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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

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EDITORIALS

1

The Supreme Purpose Of Human Life

The Supreme purpose of life is to attain Spiritual Success which can be attained only by dispassion and practice.

Without faith no effort will ever be fruitful,

There must be unwavering faith in Lord.

The Lord takes care of his devotees who have absolute Faith in Him.

Every moment of one's life is lived only through His Grace. Prayer is the most powerful means for the descent of Divine Grace.

To earn such Divine Grace one must get out of ignorance. What is ignorance?

Gita says: Modesty, unostentatiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control, dispassion in regard to objects of sense, self-forgetfulness, the realization of the evils of birth and death and decay and disease, detachment, freedom from self-identification with children and wife and houses etc., constant evenness in mind in the midst of pleasant and unpleasant events, unswerving devotion to Him by steadfast meditation, resort to solitude, aversion to crowds of worldly persons, steadfastness in the knowledge of the Soul, insight into the purpose of the knowledge of birth—all this is called Jnana or Knowledge. Whatever is other than these is ignorance.

One with Knowledge sees the Supreme Lord abiding alike in all beings and imperishable amidst the perishable.

Verily he sees aright.

Seeing the Lord present alike in all, he does not injure his self by the self, and thus he attains the Supreme State. By such act one can turn his face towards the immortal and eternal Source of our being.

The duty of man is to attune himself to Lord. All other duties are secondary, and have a value only so long as they serve as aids in the fulfilment of this primary Duty. On the basis of this attunement man has to act.

The baffling complexity and specialised subtlety of the infra-spiritual mind of the modern man are the roots of all troubles, trials and tribulations of mankind.

We must all realise that whether in private life or in our dealings with outsiders in systems of thought for action evil endures because our will lingers in them.

"We are betrayed by what is also within"

It is only the inner evolutionary necessity and drive make it impossible for mankind to slumber long in the dark dungeons of ignorance, prejudice and selfish aims.

The modern man has no other view of human history than the economic, no other conception of human progress than a mere fulfilment of future plans—economic—no standards of conduct and no scale of values other than those dictated to him by the directing pointers of his own personal preferences and prejudices, denounce scriptures and deliberately avoid the time-tried wells of wisdom and drift on the drains of materialism, positivism,

pragmatism, 'humanism'; when in conscience he has grown so easy as to reduce men into the 'living torches of incendiary bombs'.

Our age has its prophets of higher vision and transforming power, pouring a strange spiritual significance into our existence, reducing the organic structure of our life into a nonstop drill in discipline, giving a purposive direction to the course of our existence, and drawing out from within ourselves, powers that create things that endure as against the ephemeral creations of the modern man.

They are beings of universal compassion expressing themselves in dynamic Service that brings harmony and peace to all mankind, implant in their lives love and light, wielding a tremendous power on their affections, on their thoughts, on their activities, elevate the lowly to the status of the truly great, levels the great to the condition of a growing, evolving, lowly beings.

Such a human phenomenon of highest spiritual perfection and endearing world-redemption is the true leader of humanity, the immortal light of mankind.

We have one such in His Holiness Swami Sivananda of Rishikesh-U.P.-with the most powerful of the spiritual influences who constantly points out to one and all that the lower impulses belong to the physical body and the mental plane and that we should identify ourselves only with the Satvic forces of the inner Divinity.

The ancient message of Self-realization which the sages gave long ago and which through the successive generations and centuries of greatly progressive materialism almost lost to the world has been given a vigorous revival by Swami Sivanandajee whose prolific and precious writings, containing the cream of India's spiritual heritage, now reach almost all corners of the world.

He has done something wonderful to the very spirit of Tyaga and Sraddha which constitute the essence of the Indian Samskriti and has also given a new life to the spirit of Tyaga and Sraddha.

In a country where the spirit of Tyaga and Sraddha are vanishing fast coming to the stage of being dead, their revival is a vital need for the future of mankind.

He has been living the life of showing the Supreme purpose of Human Life.

His 69th Birth day is fast approaching.

He has kindled in the minds of mankind the spirit of Rudyard Kipling's writings :

"I keep six honest serving men; they taught me all I know. Their names are what and where, and when and how, and why, and who."

Let us offer our prayer that he may continue to bless us all, as he has done all along, and that he may bestow upon us always the great spirit of Tyaga which means the renunciation of selfishness, of all vasanas and cravings so that we will be, in our own humble measure, in a position to give to others what little we receive from him. He has been giving the mankind the fruit of his own renunciation. Let us all follow in his footsteps realising the Supreme purpose of Human Life.

II

LOVE LEADS TO LIBERATION

(SWAMI SIVANANDA)

Love of body or skin is passion. Love of God is Prem or devotion. It is pure love. It is love for love's sake. To love any one for attaining some selfish gain is selfish love. It binds you to this earth. To love all beings with Narayana-Bhav as manifestations of the Lord Himself is pure love. It is divine love. It leads to liberation. Pure love redeems, purifies the heart and transmutes you into divinity. God is an embodiment of love. He is an ocean of love. If you wish to attain God-realisation, you must also become an embodiment of love.

Pure love is bliss. Pure love is sweet. Speak lovingly. Act lovingly. Serve lovingly. You will soon enter the Kingdom of Heaven or Supreme Peace. Hatred ceases not by hatred but by love. Return love for hatred. Love little, but love long. Love must be of an enduring nature. Love inspires, illumines and leads the way. Love is not really getting or bargaining, but giving. Love is absolute goodness, honour, peace and pure living. Love is the best thing in this world. It cements the broken hearts. Love is the master-key to open the door of Moksha or Eternal Bliss. Love inspires love. Love is a saviour of life unto life. Love is a divine elixir. It bestows immortality, supreme peace and everlasting joy.

The only greatness lies in unselfish, pure love. There is not even a tinge of selfishness in pure love. The love of a mother is never exhausted, It never changes. It never tires. The mother's love endures for ever. Love all. Embrace all. Include all in the warm embrace of your love. Cultivate cosmic love or unreserved love. Love your enemies. Love your inferiors. Love all animals, Love your Guru. Love all saints and sages. Love makes great sacrifices. Love is anxious to help and serve others and makes others happy. Love forgives. True, pure love or divine Prem is eternal, unchanging, infinite. It takes unselfish interest in other people's welfare and interest in other lives than its own. Love not the perishable, mundane objects. You will come to grief and destruction if you love them. Love God. Love your own immortal Self or Atman. You will be blissful for ever. You will become immortal.

Eat in love. Drink in love. Bathe in love. Talk in love. Sleep in love. Write in love. Think in love. Serve in love. Walk in love. Become an embodiment of love. This world has come out of love. It exists in love. It finally dissolves in love. Love is God. God is Love. Cultivate slowly this pure love in the garden of your heart through Japa, prayer, Kirtan, faith, devotion, service of saints, humanity and all beings, meditation and company of saints, etc. Life is a sweet flower of which love is the honey. The greatest pleasure of life is love. Love is the whole, the very life-breath of your heart. Love is not affected by offence or insult. It looks not with the eyes, but with the heart. It casts out all fears. Love your neighbour as your own self. Love God with all your heart, mind and soul.

NOTES

WISDOM OF THE BHAGAVAD GITA

(COLLECTED BY SRI SWAMI SIVANANDA) D.L.

He (the Self) is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. 2, 20.

Thy right is to work only, but never to its fruits; let not the fruits of action be thy motive, nor let thy attachment be for inaction. 2, 47.

He whose mind is not shaken by adversity, who does not hanker after pleasure, who is free from attachment, fear, and anger, is called a sage of steady wisdom. 2, 56.

He attains peace into whom all desires enter as waters enter the ocean—which is filled from all sides—who remains unmoved, but desires not desires. 2, 70.

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways. 4, 11.

God (Brahman) is the oblation, God is the clarified butter, by God is oblation poured into the fire of God; God verily shall be reached by him who always sees God in action. 4, 24.

The enjoyments that are born of contact are only generators of pain, for they have a beginning and an end; the wise do not rejoice in them. 5, 22.

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou practisest as austerity; do it as an offering unto Me. 9, 27.

The same am I to all beings; to Me there is none hateful, nor dear; but those who worship Me with devotion, are in Me, and I am also in them. 9, 29.

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control, indifference to the objects of the senses, and also absence of egoism, reflection on the evil in birth, death, old age, sickness and pain, non-attachment, non-identification of self with son, wife, home and the rest, constant even-mindedness on the attainment of the desirable and the undesirable, unswerving devotion unto Me by the Yoga of non-separation, resort to solitude, distaste for the society of men, constancy in Self-knowledge, and perception of the end of true knowledge: this is declared to be knowledge, and what is opposed to it is ignorance. 13, 7-11.

Abandoning all duties, take refuge in Me alone; I will liberate thee from all sins; grieve not. 18, 66.

LIVE THE LIFE ETERNAL

(SRI SWAMI SIVANANDA) D.L.

Lovers of Truth,

The Sri Krishna-Janmashtami marks for the spiritual aspirants the dawning of the Higher Life, lifted above the clogging material vestures and psychological veils; it is the symbol of self-transfiguration, both in the macrocosm and the microcosm. 'Krishnastu Bhagavan Svayam'—Krishna is the Almighty Himself—is the statement of the Bhagavata Purana, and in the Bhagavad Gita, Sri Krishna refers to Himself as the supreme Support, Origin and End of the universe. The Mahabharata exalts Him to the highest perfection conceivable, and depicts Him as the great Ideal for all times. Sri Krishna hails as the representation of the Cosmic Person, the animating conscious Principle immanent in all things, and yet transcending all things. He is the epitome of the whole evolutionary activity of the cosmos, and portrays in Himself the eternal governing Law which supports the universe, in general, as well as in particular. It is the undying Law that is spoken to the world of relativity, in the language

of the individual beings, through the personality of this great representative of Divinity on earth. Sri Krishna stands as the symbol of the Destination towards which humanity is progressing.

Esoteric Import

The great epic of life receives meaning from its pre-eminent hero, the Spirit propelling the purposive movement of all Nature, the Absolute God who is not only the Goal of this movement, but the actuating force underlying the current of all progress. The Mahabharata is this grand epic of life, Sri Krishna is the moving Spirit of the Absolute behind it, the Pandavas are the embodiments of virtue, the war is the one that goes on for ever between the lower and the higher urges of life, and the cosmos is the Dharmakshetra, the field of the ultimate victory of righteousness over the impetuosity of the dividing and individualizing forces which assert with vehemence the separateness of beings. Krishna working behind the Pandava forces represents Divinity working behind the forces of virtue. Where there is virtue, there is Divinity; where there is Divinity, there is prosperity and success in all undertakings. The Mahabharata says: Yathah Krishnasthathe Dharmo Yaths Dharmasthathe Jhaaha—"Where Krishna is, there righteousness is, and where righteousness is, there victory is."

Description of Krishna

The Mahabharata eulogizes Sri Krishna as the incomparable Being in all the worlds. In the Shanti-Parva it is said: "Yudhishtira saw Sri Krishna seated on a majestic couch decorated with gems and inlaid with gold. He was shining like the blue clouds. Adorned in celestial ornaments, he was shedding his resplendence on all sides. Wearing a yellow silk robe, he looked like sapphire worked out in gold. The Kaustubha gem on his chest with its lustre cast on his body, looked like the rising sun in the eastern mountain, blue with its rich growth. In short, there was nothing in the three worlds with which this stately Being could be compared."

The Grand Ideal

Sri Krishna taught the ideal of harmony, and Himself exemplified it by personally living it in his own personality. In Him were beautifully harmonized and synthesized the four great paths of Karma, Bhakti, Yoga and Jnana, and He demonstrated to the world the integrated relation that subsists among these varying ways of attainment. It was Sri Krishna who gave a new orientation to the philosophy of Yoga, and made it clear that the practice of metaphysical verities is not confined to the forest-dwelling hermits, but that it is the duty of every human being to be in a state of Yoga, if he is to act rightly as a free individual. It is significant to note that he taught the highest philosophy in the middle of the battlefield, a place teeming with intense activity, and not in a secluded sylvan hermitage. Life and philosophy are one; to separate them is ignorance, and is the source of bondage. Sri Krishna Himself is an example of this great truth of the unison of spiritual realization with practical activity. God and man, the Absolute and the relative, are brought together in the unique person of Sri Krishna.

Pattern of Perfection

It is impossible to understand Krishna unless one rightly understands His Gospel, the Bhagavadgita; and it is difficult to arrive at the true spirit of the Bhagavadgita without under-

standing the meaning of the manifoldly illustrated life of Sri Krishna. He sported the cosmic life in individual form, displayed the invisible Law of existence in visible acts. His teachings describe what He was and what He did; He is the pattern of perfection, an all-round, well-adjusted, able statesman, a master of Yoga, a knower of Truth, a centre of love, a humble servant of humanity.

Krishna exhorts all to be perfect "even as the Heavenly Father is Perfect," to be ever rooted in the Perfect and carry on the divine work of Lokasangraha. The duty of man is to attune himself to God; all other duties are secondary, and have a value only so long as they serve as aids in the fulfilment of this primary Duty. On the basis of this attunement, man has to act. This is Karma-yoga.

Significance of Krishna Jayanti

Beloved Sadhakas! The sacred Sri Krishna-Jayanti is really the birth of the Eternal in every heart. It takes place at midnight, when the sense-world is asleep, the mind functions not in the duality-ridden realm, and the personal ego gets buried in an indefinable being. You have to bring about this divine birth in the core of your being, consciously, by withdrawing your senses, stilling the mind and steadying the intellect. Sri Krishna, the eternal Krishna, residing in all, is beheld by that inner eye which is not of the flesh, but made of light and purity. It is the Divya-chakshu, the eye of intuition, which includes and transcends all other processes of knowing, and which is the means to delve into the Higher Spirit in you. You have to develop this new faculty.

Spend the day of Sri Krishna-Jayanti in Japa of the Mantra 'Om Namo Bhagavate Vasudevaya,' study of the Bhagavata and the Bhagavadgita, prayer, worship and meditation. Contemplate on the two aspects of Sri Krishna, the formed and the formless—one known to the specialized temporal vision and the other realized in non-mediate experience. Sri Krishna is not the name of any human being; it is the appellation of the Absolute cast in the moulds of space-time-causation. Sri Krishna is crystallized Satchidananda. To adore Him and to abide by His Law is to live truly. Strive to reach this Goal, which is Life Eternal. May the Supreme Sri Krishna bless you all with wisdom and illumination!

N.B.—Sri Krishna-Jayanti Day is 9th September, 1955, as per Vaishnavite Calendar.

YOGA, AND THE SIX SCHOOLS OF HINDU PHILOSOPHY

(YOGIRAJ SRI EDWARD HAIN, M.A.) D.L.

(Founder, Yoga Practice Society School, London)

It will help us in our understanding of Yoga to know what place it takes in the six traditional schools of Hindu philosophy.

There is also need for some light to be thrown on the relationship of these six so-called schools to each other since the very use of the word 'schools' has suggested to a number of people in the past that there is something contradictory between them. So we find that just as different world religions have gradually evolved into a state where their respective followers vie with each other as to which is the authoritative purveyor of truth, instead of perceiving that each is merely a different way of approaching a single universal

Truth, so have certain representatives of the different schools of Hindu philosophy conceived that they alone understood the Truth and that it somehow behoved them to demonstrate that the other schools were wrong. The fact is that the six schools are not basically contradictory at all but are merely six different ways of approaching the One Reality which underlies them all. All can claim the authority of the Upanishads, and the validity of these claims is a further proof of their underlying unity.

Much of the prevalent confusion can be avoided if these six schools of Hindu philosophy are considered in the correct order, for then they are seen to be, one by one, a development of each other and simply to represent different stages on a universal Path. Therefore we shall consider the six schools in the following order:

- | | |
|----------------|------------|
| 1. Vaisheshika | 4. Yoga |
| 2. Nyaya | 5. Mimamsa |
| 3. Samkhya | 6. Vedanta |

Considering them in this order a harmonious picture unfolds itself as follows:

Vaisheshika

The Vaisheshika philosophy states that there is One Underlying Reality.

This One Reality however is seen differently through different objects. This is because each different object has its own special properties. The Vaisheshika philosophy then proceeds to analyse the special properties of all the different objects in the universe and so we find that it includes a detailed study of physics, chemistry, and other sciences. This philosophy therefore starts its search for the One Reality with analysis of physical objects that one can touch and see.

Nyaya

The Nyaya philosophy states that there is One Underlying Reality. It maintains that one can arrive at the One Reality by using the intellect which, by employing both deductive and inductive methods, can proceed by logic from grosser levels to subtler levels of existence and can realize the underlying Reality by this method. The Nyaya philosophy therefore is distinguished by the comprehensive system of logic which it has evolved.

Samkhya

The Samkhya philosophy states that there is One Underlying Reality. Like the Nyaya philosophy it believes that the One Reality can be approached through the mind. It then asks the question "Who is it that rules the individual mind?" From this it proceeds to the study of the Jiva or the individual soul together with the Jiva's servants, namely, body, mind and senses. The Samkhya philosophy holds that these servants are useful instruments in discovering the One Reality through study of the whole universe with the Jiva using its servants to this end. So the Samkhya philosophy seeks to come to the One Reality through the use of body, mind and senses by the individual soul who is held to rule these.]

Yoga

The Yoga philosophy states that there is One Underlying Reality. Like the Samkhya philosophy it takes note of the

manifestations of the Jiva and of the Jiva's servants. However, Yoga regards these servants not as helps in discovering the One Reality but as hindrances. Yoga therefore seeks to make these servants inactive, so that there is then no obstacle to prevent the revelation of the Purusha or Universal Soul or Oversoul as the manifestation of the One Reality. Yoga maintains that when the Purusha is seen thus, each Jiva or individual soul is seen to be freed from the universe and to be itself not separate from the Purusha. In other words the Jiva and its servants are only appearances and not ultimately real.

Mimamsa

The Mimamsa philosophy states that there is One Underlying Reality. It postulates that this Reality manifests itself in many Divine forms and that the individual can come to realization of the One Reality through the right kind of approach and devotion to these Divine Beings. The Mimamsa philosophy therefore deals with different gods, their functions and what they symbolize, and prescribes various Kriyas (duties) Mantras (affirmations), rituals, etc., for proper devotion to these gods. There are particular formulae to be followed for each particular god, and while the individual may choose the particular manifestation of the Divine which he wishes to follow he should observe the correct formulae if he is to be successful in winning the grace of his chosen Deity and coming to realization of the One Reality through this grace.

Vedanta

The Vedanta philosophy states that there is One Underlying Reality. Virtually this is all that Vedanta does state. It transcends all the foregoing philosophies in that it recognizes only the One and sees nothing else. True Vedanta is therefore known as "Advaita" meaning "non-dual." However, since the attainment of such a state—in which there is only the One—is practically an impossibility, there have evolved two further schools of Vedanta known respectively as the "Dvaita," which states that there is the duality of God on the one hand and the World on the other; and what is known as the "Visisht Advaita" ("qualified non-dual") which is between the pure Dvaita and the pure Advaita and makes in effect the following proposition: All is One but within the One each Jiva recognizes both its unity and its separateness. The last named form of Vedanta is probably that which is most widely adhered to by those who call themselves Vedantists. The Vedanta is without doubt the highest philosophy but being unattainable by the majority has been made available in the dual and the qualified nondual versions.

No Basic Contradiction

I repeat that there is no basic contradiction between these six schools. They all recognize that there is but One Underlying Reality. In considering Yoga we are therefore considering but one of six traditionally recognized methods of approach to this One Reality. All the different methods are equally valid and you may choose the one which suits you the best. Yoga is essentially a method of mind control and seeks by its practice to put the mind and Indriyas (that is, the five senses and the five organs of action) out of action, in order to come to a direct intuitive perception of the One Reality. It is probably true to say that within these six schools of philosophy, although we call them Hindu and although they are Indian in origin, are

comprised all the philosophies that the world had ever seen in the eternal search for the One Underlying Truth.

Secret of full Living

We are now in a better position to understand Yoga itself in relation to our everyday life. Yoga holds the key to the secret of full Living. The Yogi is not striving to live in any particular way, he just LIVES, with an ever-increasing awareness of Joy and Contentment. This Joy and Contentment comes from Pure Life itself. Yoga develops the intuitive faculty in man and prepares the way for this by certain practice whose aim is to put out of action the relatively crude instruments of Knowledge we normally use, namely the mind and the senses, just as, if we wish to tune in on the radio to one particular wavelength we have to put all other wavelengths out of action. This is not to say that the mind and senses cease to be used in the course of living. Yoga is essentially a partial science, and the eventual effect of sincere practice is to increase the efficacy of mind and senses as the instruments of man. Only then man feels that they are not his instruments, but that the whole of himself, including the mind and senses, is the instrument of Life itself. This is how, in actual practice, the Samkhya and Yoga Philosophies become united.

The mind, etc., are useful instruments, as Samkhya states, but to the Yogi they are not the instruments of the individual Jiva but the instruments of Purusha or God. The means by which the Yogi arrives at this attitude involve the putting-out-of-action of these instruments as his instruments. He then comes to a state of intuitional consciousness in which he realizes basic unity with God or the Life Principle. The instruments can then come back into action as the instruments of this Life Principle. Whether you regard it as personal or impersonal will depend on your temperament. If as personal, you will probably proceed to Mimamsa or devotion (Bhakti), which can be expressed through Christianity or any of the great devotional religions. If you regard the Highest Truth as Impersonal you will probably become a Vedantin, which is expressible through most forms of Monist Philosophy. Hinduism is such a wonderfully universal religion, in that it provides something for every kind of treatment.

Yoga, then does not make one less active in the world. What it does do is to change one's attitude towards the activity. Through Viveka (discrimination of the Real from the unreal or transitory) one comes to Vairagya (non-attachment to the unreal). Then, as 'Vivekachudamani' tells us, one comes to that state where the real Self spontaneously manifests its true nature, both within and without. This is Samadhi or Highest Bliss. May all attain this through understanding and practice of Yoga!

YOU ARE THE MASTER OF YOUR DESTINY

(SWAMI SIVANANDA)

Courage is thy birthright but not fear; peace is thy divine heritage, but not restlessness. Immortality is thy birthright, but not mortality; strength but not weakness! health but not disease; bliss but not sorrow; knowledge but not ignorance.

Pain, sorrow, ignorance are all illusory; they cannot live. Bliss, joy, knowledge are true; they cannot die.

You are the architect of your own fate. You are the master of your own destiny. You can do and undo things. You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow a habit and reap your character. You sow your character and reap your destiny. Therefore destiny is your own creation. You can undo it if you like. Destiny is a bundle of habits.

Purushartha is right exertion. Purushartha can give you anything. Change your habits. Change the mode of thinking. You can conquer destiny. You are thinking now 'I am the body'. Start the spiritual (cross) current and think, 'I am the Immortal, diseaseless, sexless Atma.' Think 'I am Akarta (non-doer) and Abhokta (non-enjoyer). You can conquer death and attain the Immortal seat of supreme splendour.

By virtuous deeds and right thoughts you can disarm destiny. You have a free will to act. By exertion Ratnakar became sage Valmiki. By exertion Markandeya conquered death. By exertion Savitri brought back her husband Satyavan to life. By exertion alone did Uddhalaka attain Nirvikalpa Samadhi.

Therefore, apply yourself tenaciously to Atmic enquiry and meditation. Be vigilant and diligent. Kill the thoughts and desires. Overcome tomorrow's evil by today's right exertion. Destroy unholy desires (Asuddha Vasanas) through holy desires (Subha Vasanas). Slay unholy thoughts by holy thoughts and gain victory over your destiny.

Do not yield to fatalism. Do not become impotent. Stand up like a lion. Exert and attain independence or Atma Swarajya. There is a vast ocean of knowledge within you. All faculties are latent in you. Unfold them and become a Jivanmukta (Liberated Soul).

The positive overcomes the negative. This is the immutable law of nature. Purushartha self exertion is the lion or the elephant. Prarabdha (destiny) is the cat or the jackal. God helps those who help themselves. Vasishta asked Rama to do Purushartha. Fatalism will induce inertia and laziness. Therefore gird up your loins and exert yourself to the utmost.

May you all attain Self-realisation or Brahma-Gyana in this very birth! May you all live immersed in an ocean of bliss in an illumined state! May you all shine as liberated sages!

HEALTH

OBESITY

BY CARLO BENNETTI

How would you like a new personality? How would you like to make yourself over within a year to such an extent that your own mother would not know you? They say that it is a wise father who knows his own son, but no one ever doubted that a mother would know her own. Yet, when I went to my home in Philadelphia and rang the bell, my mother opened the door, looked me straight in the face and asked me whom I wanted to see. The fact is that no one knows me now. I am starting life all over again, with an entirely new personality. Arriving in New York a little later, I called up a girl friend and invited her to dinner at the Park Central Hotel. Entering the lobby, I saw her standing near a pillar awaiting me. I walked past her several times and then tried to flirt with her. She only gave me a terribly black look. After considerable waiting, during which I made myself conspicuous and almost annoying, I saw that she was tired of waiting and was about to leave. I walked to her.

"Aren't you waiting for some one?" I asked.

"It is none of your business," she replied "If you don't leave I shall call the officer."

"Helen", I said, "don't you know that I have a date with you?"

I had to tell her who I was and even then she did not believe it until I showed her some of the letters she had sent me while I was on the road.

We had dinner together and then decided to visit a mutual friend whom I knew very well. I had already telephoned her that I was in town. We arrived at Grace's house and I was introduced under an assumed name. Our hostess was very lovely—gave me a nice smile and made me welcome. After four hours of conversation and bridge, Grace suddenly turned to Helen.

"Carlo Benetti is back in town, Helen. He called me up last night".

Helen replied that she had not heard from me, then asked me if I had ever heard of Carlo Benetti. I said I had seen "The Golden Dawn" in Detroit and that I thought he had a splendid voice.

"Yes, Carlo has a beautiful voice," said Grace. "But oh, I always close my eyes when he sings!"

I hastily changed the subject and we continued to play bridge, but by this time Helen could not repress her giggles. Grace asked her what was so funny, and Helen told her who I was. Grace was spellbound—could not believe it, especially since I would not confess that I was myself. I finally admitted it, whereupon she raved over the change in me and I reminded her that it was a good thing she did not tell any tales while she had been discussing me. The transformation which has given me a new personality and made me a stranger to my old friends is due to the fact that *I have separated myself from one hundred and thirty seven pounds of fatty tissues* that I used to have wrapped around me and which I carried everywhere I went, hiding myself inside it. I weighed three-hundred and ten pounds a year ago. *I have lost twenty-two inches around my waistline. I have lost twenty-six inches around my chest. I have lost thirty inches around my hips. I have taken off fifteen years. I had a middle-aged look. Now I look my actual twenty-seven years, or less. I am a different person. I don't show any signs of ever having been fat. My skin is not baggy. I look back with horror and dread on my past life. I shudder when I think of all the misery I went through for no other reason than that I had permitted myself to become a slave to the whims and caprices of my ungovernable appetite.* It seems to me that I never stopped eating. I awoke in the morning and treated myself to a full course breakfast and then looked forward to lunch and dinner, though I always had a bite or two in between, also an exceptionally large meal I went to bed. I ate so much that at the age of thirteen I had amassed the full-grown weight of two hundred and thirty pounds. I resembled a baby elephant as I waddled along the street. I played right guard on my freshman football team and what I did to the opposing linemen was nobody's business. The other linemen on our team averaged about one hundred and fifty pounds. I continued to grow fatter. I sang in the glee club at high school and there one of the professors became interested in my voice and taught me singing. Later on I competed for the scholarship offered by Mr. John Ramsay Thomas, then one of the leading teachers of voice in Philadelphia. I was the fortunate one. After two years Mr. Thomas thought that I should go to Europe to continue my studies. After much difficulty I persuaded my folks to permit me to go. There I became the protege of that famous and incomparable Baritone, Mr. Vincente Ballester. Well, if you know Europe you will realize what followed. Here I was in the land where spaghetti grows. Daily I

consumed yards and yards of it. Mr. Ballester predicted a great future for me but after a few months of living in Italy I could hardly walk. I now weighed three hundred and ten pounds. Every where I went people startled at me. Ballester pleaded with me to stop eating. He told me it would be impossible to realize an operatic career unless I reduced to normal weight, because all the tenor roles in the grand opera repertoire were lover roles—and just try to picture three hundred and ten pounds of lover! He could not convince me that my weight would in any way seriously interfere with my making a career. I knew that other operatic tenors were fat so I did not care to deny my gluttonous appetite.

I returned to America confident in my ability as a singer and pictured myself becoming famous over night. But those things only happen in story books. I began making the rounds of the various managers and most of them did not even want to hear me sing. They did not care if I had the most beautiful voice in the world. They said my figure was against me and that I should try to become a comedian. After about a year and a half of struggling, I realized that I would never have a career unless I reduced my weight. I tried innumerable times to go on a diet but I could not resist food. It seemed that I lived to eat. How I enjoyed a nice big steak of one or two pounds, all smothered with onions and mushrooms, with some fried potatoes, plenty of bread and a few glasses of beer, then to top it off with pie a la mode. It was very fortunate, finally in making the acquaintance of Mr. James W. Ashley, a prominent theatrical manager. This man plays an important part in my life and was in a way responsible for my losing weight. He arranged an audition for me with Mr. Arthur Hammerstein, the producer. I shall never forget Mr. Hammerstein's look of consternation when I entered his office. However, I sang for him and he arranged to have a part of me written into his new operetta, "The Golden Dawn." I had to play the "Dago" character, and was successful in the part. While in the show Mr. Ashley began to plague me about my weight. All my fellow players in the show did the same. I certainly felt that nobody loved a fat man. I was seldom invited out. I had to live a lonely life. I was miserable. I watched the leading man in the show. How I envied him his marvellous stature.

I finished my season with "The Golden Dawn" and signed a new contract to go on the road with the same company. We were to play a season in Chicago. During the interim between the closing and the opening of the show I had plenty of time to realize how absolutely useless it was for me to go on as I was. What was I to do after this engagement ended? There had to be a change. I decided then and there that I would go on a fast and stick to it—no matter what happened.

I went on an absolute fast for ten days and subsisted on nothing but plain water. How well I recall the agonies of the first four days. I would get up during the night and pace the floor. But I was very stubborn and would not give up the ship. I was going to go through even if I died in the attempt and I sure felt that it would be long now. It was really surprising that, after the fourth day, I did not feel the pangs of hunger so much. In fact, at the end of my ten days, fast I felt as though I did not care if I were never to eat again. For the first time in my life I really was not hungry. I had lost thirty-six pounds and I was absolutely thrilled. It seemed as if I were walking on air and I felt as light as a two-years-old. It did not seem possible, because I had always felt that I could never really lose weight. I was one of six children and we were all very fat, as were also my father and my mother; I had clearly inherited my stoutness. I had heard all about heredity and it was very convenient to believe in it. So why fight it?

I broke my fast by going on an absolute orange and orange juice diet. But this was not so successful because although I lost nine more pounds, the orange juice created an

acid condition and it was very uncomfortable. I knew that if I drank milk I would neutralise the acid condition of my stomach, but I was afraid that milk was fattening. Yet I decided to give it a trial. I used a quart of milk a day and as much water as I felt like drinking, and found at the end of the week that I had lost four more pounds and had eliminated the acid condition. I now made up my mind that I would continue to reduce until I weighed two hundred and twenty pounds. That was my goal. During this time I had not eaten solid food of any kind but I had gone through a series of exercises. I walked about five miles every day. I now became more lenient with my diet and permitted myself to eat all green vegetables and raw and cooked fruits. I eliminated all starchy foods among the vegetables, that is, potatoes, beans, etc. I also discontinued eating any pastry or anything that contained sugar. As a substitute I used saccharine to sweeten my tea. It has no food value. I became a student of diet. I learned a great deal about caloric values and soon became quite expert in my knowledge of the fuel values of the various foods.

And so I progressed. By the time that I returned for rehearsal for the road show of the "Golden Dawn", I had lost fifty-two pounds. Every body congratulated me on my having lost so much weight, but nevertheless I heard a snicker when I said that some day I was going to play leading roles and lover parts. I did nothing but dream of realizing my ambition. I had very good training. All I needed was the appearance. I realized that in order to reach my goal I would have to weigh no more than one hundred and eighty pounds. It was not a question of pride. I continued my diet. I had not had any red meat for months and did not miss it. I continued to lose weight. I had arrived at the stage where my very being was wrapped up in reducing. I was the chief topic of conversation in my show. But I do say that after they saw how fast I was losing weight they did not laugh at me but encouraged me. If I went to any of the dinner parties they gave, they always had something special for me. They never tempted me with food but the fact is that by now no one could possibly tempt me. I had my routine and I followed it diligently every day. I had the time of my life having my clothes altered. After they were cut down until they were out of shape I had to give them away and buy a complete new wardrobe. It was worth it. I had now lost ninety-five pounds and was getting younger looking every day. I was twenty-six and looked like forty when I was fat. During all this time I wrote home but I did not tell them that I was on a diet.

When the season closed I had reduced my weight to one hundred and ninety five pounds. For the first time in fifteen years I weighed less than two hundred pounds. I decided that I would go home and pay my folks a little visit. I left Chicago arrived in Philadelphia, took a cab and arrived at the house where my folks lived. I rang the bell and my mother answered the bell. Just imagine the thrill I got when she opened the door and asked me whom I wanted to see. I told her who I was and she nearly fainted, for she thought that perhaps I had been sick. Mother telephoned my brother to come over; he lived nearby. I was standing at the kitchen door and he walked past me. He gave me a sort of a smile for as he later told me he thought I was one of my friends. He entered the kitchen, turned to mother and said, "where is Carlo?"

When mother pointed me out he said, "My God, where is the rest of you?"

They really thought it was wonderful. I then proceeded to try out my diet on my sister, who was also pounds and pounds overweight. She has now been on the same diet for about three months and has lost seventy pounds. She also feels no ill effects. I did not permit her to fast for ten days but gave her from the start a routine diet of various foods. She is very happy about it. I remained at home for a few weeks and then decided that it was time that I returned to New York City to look for another engagement. I arrived at forty-second

Street and Broadway surely did look good to me. I looked up Broadway and passed at least fifteen people whom I knew intimately and I had to stop every one of them and explain who I was. Not once was I recognised. Several of the managers nearly took a fit especially Mr. Ashley who had himself grown a little fatter.

"Well, well," he said, "to think I had to live to see the time when I weighed more than you!" And so every day I have the same experience. I have to start all over again. I now weigh one hundred and seventy-three pounds, which is quite right for my five feet ten inches of height. So, many friends, *I want to tell all of you who are overburdened with excess fat that you can reduce. You must just eliminate certain foods, namely, fats, sugar, bread and other starchy foods.* It is not so very hard after the first few days. I walk every day say about five miles and continue to live on raw and cooked vegetables and fruits, with milk. I do not feel the need of red meats. Peas and pastry are out of order entirely. I recently visited a physician and had a thorough examination and he declared me to be in perfect physical shape. I do not know what happened to all that excess flesh but I am not at all interested for it is gone for good and I shall never get it back.

It seems strange, but I do not have the desire to eat too much now because my stomach has shrunk to its normal size. I almost forget to say that *the use of bran twice daily played an important part in my diet.* I merely burned up the surplus fat that I had amassed during my entire life. When my body did not get as much food as it was accustomed to get, it called the surplus and so I burned up all my excess fat. I am ever thankful that no more do I live to eat but eat to live.—[P.C.]

SCURVY

What we call rheumatism means devastating deficiency in the human system growing out of deficiency in the foods out of which the body is built and sustained. Many of the disorders are understood through the knowledge of human nutrition. Much of the trouble that passes in the popular mind for rheumatism is due to improper diet and is in reality incipient scurvy. Physicians tell us that rheumatism is not a disease but rather a group of diseases or perhaps it is more nearly correct to say, a collection of symptoms. Painful muscles, swollen joints and stiffness are the common symptoms of what most people call rheumatism. Rheumatism is the name of several different diseases of the muscles and joints. The seasonal and geographical distribution of much of this so-called rheumatism may be examined. The diet has to be regulated according to the seasonal and geographical conditions. The situation in the rural parts is quite different from that of the towns. Rheumatism is due to the insufficiency of vitamin C. We have to consider the relationship between the vitamin C and the food supply in the country in which we live. The cereal products, wheat, corn, rice, oats and the like, contain very little vitamin C, if any at all. They are worthless so far as vitamin C is concerned. Dried beans, peas, and lentils are little if any better than the cereals. The best food with respect to the richness in vitamin C are fresh lemon, orange, or tomato juice, tangerines, raw onions, cabbage and other raw leafy vegetables. The common potato after it has been cooked is probably less than one-fourth as rich as tomato juice in vitamin C. Turnips are likely to be somewhat richer than potatoes. Compared with oranges, apples contain one-tenth to one-fifth of vitamin C. *If vitamin C is absent from the diet scurvy develops.* There are many stages between perfect health and a severe case of scurvy; incipient scurvy, or the beginnings of the disease.

Suppose one is in perfect health and then goes on a diet which is correct in every particular except that it is entirely devoid of vitamin C. How long does it take to get scurvy? Experiments show that it takes a guinea pig about two weeks while a monkey will hang on for two or three months, before he has a well developed case. Man does better than either

of these animals. He can withstand a diet lacking vitamin C for four months before the disease becomes severe. In the meantime, however, he is far from having good health. The first noticeable symptoms are soreness and stiffness of joints. While much of the experimental work on vitamin C has been done with guinea pigs, or monkeys, there has been an enormous amount of information obtained by studying the disease in men. Plimmer, the English physiologist, has summed up a great deal of this information as follows:—

"Before definite symptoms of scurvy appear there is a period of ill-health, characterized by certain symptoms which may also be looked for in those who habitually take too little vitamin C, though they get enough to prevent acute scurvy. These symptoms are a sallow, muddy complexion, loss of energy, fleeting pains in the joints and limbs especially in the legs, usually mistaken for rheumatism. So called rheumatism in infants and young children has often been proved to be due to insufficient vitamin C, and is really scurvy.

Vitamin C is the most readily destroyed of any of the vitamins. The presence of air hastens its destruction so that foods lose their vitamin C content during storage. While potatoes may furnish enough vitamin to be very effective in November, by March they have lost much of their potency. The same thing has been found true of other foods. It has been known for years that green spinach can prevent scurvy, but that after it has been dried it is no longer effective. Cooking as well as drying food tends to destroy vitamin C. Just how much is destroyed depends on the food and on the method of cooking. Acid foods protect the vitamin. Cooked tomatoes and strawberries retain practically all of the vitamin.

What can be done to prevent the development of ill-health from lack of vitamin C? The richest foods are *oranges, lemons, grapefruit, tomatoes, strawberries, lettuce, cabbage, onions, green peas and tangerines.* There is another list of foods which run from ten to fifty per cent. as rich in vitamin C as the first group. This list includes *apples, bananas, carrots, potatoes, string beans, peaches and white turnips.* Some of these are of more importance than the first group when we consider the amount eaten. Potatoes may be only one-fourth as rich in the vitamin as oranges, but most people eat more than four times as much of the former. The farmer, miner or villager can do two kinds of things to prevent the onset of the distressing symptoms of incipient scurvy. First, make the most of such fresh foods as he can provide. *Use lots of fresh milk.* Raise more of the vegetables that will keep. The second remedy in many respects is the more important one; namely, canned foods. Foods keep their vitamin C much better in cans than in raw state because of the absence of air. Canned tomatoes or tomato juice is one of the best antiscorbutics known. It has been proved that a great many foods when canned by a commercial process retain their vitamin content. Home canned foods vary according to the method used but some methods preserve the vitamin very well. The secret seems to lie in canning the food as soon as possible after it is picked and getting it closed to the air as soon as possible. Other canned foods that may be mentioned are strawberries, raspberries, cranberries, grape juice, pineapple and various jams and marmalades. Canned citrus fruit juices are now coming into the market also. Among vegetables, canned string beans, green peas and spinach are among the most important.

The reduction of scurvy in this country and, in fact, in most modern countries shows that the disease can be conquered. Incipient scurvy in many cases causes much discomfort and even acute pain without seeming to the sufferer severe enough to be brought to the attention of a physician. There is no reason why this condition cannot also be reduced to rare cases. The improvement in transportation of fresh food, the low cost of canned food, and the ease with which foods can be raised and preserved at home all lead to the conclusion that all that remains is for the planner of the meals to let no day pass without the addition of some antiscorbutic food to the menu.