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Original Article

Reconnecting Roots: Sattvic Temple Food as a Model for Sustainable Mental-health Supportive Hospitality

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ABSTRACT

Escalating mental health disorders and environmental degradation have renewed interest in traditional food systems that integrate nutrition, spirituality and ecological care. This article investigated sattvic and sacred culinary traditions in Indian temple contexts, focusing on Mahaprasad, Chappan Bhog and associated offerings to investigate how they support sustainable well-being and mental health. Using mixed methods design, the study combined focused ethnographic fieldwork in temple kitchens with nutritional analysis of key sattvic dishes and life cycle assessment of associated cooking practices. Ethnographic data showed that sacred food rituals cultivated communitas and might help moderate disconnection and loneliness that underlie contemporary psychological distress and guest experience erosion in modern food service. Nutritional profiling indicated that sattvic preparations were rich in fibers, micronutrients and bioactive compounds linked to improved gut-brain signaling, decreased inflammation and neuroprotection [4–7]. Environmental assessment demonstrated that earthen cookware, seasonal sourcing and circular use of food and fuel significantly decreased waste, carbon intensity and chemical exposure, compared with industrial food systems. Synthesizing these strands, the study conceptualized sacred sattvic food ways as integrated socio-culinary systems that simultaneously nourish body, mind, community and planet while representing principles of zero-waste low-carbon hospitality. The discussion outlined how selected design elements such as prasad-style service plant-forward menus anchored in temple staples and ritualized communal dining could be adapted into contemporary hospitality and wellness settings without religious proselytization. By linking food rituals, nutritional psychiatry and sustainability metrics, the study contributed an interdisciplinary model of "sacred choice architecture" that nudged diners to healthier lower-effect behavior through atmosphere, sequencing and meaning rather than restriction or moralizing [4–9].

Keywords: Sattvic food, Temple cuisine, Sustainable hospitality, Nutritional psychiatry, Guest experience, Life cycle assessment, India

Highlights

- Sattvic temple food traditions integrate nutrition, spirituality and low-waste practices in Indian hospitality contexts.
- Sattvic temple cuisines such as Mahaprasad and Chappan Bhog provide large-scale plant-forward meals embedded in sacred ritual and community.
- Dishes are fresh, minimally processed and rich in whole grains, pulses, vegetables and traditional fats, supporting gut-brain and anti-inflammatory nutrition science.
- Prasad-style sharing on banana-leaf plates dissolves caste and class boundaries, fostering communitas, emotional safety and sense of grace for diners.
- Earthen pots, biomass cooking, local seasonal sourcing and circular redistribution of surplus food together minimize waste and carbon intensity.
- These temple food ways offer a practical model for hotels and wellness resorts to design nutrient-dense, mentally supportive, low-carbon dining experiences

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1. Introduction

Contemporary hospitality and tourism operate within converging crises of mental health deterioration, environmental degradation and social fragmentation that conventional service models struggle to address. Global data show rapidly increasing prevalence of anxiety, depression and burnout, particularly in young adults and frequent travelers at the same time that food systems account for a major share of greenhouse gas emission, biodiversity loss and water stress [4–9]. Guests increasingly seek experiences that support holistic well-being and fit with sustainability values; hotel and resort food offerings are often anchored in resource-intensive, ultra-processed and socially fragmented patterns of eating.

These challenges are not isolated problems but interlinked outcomes of the same industrial food paradigm that prioritizes efficiency, scale and convenience over nourishment, connection and ecological limits. Ultra-processed meat-heavy menus contribute simultaneously to poor metabolic and mental health, high carbon footprints and loss of cultural identity of foods [4–9]. At the experiential level, guests frequently eat alone, rushed and distracted in spaces that treat meals as transactions rather than opportunities for belonging, ritual and meaning. Existing responses such as adding "healthy options" or incremental waste‑decreasing initiatives are boltons that leave the core logic of the food system unchanged.

Against this backdrop, traditional sacred food systems offer a strikingly different model. In India, sattvic temple cuisines such as the Mahaprasad and Chappan Bhog traditions of the Jagannath and associated lineages have provided large-scale daily meals that are plant-oriented, low-waste and deeply embedded in community ritual for centuries [10–13]. These systems represent an integrated philosophy in which food is simultaneously nourishment, spiritual offering, ecological practice and instrument of social equality, dissolving barriers of caste and class through shared plates [10–13]. Importantly, they anticipate contemporary nutritional psychiatry by emphasizing fresh, minimally processed fiber‑rich dishes and spice combinations now known to support the gut-brain axis and decrease chronic inflammation [4–7].

Recent studies in nutritional psychiatry, psychoneuroimmunology and sustainability science have documented how dietary patterns, microbiome health, inflammatory pathway and social connection interact to shape mental well-being and longevity [4–7]. However, this literature rarely engages with living sacred food traditions as complex, real-world systems that already operationalize several of these principles at scale. Similarly, hospitality research has investigated wellness tourism, plant-based menus and green operations but has paid a limited attention to temple food ways as potential templates for designing experiences that are simultaneously restorative, culturally resonant and low-carbon.

This article addressed these gaps by examining sattvic temple food systems as applied models of sustainable, mental-health supportive hospitality. Drawing on mixed methods research, including ethnographic fieldwork in temple kitchens and sattvic communitas, nutritional analysis of key dishes and environmental life‑cycle assessment, the study asked how sacred food practices could inform the design of contemporary hotel and wellness food service. The contribution is dual. Empirically, it documents nutritional, psychosocial and sustainability characteristics of sattvic temple cuisine. Conceptually, it develops a framework of "sacred choice architecture" that translates these characteristics into actionable design principles for tourism and hospitality organizations seeking to support guest experience, well-being and sustainability [4–13].

2. Literature review and theoretical framework

2.1 Sacred food traditions and sattvic cuisine

In South Asian religious traditions, food is treated not only as fuel for the body but also as media linking human, nature and divine. Early Vedic texts frame grains, milk, ghee and honey as sacred gifts, whose preparation and sharing must follow ritual norms [10–13]. Over time, the principle of ahimsa (non-violence) and the Bhagavad Gita's classification of foods according to the three gunas—sattva (purity), rajas (passion) and tamas (inertia)—led to the development of sattvic dietary codes that emphasize fresh, plant-based minimally processed foods believed to support clarity, emotional balance and spiritual growth [10–13].

Temple cuisines such as Mahaprasad of the Jagannath tradition and Chappan Bhog offerings in Vaishnava practice operationalize these ideas at scale [10–13]. Dishes are cooked in earthen pots over wood fires, using seasonal grains, pulses, vegetables and dairies and then offered to the deity before sharing without distinction of caste or class. Eating prasada is understood to purify consciousness and create communitas in participants, transforming ordinary consumption into an experience of grace, equality and belonging. These ritualized systems therefore provide a rich empirical context for investigating how culinary practice encodes theological ideas while shaping social relations and embodied states.

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2.2 Nutritional psychiatry, gut-brain axis and mental health

Contemporary nutritional psychiatry has documented mechanisms; through which, diet affects mood, cognition and resilience [4–7]. The gut-brain axis describes a bidirectional network of neural, hormonal and immune pathways; through which, intestinal microbes, dietary metabolites and inflammatory signals affect brain function and behavior. Diets high in ultra-processed foods, added sugars and saturated fats are associated to dysbiosis, chronic low-grade inflammation and increased risk of depression and anxiety, whereas patterns rich in fibers, polyphenols, omega-3 fats and fermented foods are protective [4–7].

Sattvic food principles are closely fit to these findings. They favor whole grains, legumes, vegetables, fruits, nuts, mild dairies and herbal spices, while discouraging heavily processed, stale or overstimulating items [2–7]. Several sattvic dishes used in temple settings combine high-fiber staples with turmeric, ginger, cinnamon and other spices that show anti-inflammatory and antioxidant effects in biochemical studies [2–7]. Communal eating in calm ritualized settings additionally counters loneliness and may support parasympathetic activation, which is increasingly recognized as important for mental health [4–7]. Situating sattvic temple cuisine within the nutritional psychiatry literature therefore highlights its potential as a naturally occurring model of "food-as-therapy" that integrates biological, psychological and social pathways [4–7].

2.3 Sustainability, circular food systems and sacred hospitality

Sustainability research shows that current industrial food systems are major drivers of greenhouse gas emissions, land and water degradations and wastes. In contrast, several traditional and sacred food systems evolved to work within local ecological limits through seasonal menus, biodiversity and low-waste practices. For example, the Mahaprasad system at Jagannath relies on locally grown plant ingredients, wood-fired earthen stoves and a distribution model that ensures almost all cooked food is consumed by devotees, vendors or community members, leaving minimal residues [10–13]. Used clay pots are returned to the soil rather than entering long-lived waste streams, illustrating a vernacular circular economy.

From a hospitality perspective, these systems can be read as early exemplars of regenerative food service design. They demonstrate how menu planning, spatial layout, material choices and social norms of sharing can jointly decrease environmental effects, while enhancing perceived authenticity and guest satisfaction. Integrating insights from sacred food traditions with contemporary life-cycle assessment and sustainable operations literature allows the development of a theoretical framework; in which, food offerings are assessed simultaneously for nutritional quality, psychosocial effects and ecological footprint, rather than on cost and efficiency alone. This framework underpins the empirical analysis that follows.

3. Methods

3.1 Research design

This study adopts a pragmatist mixed-method design to capture the biological, psychosocial and environmental dimensions of sattvic temple food systems. Pragmatism treats methods as tools selected for their usefulness in addressing real-world problems rather than loyalty to a single epistemological paradigm, making it well matched to phenomena that cut within nutrition science, anthropology, spirituality and sustainability. A sequential exploratory strategy was used; qualitative ethnography first identified key practices, meanings and dishes within sacred food traditions, followed by quantitative nutritional and environmental analyses informed by those insights.

3.2 Ethnographic methods

Ethnographic fieldwork focused on four types of sites, where sattvic and sacred food practices are actively maintained, including (1) large temple kitchens centered on Mahaprasad traditions, (2) ISKCON communitas with codified Krishna-conscious cuisine, (3) traditional Ayurvedic cooking schools, and (4) contemporary sattvic lifestyle communitas [1–3,10–13]. Site selection criteria included continuity of practice rather than purely historical interest, willingness of leaders to permit research access and diversity of geographic and organizational contexts.

Participant observation involved daily presence in kitchens and dining spaces, documenting the timing and sequencing of cooking, division of labor, use of earthen pots and wood fires, spice preparation, offering rituals and patterns of distribution and communal eating [10–13,15,16]. The researcher adopted a participant-as-observer role, assisting with basic tasks while recording detailed field notes on material culture, sensory atmosphere and social interactions of foods. Semi-structured interviews were carried out with approximately fifty participants, including hereditary temple cooks, priests, devotees, Ayurvedic practitioners, sattvic lifestyle practitioners and pottery artisans [1–3,10–13]. Interviews investigated understandings of sacred foods, perceived health and psychological effects, sustainability rationales and experiences of community and belonging [10–13,15,16]. All participants provided informed consents

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under approved ethical protocols; identifying details were anonymized in reports.

3.3 Nutritional assessment

Nutritional assessment focused on a purposive sample of core sattvic dishes repeatedly identified in Phase 1 as central to temple and sattvic practice, including khichdi, dalma, vegetable curries, rice preparations and selected sweets [1–3]. Standardized recipes were developed through observation, practitioner consultation and measurement of ingredient quantities during kitchen sessions. For each dish, portion sizes were defined and ingredients recorded by weight. Nutrient composition was estimated using combination of established food composition databases and, where necessary, laboratory analysis of representative samples [4–7].

The analysis captured macronutrients (energy, protein, fat, carbohydrate and fiber) and key micronutrients (iron, zinc, calcium, B-vitamins, vitamin A and vitamin C) as well as selected bioactive compounds of interest for mental health and ageing such as curcumin, polyphenols and omega-3 and medium-chain triglyceride content where relevant [4–7,14]. Results were compared with recommended dietary allowances and with benchmark data from common hotel or canteen menus to highlight distinctive nutritional characteristics of the sattvic dishes [4–7,14].

3.4 Sustainability assessment

Environmental performance was assessed using simplified life-cycle assessment framework, comparing sattvic temple food systems with typical institutional vegetarian catering. System boundaries included agricultural production of ingredients, transport to the site, cooking fuel and technology, material use (especially earthen versus metal or disposable service ware) and management of food and material wastes. Activity data were collected through observation, interviews and secondary sources and combined with emission and resource-use factors from established LCA databases. Key indicators included greenhouse gas emissions, energy use, water demand and waste generation per meal. Particular attention was paid to the circular economy aspects of temple systems such as use and disposal of earthen pots, near-total distribution of cooked foods and integration with local agricultural and artisan economies.

3.5 Data analysis

Qualitative data from field notes and interviews were coded thematically, using iterative process that combined inductive identification of emergent themes with deductive codes derived from the literature on sacred foods, nutritional psychiatry and sustainability [4–12,15,16]. Themes such as sacred materiality, communitas, perceived mental effects of prasad and vernacular ecoefficiency were refined through constant comparison in sites and participant groups [10–12,15,16]. Nutritional and environmental data were analyzed descriptively, with results presented as ranges and typical values rather than formal hypothesis tests, reflecting the exploratory aim of characterizing these systems rather than estimating population parameters [4–9,14]. Triangulation within qualitative and quantitative strands was used to create an integrated scheme of how sattvic temple foods function simultaneously as nutritional, psychological and ecological interventions [4–12,14–16].

4. Results

4.1 Ethnographic insights from sacred food systems

Ethnographic observation in large temple kitchens revealed highly routinized deeply ritualized production systems capable of feeding tens of thousands of people daily using preindustrial technologies [10–13]. Study typically began before dawn, with teams of hereditary cooks coordinating the preparation of dozens of sattvic dishes in stacked earthen pots over wood fires, guided by orally transmitted recipes and devotional mantras rather than written standard operating procedures [10–13]. Despite the scale, the atmosphere was characterized by calm concentration, rhythmic chanting and strong sense of collective purpose, with cooks describing their labor as “service” rather than employment [10–13].

The Mahaprasad and Chappan Bhog offerings structured time and space for the workers and recipients [10–13]. Food flowed from sanctum to kitchen to courtyards and bazaars through tightly choreographed processes that ensured almost all cooked items were distributed the same day [10–13]. Shared eating spaces dissolved several everyday hierarchies; diverse social groups sat on the floor in long rows or mixed clusters, receiving similar consecrated dishes from common vessels [10–13]. Interviewees repeatedly emphasized experiences of equality, belonging and emotional relief when consuming prasad, describing it as “cooling the mind,” “lifting sadness,” and “making everyone one family” [10–13]. These accounts have suggested that the social architecture of sacred food distribution functions as a powerful psychosocial intervention as well as biochemical effects of the cuisines [10–13].

4.2 Nutritional profiles of sattvic dishes

Nutritional analysis of core sattvic dishes indicated generally favorable macronutrient balance and high micronutrient density, compared with typical institutional vegetarian fare [4–7,14]. Staple preparations such as khichdi and dalma combined whole grains and lentils in

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proportions that delivered complementary amino acid profiles, significant dietary fibers and relatively low glycaemic effects when consumed with vegetable side dishes and ghee [4–7,14]. Vegetable curries incorporated a wide spectrum of seasonal produce—leafy greens, gourds, roots and crucifers—providing diverse vitamins, minerals and phytochemicals [2–4,14].

Several dishes contained significant levels of bioactive compounds associated to mental health and healthy ageing [4–7,14]. Turmeric-based spice blends contributed curcumin and other polyphenols with documented anti-inflammatory and antioxidant actions, while inclusion of ginger, black pepper, cinnamon and cardamom added further bioactive diversity [2–4,14]. Traditional sweets, though energy dense, were often prepared with jaggery, nuts and seeds rather than refined sugar alone, offering minerals and healthy fats as well as calories [2–4,14]. Overall, the pattern that emerged included one of the predominantly plant-based, fiber-rich minimally processed dishes that fit closely to dietary patterns that were associated in other studies with decreased risk of depression, anxiety and cardiometabolic disease.

Table 1. Qualitative nutritional characteristics of core sattvic dishes [4–7,14]

Dish	Core components	Key macronutrient characteristics (per typical serving)	Key micronutrients & bioactives (qualitative)
Khichdi (rice–dal)	Rice, moong dal, ghee, turmeric, spices	Complete plant protein; complex carbohydrates; moderate fat; high fibre; low–medium glycaemic load	B‑vitamins, iron, zinc, magnesium; curcumin and other polyphenols; gingerols; SCFA support via fibre and ghee
Dalma	Lentils, mixed vegetables, mild spices, ghee	Higher protein density; substantial fibre; complex carbohydrates; low fat; low glycaemic load	Folate, vitamin C, carotenoids, potassium, magnesium; diverse polyphenols; ghee‑derived SCFAs
Mixed vegetable curry	Seasonal greens, gourds, roots, crucifers, spices, small ghee	Low energy density; moderate fibre; low fat; complex carbohydrates from vegetables	Wide spectrum of vitamins and minerals; phytochemicals (polyphenols, carotenoids, glucosinolates)
Kheer (rice pudding)	Rice, milk, ghee, jaggery, cardamom	Energy‑dense; moderate protein; high carbohydrate; moderate fat; low fibre	Calcium, riboflavin, B12; minerals from jaggery; fat‑soluble vitamins and SCFAs from ghee
Chhena poda	Fresh chhena, jaggery/sugar, ghee, flavourings	High energy; relatively high protein; high carbohydrate; moderate–high fat; low fibre	Calcium, phosphorus, B‑vitamins; minerals from jaggery; ghee‑derived short‑chain fats

Table 2. Indicative macronutrient composition of the selected sattvic dishes (per 100 g) [4–7,14]

Dish (per 100 g)	Energy (kcal)	Protein (g)	Carbohydrate (g)	Fibre (g)	Total fat (g)	Saturated fat (g)
Khichdi (rice–dal)	118	4.2	21.5	2.8	2.1	1.2
Dalma (Odia‑style dal)	95	5.8	14.2	4.1	1.8	0.3
Mixed vegetable curry	68	2.1	8.6	3.2	3.4	2.1
Kheer (rice pudding)	142	3.8	24.6	0.4	3.6	2.2
Chhena poda (cheese cake)	198	7.2	28.4	0.6	6.8	4.1

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4.3 Environmental performance of sacred food practices

Life-cycle assessment showed that sattvic temple food systems included meaningfully lower environmental effects per meal than that conventional vegetarian institutional catering did, particularly when measured for greenhouse gas emission and solid waste. The near-exclusive reliance on plant ingredients, local sourcing relationships within the farmers and absence of high-effect ruminant meat significantly decreased upstream emission. Earthen stoves fuelled by locally available biomass included higher direct emissions per unit of fuel than that modern gas cookers did but were offset by shorter supply chains, renewable fuel sources and lower embodied energy in infrastructure .

Material streams around serving and waste reflected a vernacular circular economy. Single-use plastic packaging and disposables were largely absent; instead, food was cooked and served in clay pots and metal vessels that were reused or, in the case of clay, returned to the soil after one or several uses. Because offerings were socially and spiritually framed as sacred, unsold items were quickly redistributed at lower prices or donated, resulting in minimal plate and kitchen waste, compared to hotel buffets. Collectively, the environmental results have suggested that sacred sattvic food systems operationalize low-carbon, low-waste principles that are directly relevant to hospitality organizations seeking to decrease the footprint of their food service while enhancing perceived authenticity and guest experience.

5. Discussion

5.1 Sacred food as integrative hospitality system

The findings have suggested that sattvic temple food systems function as integrative hospitality environments; in which, nutrition, atmosphere, ritual and social architecture are deliberately aligned [10–13]. Rather treating food, service and setting as separate domains, these traditions embed culinary practice within a coherent cosmology that assigns meaning to ingredients, preparation methods and patterns of sharing [10–13]. This integration helps explain why participants described not only physical satisfaction but also emotional calm, belonging and spiritual uplift when consuming prasad [10–13]. For contemporary hospitality, the key insight is that guest well-being originates from the interaction of menu design, sensory cues, social norms and symbolic framing but not from food choices alone [10–13].

The ethnographic data further highlight that temple kitchens achieve large-scale service without sacrificing this coherence [10–13]. High-volume production is organized around stable rituals, familiar flavor profiles and clear roles, which create predictability and trust in workers and guests [10–13]. In contrast, several modern buffets priorities variety and spectacle but lack a unifying narrative, potentially diluting their psychological effects despite similar or greater operational efforts [10–13]. Viewing sattvic temple cuisine as an integrated system therefore invites hospitality organizations to move beyond add-on wellness characteristics toward holistic redesign of food experiences around shared values and stories [10–13]. These dynamics resonate with classic ritual theory on communitas and structure and with decolonial calls to recognize indigenous and sacred food practices as legitimate knowledge systems.

5.2 Implications for mental-health supportive hospitality

Linking the nutritional and psychosocial findings to the nutritional psychiatry literature suggests that sattvic-inspired menus may contribute to mental-health supportive hospitality offerings [4–7]. The predominance of whole grains, legumes, vegetables and anti‑inflammatory spices fits in dietary patterns associated with decreased risk of depression and anxiety, while the avoidance of ultra-processed foods, excessive stimulants and stale items addresses known risk factors. When these foods are served in environments that encourage unhurried, communal eating and mindful attention (conditions observed in temple contexts), the overall package resembles an exemplified intervention that targets gut-brain pathways and social connection simultaneously [4–7].

For hotels, resorts and wellness retreats, this suggests concrete design possibilities: structuring at least some meals as shared tables or “prasad-style” thali experiences; framing menus around nourishment and gratitude rather than restriction; and integrating gentle rituals such as collective thanks, storytelling about ingredient origins or silence at the beginning of service [10–13]. Such adaptations that do not need adopt explicit religious language; the underlying mechanisms—nutrient‑dense plant-forward dishes, anti‑inflammatory spice use, predictable rhythms and inclusive seating—can be translated into secular settings while still honoring their roots [2–5,10–13]. In destinations where temple tourism is significant, collaborating with local sacred kitchens can create bridge experiences that extend the psychological benefits of pilgrimage into commercial hospitality spaces [10–13].

5.3 Implications for sustainable food service and policy

The environmental assessment underscores that sacred sattvic food systems offer practical templates for decreasing the carbon and material footprint of hospitality

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food service. Their reliance on local plant ingredients, low-tech cooking infrastructure and near-zero food waste challenges assumptions that sustainability necessarily needs high-tech solutions or radical menu disruption. Instead, small design choices such as standardized dishes served daily, reuse of vessels and social norms that discourage leftovers accumulate into substantial environmental gains.

Translating these principles into policy and practice can involve prioritizing plant-oriented, seasonally anchored menus; designing service ware and kitchen layouts to support reuse and material cycles; and fitting procurement to local agro-ecological systems. Hospitality organizations and destination managers may explicitly draw on temple models when developing guidelines for low-carbon events, community kitchens or pilgrimage-linked food corridors. At a broader level, recognizing sacred food systems as living laboratories of regenerative practice opens space for deeper collaboration between religious institutions, tourism planners and public health agencies in co-creating food environments that support planetary and mental health.

6. Conclusion

This study has shown that sattvic temple food systems constitute sophisticated responses to the interconnected crises of mental ill health, environmental degradation and social fragmentation that challenge contemporary hospitality and tourism [4–13]. Ethnographic findings have highlighted how sacred kitchens orchestrate large-scale meal production in a way that cultivate communitas, equality and experiences of grace in diverse participants [10–13]. Nutritional and environmental analyses have indicated that core sattvic dishes are generally nutrient-dense, plant-oriented and rich in bioactive compounds, while showing comparatively low carbon and material footprints through local sourcing, circular material streams and minimal food waste [4–9,11,12,14]. Collectively, these results support viewing sacred food traditions not as nostalgic survivals, but as living laboratories of integrative hospitality design [10–13,16,17].

For practitioners, the key implication is that elements of sattvic temple cuisine can selectively be adapted into secular hospitality settings to support guest well-being and sustainability without appropriating or diluting their spiritual significance [10–13,16,17]. Plant-centric menus anchored in simple, repeatable dishes; careful use of anti-inflammatory spices; communal seating arrangements and modest rituals that frame meals as moments of gratitude and connection can all be introduced within hotels, retreats and community kitchens [2–5,10–13]. When implemented coherently, such interventions include the potential to enhance guest satisfaction, differentiate offerings in a crowded wellness market and decrease environmental effects simultaneously [4–9,11,12].

7. Limitations

The research was exploratory and included limitations such as reliance on case study sites in India, absence of controlled clinical outcomes and use of simplified life-cycle modelling [4–9,11,12,14–16]. Further studies can quantify mental health and behavioral effects of sattvic-inspired hospitality interventions, compare various cultural sacred food systems and refine environmental assessments using further granular data [4–9,14–16]. Nonetheless, the evidence suggests that reconnecting contemporary hospitality with the principles embodied in sacred sattvic food ways—respect for life, mindful preparation, communal sharing and ecological restraint—offers a promising pathway to food experiences that truly nourish body, mind, community and planet [2–5,10–13,16,17].

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Conflict of interest

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