

Victory Over the Great Divide

(From the upcoming book titled Evolutionary Living)

By Mas Vidal



The eternal song of our soul is born of the dance our spirit shares with nature and exists as a constant yearning in the hearts of all beings to find the truth. From one perspective it can be viewed as the human search for happiness, contentment, and inner balance and alternatively, that search in some persons can appear to be engrossed in the material world. These two opposing paths may exist on various levels within each person and may interchange from time to time. One point that remains true, however you view the world, is that we all want to enjoy it, and, it gives to us whatever we give to it. In other words, the law of karma is always fair, however painful and confusing circumstances may seem.

Nature, in terms of plants, animals, weather and the flow of the outer world and its societies reflects the collective consciousness of this world. Vedic teachings present the idea that humans are the evolutionary result of minerals, plant and animal kingdoms thus establishing the intrinsic connection humanity shares with nature. This view is expounded in one of the great utterances (Mahāvākyas) of Vedic-Yogic thought as *Tat Tvam Asi* or You are that! And also in the practical mantra *So-ham-Hamsa*, meaning That I am, I am that. And yet with such profound and universal teachings that exist in the world, it is still baffling why humans plunder nature, eat and torture animals and go to war with each other over perishable things? We all like to enjoy this world but yet we treat all its living inhabitants so poorly. The scriptures again explain it's a result of avidya (ignorance)! This is obvious for those who have attained an awakened consciousness, however, to the rest of the world it's simply just another story that perpetuates the human drama and ignores the true essence of their existence. Krishna forewarned us long ago that being awake is rare when he said, "Of a thousand that will find me, only one hundred will follow me and of those hundred, only one will ever know me".

The question is, how can we end the split between humanity and the natural world? How can we teach human beings to respect and appreciate nature, care for animals and serve

each other with love and kindness? One mainstream approach being considered is scientific, which demonstrates that such behaviors threaten humanity's existence and life on the planet earth. The global warming theory which follows a linear as opposed to a cyclical (evolutionary) timeline of human existence, seems to be following the same methods of the Judeo-Christian movement of instilling fear in minds of society to change... or else! History has proven that wherever humans go, war, diminution of natural resources and extinction of animals follows suit. Instilling more fear in the minds of humans will never produce love and actually will only produce more of what we are all trying to avoid. The law of karma demonstrates that the nature of our thoughts, words or actions will always manifest in equal measure. What if the world understood the same sunlight that shines in the east is the same one that shines in the west? The love that a female dog feels for her pups is the same love the human mother shares for her children just as the light of the moon soothes and balances the planet earth from the dominating presence of the sun. I will be covering the topic of modern solar societies in more detail in this book. Solar societies cannot endure without the presence of the moon, the role of women and the equal respect for nature.

The yoga and Ayurveda traditions provide holistic and individualized wisdom practices that aim to align us with what we are all actually made of, nature's five great elements. Nature can teach us how to slow down so to promote health and wellness. Yoga teaches us how to dismantle the conditioned mind, intellect, ego and gain dominion over the unruly senses, thus providing us direct access to the life force (prana), the consciousness that sustains all living things. The ego aspect of the mind must subside so that consciousness can expand beyond our attachments (raga). As long as we view the outer world objectively, we divide ourselves and become subjects aiming to attain those people, places and things again and again, and there is no end to this cycle until those objects bring us pain, then we hate them (dwesha) and push them away, try to hurt them and remove them from our lives as if those objects are the cause of our discomfort and hurt. Raga and dwesha¹ are like the two discs that join together to create the yo-yo toy that is tied together with a string. These two aspects of our life spin up and down over and over again. At first, this playful toy of life may seem attractive, until it spins out of our control, perpetuating the great divide between our spirit and nature, between people and material things. Eventually, the design² of this world-process turns us to look within for solutions, greater peace and to expand our awareness beyond the realm of time and space and diminish the trap of action-reaction dynamics. Those who begin to turn away from the world as a result of repeated yo-yo like patterns begin nourishing their soul and it's ascension towards oneness and initiates evolutionary living. Now, rather than creating divisions in various aspects of our lives, from people, animals and the world itself, the entire process becomes your guru.

Evolutionary living is done through yogic practices, however, the sadhaka (aspirant), must have a consistent sadhana (disciplinary practices). The practice of yoga culminates through *upasana*, when concentration, meditation, and devotion are blended together. The practice of *seva* (service to others) allows us to gradually embrace the reality that you are not the doer. The true act of serving allows us to become one with the maha-prana in that we surrender all our actions to the Divine hand. As we embrace the grander force behind our

¹ Raga and Dwesha are two of the five kleshas or afflictions of the mind.

² Illusion, the concept of maya in Vedanta.

efforts we gradually dissolve "I"ness and the "Me" attitude and switch it to "We" instead. This is the most common issue in relationships today that lack compassion and "we"ness. Lastly, the vessel that holds the milk of our actions (sadhana and seva) is our sangha or spiritual community. As Emerson wrote, "Nature is made to conspire with spirit to emancipate us." All that we seek is within ourselves and how deeply we can connect with our real spirit essence, will be reflected in how we communicate and see ourselves as part of the natural world. The two are one and the same.