

## ... The Natural State of Man is Joy

potential to open that tin food for himself.

Just like that, when a man confronted with circumstances which preclude the satisfaction of his desires he comes discontented. He may not have sufficient strength, or mental poten-

tial, to cope efficiently with the circumstantial obstacles which bar the satisfaction of his desires or aspirations. He is in a position no different from that of the puppy dog in its essential structure and he suffers frustration.

As long as man continues

to ignore the fact that he is using a tiny portion of his intelligence suffering will continue to cast its shadow over his life.

So, meditation is a way to unfold mental potential and eliminate the root cause of human misery--desire accom-

panied by an inability to fulfill it. For with the increase of ability which comes with the expansion of human consciousness man becomes the master of circumstance and not its victim.

He swims vigorously on the surface of the sea of circum-

stance instead of sinking pitifully beneath its powerful waves. He begins to realize his birthright as the lord of the earth and loses his similarity to the little puppy dog.

It is not in keeping with the dignity of man that he should suffer. His nervous system is such that he should be able to walk on the earth with his head held high and his pockets unencumbered by the weight of tranquilizers and barbiturates and other assorted items by which he tries to escape the burden of his troubled consciousness.

Man in his essential nature is an ocean of bliss. This area is infinite bliss which lies at the basis of the human thinking process has been variously referred to as the Transcendental area of human consciousness, the field of Being, the Absolute, and Sat, Chit, Ananda.

Transcendental Meditation is a way, then, of bringing the value of this area into the daily life of man that he might forget the experience of suffering. As Maharishi puts it, "Man is born to live a perfect life, encompassing the values of the transcendental Absolute -- unlimited energy, intelligence, power, peace and bliss -- together with the unlimited values of the world of multiplicity in relative existence."

The results of meditation have been so dramatic in the lives of the students in California universities that a credit course in the theory and practice of Transcendental Meditation is now offered at Stanford University and the University of California in Berkeley. Word has also been received that the University of Colorado is interested in a similar course.

In 1970 the course at Stanford was conducted by Jerry Jarvis, national director of the Student International Meditation Society in the U.S.A., with guest lecturers drawn from different departments in the Humanities, Social Sciences and Physical Sciences.

The senior research engineer in Radio Physics at the Stanford Research Institute, Dr. Demetri T. Kanellakof is openly talking of the fourth state of consciousness, Transcendental Consciousness. The wisdom of the Indian Sages has dawned finally upon the Western world in a form relevant to the daily life of the busy, active Westerner. The ripples in the academic world, in the scientific community, and in the lives of the hundreds of thousands of people who practice this technique have just begun. Those close to the movement foresee the day when the waves of joy in the lives of the individual practitioners of Transcendental Meditation will swell into a collective tidal bore of Transcendental Bliss sweeping away the old order of misery and pain in its powerful wake, and establishing a new order of harmony, happiness, and peace.

There will be an introductory lecture, in Cawley Hall, Room 106. Given by members of S.I.M.S., October 15, 8:00 p.m.

## ...The Home of Absolute Bliss Maharishi's Ashram

ception area where Maharishi receives the almost constant flow of visitors who come to see him.

Tiny concrete dwellings called "puris" house the people who come to the course. Each of these buildings houses about twenty people. The rooms are small and bare and the plumbing absolutely unreliable as well as the plumbers. Many of the guffaws as we recalled an article in Time magazine which portrayed the ashram as some sort of Westerners' paradise complete with all modern conveniences.

We had just completed our adaptation to the new surroundings when news of Maharishi's first lecture came. For many of us it was to be the first time we would see Maharishi. As I sat in the lecture hall awaiting his arrival I thought of the incongruity of the surroundings in which they were compared with the lecture halls of U.N.B. Outside a few steps away lay the Ganges and behind the lecture hall stretching as far as the eye could see were the foothills

of the Himalayas.

Amidst these thoughts Maharishi arrived and walked from the back of the lecture stage towards us. He paused in the middle of the stage and pronounced the greeting used by meditators around the world, "Jai Guru Dev (Hail Guru Dev)." Guru Dev means Divine Teachers and refers to Maharishi's Guru or Master from whom we have the technique of Transcendental Meditation.

As Maharishi uttered these words a wave of love filled the lecture hall, for this was the man who was responsible for a dramatic change in the lives of every one of us. Each of us had, in his own time and in his own way left his problems and his despair by the wayside in his march towards contentment. And, in truth we had all come to India to see this man, to be in the presence of this embodiment of Absolute Bliss.

The love which permeated the atmosphere of the lecture hall on this first night never diminished. For three months we listened to Maharishi's lectures with an attention we had never given to anyone before. And soon we realized that Maharishi's words were not only culturing our intellects with concepts which we would utilize in teaching on our re-

turn home but his words were bringing about changes in our minds and hearts which we were hard pressed to define until after our return home. For we were being placed by this great Sage on higher and higher plateaus of contentment, and our minds and hearts were being emptied of all the stress and strain, the twists and the knots which had accumulated over many years.

As we sat on the bank awaiting the arrival of our taxi night fell and an awesome silence enveloped the river and the surrounding hills. We remarked to each other on the contrast between this atmosphere of peace and the scene of tumult and confusion which would greet us on our return home to Montreal and Los Angeles.

I thought of the opposition hostility and intolerance which might greet me as a teacher of meditation and for a moment my heart recoiled. And then I thought of the Sage who had come down from the mountains to visit Maharishi and whose presence of power and self-sufficiency had filled the lecture hall as palpably as the aroma of a thousand flowers. He had told us why we were in India: we were there so that we could return to the world at large and tell the people "that it was not necessary to suffer."

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