Foods for Moods

by Don Tolman

Food is a powerful medicine that targets what the body is deficient in and even helps to clear toxicity brought into the body, either unknowingly or through habituated addictions. Investigative studies into foods by neuroscientists have consistently shown that what we eat and drink releases hormones and neurotransmitters that produce soothing effects on anger, stress, agitation, anxieties, and even mental fogging or fatigue. So, here’s a summation of medical publications on the power of foods and the emotions they specifically target. I’m sharing this with you in the hope that you’ll quit running to the drugstore in order to get into toxic prescriptions and over-the-counter drugs that only treat the symptoms and cannot get to the cure—and that by their own admission, by the way.

We have to learn to run to the fridge, pantry or cupboards instead of to drugs. Food is medicine and it works. Snacking on nuts or good organic chocolate can bring energy and put a smile on your face, with no toxic side effects. When you know it or not, fish oil has been found to be toxic and to create numerous side effects—so go “nuts” instead: they will heal fog and mental fatigue. Other foods that target these symptoms are pineapple (which targets the pineal gland in the brain) and blueberries, plums, and even cranberries. With these foods you’ll have high cognitive function, overcome memory loss, and even enjoy heightened critical thinking abilities.

Feeling angry or are irritated, annoyed, or have your anger buttons pushed easily, it’s time to “go bananas.” Even plantain, which is part of the banana family, does the same thing, which is to increase serotonin levels in the brain. Serotonin regulates anger and uncontrollable emotional responses in the brain. Bananas make you happy and even more appealing, so peel one and eat it to avoid anger issues.

Can’t sleep? Your brain won’t slow down; you feel agitated and can’t shut it off? Life is meant to be a bowl of cherries—and cherries are the answer for increased volume of serotonin. Cherries provide highly concentrated melatonin. Melatonin affects your biological clock, circadian rhythms, and binaural (auditory) flow which initiate sleep cycles. Cherries help your brain to know it’s time to quit, slow down and settle in for going to sleep. Cherries even help to break up uric crystals in the feet and ankles—called gout or bursitis—and heal the condition.

Things to avoid, to halt mood killers, are trans fats, refined sugar, and all artificial sweeteners. Also, never get dehydrated, drink plenty of water. Remember: you don’t have to eat a lot for emotional and brain health; less is more.

RECIPE

Oh, by the way, try my Cowboy Don’s Stress-Be-Gone Drink

1/3 cup fresh orange juice, 1/3 cup fresh raspberries, 1/3 cup fresh blueberries, 1/3 cup fresh strawberries, 1/3 cup fresh blueberries, and one cup of ice. Combine all of the ingredients, put into a blender and process at high speed for about 45 seconds. Pour into a glass and hit life with your best shot.

Don Tolman has written a booklet called Feeding Your Emotions that is now a downloadable eBook which he offers free to the first 100 readers of this article. Contact Veritas Magazine at: janef@theveritasmagazine.com.au

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BRIAN: What is satsang?
MOOJI: Satsang literally means to associate with the highest truth. Really, it means to be in an environment where truth is honoured, and becomes the climate of thinking, feeling, acting, and being. A common expression of satsang is that people gather around a being who has recognised, understood, and transcended the egocic limitation, and has discovered the truth of what we are—not just what he or she is personally, but what the whole game is, internally. When one has understood this, then those who are searching for the direct experience of truth feel the attraction to gather around such a being, and questions and doubts are posed and responded to. Through the energy field of such an environment, somehow the mind slowly drops into that inner space—not of assumption and projections—but of direct experience and recognition of what we are searching for, you see? The discovery of truth is not something you buy over the counter. There has to be a level of commitment or at least an urge, a seriousness or authenticity in the searching. This is satsang.

BRIAN: How important is satsang to a person’s spiritual growth?
MOOJI: Very, very important. In that type of very supportive energetic field, you are among other beings who are called by the same voice, you can say. And to be in such an environment, where the level of consciousness is quite subtle and becoming more pure, is very, very inspiring also. It creates a sense of normality with truth so it is not seen as some far-off thing, but is experienced and lived in its natural power. Satsang is not merely a learning or teaching space where you come just to think or share ideas, but more a space where you’re discovering, recognising and confirming truth directly—it’s a living, breathing knowledge. It is more the atmosphere of intuitive knowingness, rather than informational knowledge; an intuitive vibration is there, you see? So satsang is very important, and in fact I would go as far as saying all the beings in existence are in satsang to some extent. We’re in a journey to discover our original being.

BRIAN: Is satsang a sense of authenticity?
MOOJI: Yes, the environment of satsang is so authentic that it allows space for the inauthentic to be expressed and seen. If you are in an inauthentic environment, you only project, imagine, and even pretend. You will not experience fulfillment. Quite likely you just stay in a sense of confusion. But when you’re in an authentic space, a true space where there’s love and openness, then what is hidden comes to the surface of consciousness, pops, and then disappears.

BRIAN: With all the satsangs that you have led over the years, what have people struggled with the most, and how can they overcome this?
MOOJI: I would say, at the root of all struggle is identity. All struggle is identity; that we are living with a notion of ourselves that is not true. That is the chief cause of suffering, confusion, frustration, and aggression. We are struggling from a kind of delusion; it’s almost like a fever of misunderstanding. I may even call it a spell. I’ve been saying recently that perhaps the great disease of mankind today is a sense of lacking inner space, which is caused by an absence of awareness of who we really are. How can we overcome this? It’s not difficult, actually. We must become open to truth again.

Most people have a natural sense that ‘my life, as it is, is not really enough, it’s missing.’ People are open to truth if you demonstrate truth through your own presence, rather than merely preaching at them. We have a wisdom inside us that knows, ‘come on, life cannot just be about career, marriage, and having children.’

First, it’s important for people to know that in the core of themselves is something beautiful, perfect, harmonious, and whole. The truth is already intact as an untouched space, a dimension within ourselves—our essential nature—that is ever pure, perfect, and free. It’s never been soiled. Even just hearing this should bring hope again to people’s minds. ‘My God, there’s something inside that is unstained by life.’ Many may already have that sense anyway, but still they may ask, ‘Well, how can I access that again?’ And then there are those who are doubting: ‘Is there really something that pure in me?’ In satsang we look at why the truth feels so distant from ourselves. It’s not that they’ve got to go out and create this truth, but more that they must discover this by peeling away the layers that seem to hide this natural recognition. So that, in my view, is a good starting point. And then, not leaving it

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merely at the level of words, thoughts, or feelings, but also using simple exercises to guide the attention inward, which will introduce the energy and presence of truth within.

BRIAN: We tend to identify with the human conditions of suffering, pain, fear, et cetera, at a very young age. What can parents do to help their children recognize their innate spiritual nature early on in their life?

MOOJI: The parents themselves must first awaken, otherwise they are only passing on second-hand knowledge as it has been passed to them. You cannot guide a child into true spiritual discovery if you are lacking that in yourself. So the parents must also, maybe along with the child, be in a supportive environment that helps them to come into that organic, natural, and clear, children grasp this very easily. Even if they don’t understand the words, they certainly respond to the atmosphere and vibration of satsang.

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BRIAN: One of the things that we get asked a lot is: In a materialistic world, how can we have possessions without becoming possessive?

MOOJI: The things in themselves are just what they are and there’s an innocence and naturalness in that. You can include, for instance, money, your car, your house, your family, all of these things. You can have the whole world and not be possessed by it. This is the secret. If you say, “Oh, these are my possessions,” but are not possessed by them, it’s fine, actually. It is the attachments rather than the objects themselves which become the problem. As soon as we start to possess, we are compelled to protect and guard our possessions and our attachments to them, also. As you look from a deeper place inside, the way you see and regard the term ‘possessions’ may very likely change. It will not have such a heavy weight.

I don’t see a problem with the material things in themselves, I don’t see any problem with it at all. It’s just what they come to represent for us that makes them a much bigger thing than they really are. You may lose your possessions, but your possessions have not lost you. They don’t have any concept that they belong to you. It is you who have an idea ‘these things belong to me.’ It becomes like a kind of imprisonment to a certain extent. As you come more into your conscious freedom, then there’s an innocence seen in the human things. Some people have a lot, some have a little.

Some are happy with a lot, some are happy with little. The important thing is what they mean for you. If having more things means, ‘I’m a better person, I’m greater, I’m more important,’ then you’re in a trap. If possessions are part of the natural enjoyment of life and you can easily step aside from them if the need arises, then they won’t disturb your equanimity.

BRIAN: Many go through life having no religious or spiritual beliefs. They simply live for the day. As spiritual beings can we learn anything from this state of being?

MOOJI: If people live a day-to-day, hand-to-mouth existence and have no spiritual or religious background, that by itself is not a problem, in fact. Very often, people coming from a non-spiritual background demonstrate a kind of earnestness, an openness that is really refreshing, and they come quickly into the seeing, which is innate in all beings. They discover the truth in a fresh way without the baggage of spiritual or religious conditioning. When we refer to truth, we are not merely preaching a religion, we are not even honouring the term spirituality. It’s only a tool and window of recognition.
We are already in the game, you can say, of self-discovery. It is just that some things need to be pointed out to the sincere seeker, with a degree of wisdom and sensitivity so that the mind does not go off track. If ego, resistance, judgment, and fear are not present but there is no dedication to them, they will gradually wither away under the laser light of true inquiry. It won’t happen in one go, but gradually, some misunderstandings are recognised and swept aside—a kind of cleaning out of all that is untrue takes place. Each misunderstanding that is exposed as untrue, and is discarded, is replaced with peace, a sense of expansion and a joy. One comes to recognise. Wait a minute, but that is not something that has to be maintained or forced, it is always effortlessly here. What seems to have created the misunderstanding is the identification of the being with the arising ‘I concept, resulting in the mutation called ego. This is the psychological mind. One realises: I’ve been living with this idea of myself which is not true. And now I see that all this has been imagined inside my own self. It’s not that I’ve got to go somewhere else for the truth. The truth has always been here, but it seemed to be eclipsed by a fascination for what is not true. Knowing this, I am free.

BRIAN: Beautiful. What would you say is humanity’s ultimate destiny?

MOOJI: Every human being must wake up, whether it is in one lifetime or many. This is the ultimate. As far as I can push it, I will say, that ultimately each one will come to the truth. It has to happen. Better sooner than later. But, it may also take many lifetimes to come to that ultimate seeing. I am using these words, I am taking a risk to speak like this, okay? The way things are looking at the moment, from a spiritual perspective we’re in a recession to some extent. I feel that a recession is good; it precedes and is a part of the coming-out breath of existence. The whole human experience is a sort of fluid movement. Sometimes we have to go down a little bit and reach a lower place in ourselves to then begin re-evaluating and valuing again what we have and who we are. And we are in a bit of a depression at the moment. Consciousness expressing as life plays like this, in rhythms and contrasts. So what is the destiny? It is not just one single thing. Whatever the apparent destiny might be at any one time, it can always change. This is a mystery. It doesn’t take such a great effort to change, because if one human being’s life can turn in such a quick way, actually a lot of people’s lives can change just as quickly. And with the change that happens internally and the emanation that comes from within, the things we’ve been holding and must pick up. They have to pick up. But in response to your question, I take the liberty to say, in the long run everyone will wake up, not all the fruits on a tree come to ripen at the same time, but the tree lives on.

BRIAN: So just on a final note, what is the ultimate truth?

MOOJI: The ultimate truth is that we are in all that which all this universe emerges and is perceived. We are the eyes that watch and also, beyond this, as that which watches the eyes watching. We are the reality in expression as individuality. We are pure consciousness. We are whole and harmonious in our innermost nature. If we have the idea that we are only our body-minds, then what I’m saying now may not feel true. It may seem very far away from the life you are accustomed to. But you asked me this question and I answer for myself, the ultimate truth is that we are this timeless and perfect harmony. We are timeless. We are whole, beyond the concept of timelessness and wholeness. We are that perfect reality in a journey of experiencing through these forms, to have a taste of our infinite origin ever since we are dressed in these frail bodies. To discover the Supreme Being and our innate harmony and synchronicity with it while the body is still within the opportunity we have.

And coming back to a question you asked me earlier. The purpose of our existence is to discover that we are what we have been seeking all along—the everlasting Self. And yes, it is possible, totally possible in this lifetime.

BRIAN: I couldn’t have thought of a better way to end our interview together, Mooji. It’s been a real pleasure and a real honour for me to have you here.

MOOJI: Thank you so much. You have presented some very good questions which are very welcome, because they give the audience a little deeper and deep on things that are a kind of obviousness which we overlook to our peril. Let’s rise to this auspicious challenge together.

BRIAN: I really appreciate your time today, Mooji. Thank you very much for being here. Namaste.

MOOJI: Namaste. Thank you much.

More information can be found at:
- www.mojoj.org
- www.youtube.com/mooji
- www.rexone.com/mooji

CALL TO ACTION

- Quality vs. Non-quality: The Human Struggle with Self Expression
- Through introspection try to identify who, what and where the mediator is. If the mediator can be found, who or what finds it? Try to experience your discovery so that it is not merely intellectual.
- People often say, “I am not myself”, “I have to find myself” or “I have to return to myself”. If you are not yourself, then who are you? Contemplate this.
- Stay neutral throughout the waking state…remain as the imageless Self.
- Say ‘yes’ inside the Heart, to the full discovery of Truth—this is surrender.
- Human beings are not the possessors or controllers of consciousness, they are the expression of consciousness. Ponder this.

Ponder this.