness, you will be accessible to God. Only then can you reach God immediately whenever a problem arises. Only then can you easily solve problems with God's help.

That means, you can be in the illusion yet also beyond it. So, recognize that positive thinking is dangerous. Instead, practice divine thinking. Being beyond likes and dislikes and performing karma, i.e., 33.33% tri-guna sadhana, is what divine thinking means.

Pure satva

The sattva guna is neutral and has the potential for rajo and tamo gunas within it. The power present in sattva guna gets pulled by rajo and tamo gunas, which dominate each other. In every situation in life, sattva guna inevitably gets inclined towards either tamo or rajo guna. This creates a conflicting environment in the mind, leading to a lack of peace. Therefore, the three gunas must transform into pure energies. This means we should view the three gunas with equanimity. Only then can we retain our true self-awareness and maintain it in our minds at all times.

To cultivate pure sattva, we must constantly practice sadhana. This does not condemn rajo and tamo gunas. Pure sattvics understand that tamo and rajo gunas are necessary for the unity and continuity of this creation. When pure sattva becomes prominent in our consciousness, we transcend time and space and discover the beginningless, middleless, and endless. The jiva-atma (individual self) regains its inherent purity and merges with God.

After taking births in tamo, rajo, and sattva gunas, we take births in pure sattva. New-Energy-Advaita sadhana begins with pure sattva. Pure sattva means seeing the three gunas with equanimity. That is, having 33.33% tamo guna, 33.33% rajo guna, and 33.33% sattva guna. Krishna used these three gunas simultaneously. Just as the three sides of an equilateral triangle are equal, Krishna's personality had these three gunas in equal proportions. That's why no one could fully understand Krishna.

People who have an excess of one of the three gunas - tamo, rajo, or sattva - think in terms of right and wrong, sin and virtue, good and bad. This is because they believe that the guna they have adopted is the only correct one, and the others are incorrect. They play roles related to that guna and consider themselves the doers of actions. They believe they are the ones performing karma.

Pure sattva seekers recognize the necessity of all three gunas and adapt to situations by playing various roles. Their sleep patterns also vary according to circumstances. They strive to transcend notions of right and wrong, sin and virtue, good and bad. Until they experientially realize 'I am God', they don't consider themselves the doers. They feel that Paramaathma is the doer, and dedicate themselves to Him through 33.33% tri-guna sadhana. This means they remain dedicated to God until union with Him is achieved. Once union occurs, they continue to perform actions with a sense that they are the doers and do works and also witness it.

How much we should eat

Now that we understand the necessity of all three gunas, we should consume foods related to the three gunas in equal proportions in our daily life. Divide your daily food intake into three parts. For example, if you eat one kilogram of food per meal, then take 333.33gms of sattvic food, 333.33gms of rajasic food, and 333.33gms of tamasic food.

You can eat them separately or together. Create harmony among the foods related to the three gunas by eating fruits in the morning, cooked food at noon, and less food in the evening, and so on. Also, ensure that the three gunas are balanced throughout the day. Don't strictly believe that you must eat exactly 333.33gms; a little variation is okay. Because when we eat, we also take divine help. He provides everything we need, in the right measure, and harmonizes everything within us.

What to chant while eating

Design your daily food intake in the present moment using your creativity. When taking food, have the idea that the Positive-Neutral-Negative-Atma-Paramaatma in the food and the Positive-Neutral-Negative-Atma-Paramaatma within me should merge. Eat with a divine attitude, just as you receive divine prasada (offering). Here, Atma refers to the divinity limited to that form, and Paramaatma refers to the divinity that pervades the entire universe. Since this is 33.33% tri-guna sadhana, understand that thinking and eating like this will only take you to the state of Atma.

Or, if you want to make your choice easier, eat with the thought, 'My dear food, I want the divinity within you.' Then, divinity will be received. Just as electricity becomes light for the bulb and air for the fan; divinity, being formless, transforms into what is needed for our various parts, providing what is required.

I have explained the knowledge I gained from books and the internet so far. Since knowledge is infinite, I believe that no one has complete knowledge. Evidence for this is that despite living a good and disciplined life, we are unable to live a completely healthy and happy life. Similarly, we did not create our body, mind, and other

aspects, so it is impossible for us to know exactly what each part needs. Only the creator God knows that. For example, in our body, millions of cells are born and die every moment. Creation, sustenance, and destruction are constantly happening within us. If this doesn't happen every moment, imbalance in our parts will occur, leading to many problems.

When we eat, we don't think that this food should be used to kill unnecessary cells in our body. We simply desire good health. Since no one fully knows what happens in the body, thinking and eating in the way mentioned earlier allows God to decide and provide what each part needs. Therefore, it's best to surrender to God, delegate the responsibility of managing our lives, and take timely advice directly from God.

When I once had a union with God, I asked what happens in the body. God replied, 'Explaining what happens in the body is impossible, it's like a mini world. Know as little as possible, analyze as little as possible, and give me the opportunity to make necessary changes in the body, mind, and other parts.' For more information, read the topics 'Body' and 'BP, Sugar'.

Therefore, give up your beliefs and opinions about food and adopt a new belief that everything is divine and comes from divinity. To understand how to change beliefs, read the New Energy Pamphlet. Don't try to eat poison initially, saying 'everything is divine'. First take eatable foods, chanting as I suggested above and establish divine connection. Then, do as God says.

Changing your eating habits is never easy, but by taking small steps and making conscious choices every day, you can develop a balanced diet. Over time, you'll find yourself naturally making the right choices without much effort, as your body will instinctively guide you to do so.

Mind

After the food we eat goes into the stomach, it gets digested and converted into vitamins and proteins for various parts of the body, and the unnecessary come out in different forms. Similarly, food also transforms into pure energy. Only then do we feel satisfied and happy. This means that the formless (energy) takes the form of food,

and finally, it again becomes formless (energy). If the food remains in the stomach in the same form it was eaten, it causes indigestion and leads to many health problems. This means that everything must transform into the formless here, understand?

Similarly, we grasp and store various thoughts, emotions, experiences, and beliefs inside us through our mind. Just as we make efforts to transform food into energy, it is our responsibility to transform the things we perceive through our mind and the experiences we gain into pure energy. If we don't do this, the karma we have done will remain inside and lead to mental problems, which can later turn into physical problems.

Therefore, we should digest all experiences, all things, and all the roles on earth, and everything happening in creation, and see them as divine witnesses. To see in this way and to receive timely advice from God, read the topics 'Guide' and 'Inner Journey' to know what to do.

Choice-practice

First, we need to know how to make a Choice. That is, as soon as thoughts come, we need to practice choosing all related options, as cooperation is required for everything. For example, when the thought of 'I will die' comes, choose 'death-birth-neutral-atma-paramaathma'. When the thought of 'I will lose money' comes, choose 'lose-gain-neutral-atma-paramaatma'. When the thought of 'there will be fights' comes, choose 'fighting-friendship-neutral-atma-paramaatma'.

Then, you should explain to your mind why you are making this Choice, otherwise, your mind will not cooperate with your spiritual practice. You need to understand first and then clarify to the mind that, when money goes out, then only you can buy whatever you want. Then, as I mentioned earlier, imagine and experience all possibilities like money coming-going-neutral-atma-paramaatma. After that, you will naturally be in a state of rest, or stillness, or surrender. If you do this, you will find solutions to all problems.

Whatever effort you make, the corresponding consciousness awakens. So, if you try for purity, the corresponding consciousness awakens. That is, put 33.33% effort only

to balance the three gunas within yourself, then remain 33.33% neutral, in a state of equipoise, and finally, 33.33% leave the effort of balancing the gunas and remain still, without making any effort. Only then will the consciousness to see the gunas with equanimity awaken. Then, you will perform actions with that divine consciousness and achieve results. These results will be beneficial not only for your own welfare but also for the welfare of the world. For more information on this, read the topics 'Dharma' and 'Surrender'.

Note:

1. There is no rule that you must eat all the food items I mentioned earlier. For example, many people are addicted to non-vegetarian food, alcohol, cigarettes, and medicines. However, if you stop them immediately, it can lead to many problems. Many people have faced this issue, so I suggest that you take them in a divine manner, as I mentioned earlier. This means that you will naturally come out of them without suppressing them. Alternatively, you can imagine that you have eaten them in your mind and experience the thoughts, emotions, and feelings that arise within you in a divine way and overcome them. Many people have naturally come out of their addictions by following this method. So, keep this in mind and continue your spiritual practice. For more information on this, read the topic 'Non-Veg'.

2. Start your spiritual practice with the food items you eat daily and overcome them. Then, divinely consume the foods you like, followed by the ones you have given up thinking they are not good for your health, as I mentioned earlier. By doing so, you will be able to enjoy them too. Many people are already doing this and feeling satisfied by considering unsuitable foods as divine prasad (offering). After that, overcome those foods as well. By not becoming a slave to anything and overcoming everything, you will easily, naturally, and fearlessly give up unhealthy food items that are not suitable for your body, in a divine manner.

3. Since Sunday is a holiday, keep aside the rules I mentioned earlier and eat your favorite food items one day a week.

4. Eat only when you feel hungry, and drink water only when you feel thirsty. If you feel hungry in the middle of the night, you can eat then too. Eat the amount of food that makes your stomach feel light and comfortable. If you eat more than you need,

or if you have to eat even when you're not hungry, or if you have to eat at a specific time, consider the discomfort that follows as divine prasad and experience it divinely. Read the topic 'Guide' for more information on this. Understand that eating when you're not hungry and drinking water when you're not thirsty is not good. Decide how much water to drink based on your body's needs. Wise people have said that hunger is the best medicine, so don't eat when you're not hungry, but experience the sensation that arises then as divine. Fasting is also good because the body uses the stored energy (fat) to sustain itself during that time.

5. Eat the juice and drink the food. This means chew your food slowly and taste it divinely, enjoying your meals.

6. No matter how good a fruit is, it also has unhealthy aspects. That's why it eventually rots after some time. So, don't overconsume anything, because the three gunas (qualities) are impermanent. If you remain detached from them, you can unite with the eternal divine that exists here and now. Then, hold on to God tightly and play with the gunas.

7. Even if the crops are grown using chemicals, if you wash them with water and eat them with the mindset I mentioned earlier, getting good results. So, even if they are chemically grown crops, think of them as Satvic (pure) and continue your spiritual practice. Because organic crops are not available to everyone.

8. Eat seasonal fruits and vegetables that are available cheaply. This means you don't need to spend a lot of money to buy food items.

9. You don't need to think of Positive-negative-neutral-atma-paramaathma in this exact order. You can think of them in any order. Ultimately, you should aim to integrate with all aspects of food and all aspects within yourself.

10. When eating, should we listen to our tongue or our stomach? If we only listen to our tongue, we tend to overeat, and then our stomach gets upset. On the other hand, if we only listen to our stomach, our tongue won't cooperate, and even if we're hungry, we won't enjoy the taste and can't eat. What we need to understand from this

is that no matter what we do, cooperation between all parts is necessary, and to do this, God's cooperation is also essential.

11. Just as a director uses heroes, villains, and jokers to convey his message to the audience through a movie, similarly, you can also use God's support and the three gunas (qualities of nature) to achieve your desired goals.

12. Food is said to be the form of Parabrahma (the ultimate reality). This means that everything is a manifestation of the divine. Therefore, if you use food items, thoughts, emotions, experiences, beliefs, the five elements, and the three gunas (qualities of nature) in the way I mentioned earlier, they will all work as divine medicines and provide solutions to all your problems. This means that a wise person can even turn poison into medicine, while an ignorant person can turn medicine into poison.

13. My answer to the question of whether food really affects us is that when you are connected with God, your influence is greater, so whatever you eat with a particular mindset is what happens. If you lose your connection with God and get caught up in illusion, the influence of illusion is what affects you. Since food is related to illusion, think and eat as I mentioned earlier. That is, if you think you can't live without potato chips, then its influence is what's affecting you. But if you can be happy even without eating potato chips, then your influence is what's affecting it.

14. In short, I have come to the conclusion that naturally available fruits and vegetables in their raw form are associated with the Satva guna (pure quality), cooked ones with Rajo guna (active quality), and stored ones with Tamo guna (dull quality). So, don't ask me which guna a brinjal (eggplant) belongs to, search online and find out yourself. Because I also have 33.33% memory loss, I can't exactly remember which one belongs to which guna!!

To read the topics suggested above click the following link

<http://darmam.com/englishtopics.html>