

**COMMUNICATION BETWEEN MASTER AND DISCIPLE: DON JUAN MATUS AND  
CARLOS CASTANEDA**

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*Abstract: Carlos Castaneda was a student in anthropology, gathering information on various medicinal herbs used by the Indians in Sonora, Mexico, when he met the old Yaqui Indian shaman, Don Juan. "The Teachings of Don Juan" is the story of the first five years, these two men spent together, as master and disciple. The sequels continue the story- "A Separate Reality", "Journey to Ixtlan", "Tales of Power", "The Second Ring of Power", "The Eagle's Gift", "The Fire from Within", "The Power of Silence" and "The Art of Dreaming".*

*We intend to present the relationship between the modern man, the anthropologist Carlos Castaneda and his master, Don Juan- a traditional brujo. Don Juan used powerful hallucinogens to initiate his disciple into an extremely old world, both fascinating and dangerous, with origins dating back more millennia. Under Don Juan's guidance, which lasted several years, Castaneda experimented with different substances (Peyote, Datura, dried mushrooms), undergoing moments of supreme ecstasy and strong panic, all in an effort to achieve varying states of 'non-ordinary reality'. As a result, Carlos Castaneda reached a higher level of consciousness, a hard-won wisdom that made him, as Don Juan used to say, "a man of knowledge".*

*The years Carlos Castaneda spent under the strenuous tutelage of Don Juan Matus represent a young man's initiation into another way of reality. This initiation, based on traditional perspective and using some important basic rules, can be compared to the one practised by Oriental masters as well as by Christian monks. As a result, Carlos Castaneda left this world in full awareness, in the pure tradition of the shamans of his lineage.*

**Keywords: communication, shamans, master, disciple, creation, traditional perspective, guidance, consciousness, knowledge, wisdom, awareness.**

*Motto:*

*Freedom means Knowledge and Education means Creation.*

*In order to be free, we have to acquire knowledge and  
find courage to create ourselves and the world around us.*

*"For me there is only the travelling on paths that have heart, on any path that  
may have heart. There I travel, and the only worth - while challenge is to  
traverse its full length"*

*Don Juan*

Carlos Castaneda's books tell the story of the self realization, each of them representing a step towards the inner self. His Work, as a whole, is like a theme with variations that goes deeper and deeper on different levels of knowledge until the hero - the author himself - is sure and convinced that all wisdom, strength and power lie within himself. These books tell and show us how to become **Men of Knowledge**, how to be our own **Masters**, how to be **Free**.

The stories were presented in sets, arranged in increasing levels of complexity and were used to make evident the abstract cores of Don Juan's lessons, to open the Disciple's mind. They use metaphoric language but deal with personal experience, being a fascinating cycle of **Initiation** into the knowledge about ourselves.

They tell the story of the eternal traveller, that each of us is, and may be considered the "Pilgrim's Progress" of our time, and of an extraordinary importance for mankind, now in the era of syntheses and interdisciplinary approaches.

Trying to become a **Man of Knowledge**, Castaneda continued his attempts to see beyond the surface realities of life; this experience involved an effort of will, a casting off of preconceptions - and great courage. Through Don Juan's stories, the true meaning of the eternal quest is finally revealed; the visions of Don Juan give us the vital secrets of belief and self realization that are transcendental and valid for us all.

The process of becoming a **Man of Knowledge** implies more stages and qualities: to become a man of knowledge is a matter of learning, of strenuous labour, and an unceasing process. A man of knowledge has unbending intent, clarity of mind, has an ally (a master, a guide). A man of knowledge is a warrior. These seven concepts are themes. They run through the teachings, determining the character of Don Juan's entire knowledge. Inasmuch as the operational goal of his teachings was to produce a **Man of Knowledge**, everything he taught was imbued with the specific characteristics of each of the seven themes. Together they construed the concept **Man of Knowledge** as a way of conducting oneself, a way of behaving - that was the end result of a long training.

Don Juan, Carlos Castaneda's Master, taught him that 'to look at' is at one level and 'to see' is at a different one, as 'to see', can be synonymous with 'to understand'... Don Juan taught Carlos Castaneda the mastery of awareness and that all the powers we need are at hand, within ourselves; he made him a real human being and a master of himself.

We must acknowledge the fact that all of us consciously or unconsciously, openly or secretly - are looking for a Master to be our Model, to show us how to deal with our problems, with our lives. As Carl Rogers says "each of us has an image of our ideal self - the self we'd like to be"<sup>1</sup>.

One can become a **Man of Knowledge** in different fields of activity but the most important achievement is to acquire the knowledge about oneself because each person's earth quest is the search for meaning and purpose in his or her life; it is the establishment of identity and the realization of inner potentials and individual responsibility that should be our main preoccupations in our journey through life.

The Humanistic view of developing humans states that the self is continually developing, despite the individual's feeling of a single and unique personal identity throughout life<sup>2</sup>. Thus 'there is no average person; we must all seek our own identity'<sup>3</sup>. That's why the development of the self (the process of self actualization) is considered the goal towards which humans should strive to achieve fulfillment<sup>4</sup>.

"The process of self actualization is the act of becoming whatever one has the potential to become through one's own efforts; it is the process of actualizing - of making actual or real that potential. But it is not a static goal towards which individuals consciously or unconsciously

<sup>1</sup> Darley, M.J., Glucksberg, S.; Kinchla, A.R. - *Psychology*, Englewood Cliffs, New Jersey, Prentice Hall, 1991, p.456.

<sup>2</sup> Lefrancois, R.Guy, *Of children - An Introduction to Child Development*, Belmont, California, Wadsworth Publishing Company, 1977, p.374.

<sup>3</sup> *Ibidem*, p. 375.

<sup>4</sup> *Ibidem*, p. 376.

strive; it is a process, an on going activity. Self-actualization is in fact the process of development"<sup>5</sup> mainly a spiritual development.

This can be done only if the person in search meets a real **Master** who is aware of the fact that each person has his/her own personality that has the right to grow and flourish by himself/herself. The teacher has to have a global vision of the relationship and also a complex attitude towards the new personality who is to become; the teacher must help the young personality to create itself through personal effort and become consciously and fully aware of his / her responsibility towards his / her own search. The **Master** is a **Guide** who shows the **Disciple** the **Way**, who gives him/her the Map toward the **Realm of Knowledge**, helping him/her to free himself/herself and live like a real Human Being, permanently responsible for his/her acts; the **Master** educates his/her **Disciple** by encouraging him/her to create his/her own personality and life. He is needed until the **Disciple** becomes his/her own master and proceeds.

If we accept life to be "a continuing process of striving to achieve our potential of opening ourselves to the world around us"<sup>6</sup> and also to the one inside, we consequently will accept that "the goal of life is to become whatever each of us is inherently capable of becoming... This tendency characterizes all organisms - plants, animals and humans. But in the course of life, human beings also form images of themselves, or self - concepts. Just as we try to fulfill our inborn biological potential, so we attempt to fulfill our self-concept, our conscious sense of... WHO WE ARE? and WHAT WE WANT TO DO?"<sup>7</sup> ... to become fully functioning persons = open to experience, to our own feelings as well as to the world around and the inner one and also to the people around us...

Both Existential Psychology and Humanistic Psychology "argue that people must learn how to realize their potential. But where existential psychology emphasizes restoring an inner sense of identity and will power, humanistic psychology focuses on the possibilities of nonverbal experience, the unity of mind, altered states of consciousness and letting go"<sup>8</sup>. They are both influential in the understanding of Personality and abnormal behavior.

As a representative of humanistic psychology, Abraham Maslow (1908 - 1970) considers that "in every person there is an active will toward health, an impulse toward growth or toward the actualization of human potentialities"<sup>9</sup>. The real drive is "to continuously realize our own potential as the drive for self-actualization gives unity and organization to the personality"<sup>10</sup>.

Maslow developed his approach to personality from the study of healthy, creative people and concluded that "self actualization is a desire to make the best one can out of oneself...The people who are the most self-actualizing think of themselves as whole beings, not as parcels of hunger, fear, ambition and dependency"<sup>11</sup>.

Carl Gustav Jung "contended that a person moves constantly towards self-realization, toward blending all parts of the personality into a harmonious whole"<sup>12</sup>. Individuals are not

<sup>5</sup> *Idem*.

<sup>6</sup> Morris, G.Ch. - *Psychology - An Introduction*, Englewood Cliffs, New Jersey, Prentice Hall, 1991, p.471.

<sup>7</sup> *Ibidem*, pp. 471-472.

<sup>8</sup> *Idem*.

<sup>9</sup> Darley, M.J., Glucksberg, S. ; Kinchla, A.R. - *Psychology*, Englewood Cliffs, New Jersey, Prentice Hall, 1991, p.455.

<sup>10</sup> *Idem*.

<sup>11</sup> *Ibidem*, p. 456.

<sup>12</sup> Morris, G.Ch. , *op. cit.*, p.465.

passively controlled by their environment but can operate creatively upon it."<sup>13</sup>, thus the individual can prove to be the **Master** of his / her own life. Like C. G. Jung, A. Adler and A. Maslow, Carl Rogers (1902 -1987) believed that "the individual is capable of self actualization and he emphasized the role of the self and conscious awareness in the life of the individual"<sup>14</sup>.

The moment we become aware that there is much more around us and inside us than it seems at first sight is of paramount importance."There are more things in heaven and earth, Horatio / Than are dreamt of in your philosophy"<sup>15</sup>. So we open our channels (eyes, mind, soul...) and go further, becoming gradually aware of the complexity and beauty of the way toward knowledge, toward the **Essence**. The three ways mentioned above surpass rationality which is like a limitation that our human condition bears and bring about light around and inside us, helping us to enrich our life. The three of them are generated by the eternal longing of the human being to transcend his limited condition and have access to some greater **Reality** of which he is part, and from which he has been separated. The need comes from a level which is deep inside our spiritual structure. The three ways of expressing it are natural and healthy, they belong to our Destiny on Earth and can help us become aware of ourselves. The three of them were and still are connected with the ritual of Initiation, initiation meaning a relation with two terms at least: **the initiator** - the one who has something spiritual in possession - and **the neophyte**, the one who is to be initiated, that is to be given something at a certain level.

That's why initiation means always to have access to a higher level of knowledge. Usually Initiation is done in steps, gradual steps that bring the learner higher and higher into the realm of Knowledge. Each step is hard to make, a difficult task to accomplish; at an abstract level it's like conjugating some major verbs: TO HAVE, TO KNOW, TO BE, TO DO, TO ACT and even TO GIVE. This does not imply mere conjugating the verbs but connecting them and interchanging them in order to create superior meanings and purpose in our life and establish the personal identity by the realization of inner potentials and individual responsibility. It's like a formula: "to have something spiritual" can equal "to know" that can become "to be" and this only if associated with "to do" or "to act" that finally means "to give" in your turn, that is: TO HAVE (spiritually) ⇒ TO KNOW = TO BE (TO DO and TO ACT) and if we comprise the formula we have only two terms and then only one: TO RECEIVE ⇔ TO GIVE, which become **TO BE**.

The traditional relationship between **Master** and **Disciple** has been during centuries more than a transfer of information to bring about erudition. It was formation and information at the same time, it was spiritual communion, it was creation of a new personality having as a model the Ideal Being, the God Himself, by giving the motivation and encouragement beside the perfect model, by teaching how to Live, how to Act, explaining to the **Disciple** that to Know means to Have access to a superior order, that **to Have Knowledge** is to Be and to DO your best, to ACT according to your instruction, (see the yoga tradition or the Greek tradition and old philosophy). The traditional "school" was meant to produce Elevated Human Beings, people who lived on a high level of awareness.

The traditional way of teaching has been based on the communion between **Teacher / Master and Pupil / Disciple**, during which the Disciple has been taught not only to acquire

<sup>13</sup> *Ibidem*, pp. 465-466.

<sup>14</sup> Darley, M.J., *op. cit.*, p.456.

<sup>15</sup> Shakespeare, *Hamlet*: Act 1, Scene V, end.

information but also to experience it on his own; as a result, a new step forward Being has been made, which externally seemed to be viewed as a special kind of wisdom.

People have been learning in order to create themselves, to become Real Human Beings, which illustrates that the eternal dream of the perfect Human Being is strong and appealing - we have only to think of the impressive stories, legends, myths about heroes and supermen in search of perfection and able to fulfill incredible tasks for the benefit of mankind. This ideal about the Perfect Real Human Being in terms of archetypes is present in time and space all over the world and is still appealing to us because it is connected with an ontological preoccupation for us Human Beings: the search for perfection, for the origins and the purpose of life.

The main preoccupation of the traditional "school" has been the big change that had to take place inside the Human Being, as most of the traditional systems of initiation were based on the formula "**KNOW YOUR OWN SELF**" the Greek: **γνῶθι σεαυτόν** that is = try to become aware of yourself and shift your level of perception from surface to deeper levels. A real wise man knows much but what is important is that he knows well; the quality of his knowledge and the purpose are dominant; he understands his own nature and the fact that he is part of the Nature surrounding him and he acts accordingly. He learns and applies his knowledge, does his best all the time to make it real and useful.

But it takes years of training to teach somebody or yourself to deal wisely with the world of everyday life and our own self, that's why a Master is mainly a Guide and the big lesson he can teach you is to make your own experience, to use your personal effort in acquiring every new step forward. The conclusion is the same Castaneda drew - that a Man of Knowledge means mainly "a way of conducting oneself", "a way of behaving", that is the end result of a long training.

"Carlos Castaneda, under the tutelage of Don Juan, takes us through that moment of twilight, through that crack in the universe between daylight and dark into a world not merely other than our own, but of an entirely different order of reality. Castaneda rightly asserts that his world, for all its differences of perception, has its own inner logic. He has tried to explain it from inside, as it were-from within his own rich and intensely personal experiences while under Don Juan's tutelage-rather than to examine it in terms of our logic. That he cannot entirely succeed in this is a limitation that our culture and our own language place on perception, rather than his personal limitation; yet in his efforts he bridges for us the world of a Yaqui sorcerer with our own, the world of non-ordinary reality with the world of ordinary reality. (...) By experiencing other worlds, then we see our own for what it is and are thereby enabled also to see fleetingly what the real world, the one between our own cultural construct and those other worlds, must in fact be like"<sup>16</sup>.

Don Juan Matus, Castaneda's Master says that in the universe there is an unmeasurable, indescribable force called **Intent**; absolutely everything that exists in the entire cosmos is attached to **Intent** by a connecting link. One big responsibility for supplying what is called "the minimal chance", the awareness of one's connection with **Intent** belongs to the **Master**. He, by discussing, understanding and employing that connecting link, contributes to cleaning one's connecting link to **Intent**.

<sup>16</sup> Goldschmidt, Walter - *Foreword to the Teaching of Don Juan*, 1990, p.10.

A real **Master** is characterized by sobriety, endurance, stability, responsibility as he guides the **Disciple** toward his own self discovery.

The energy of the **Master** allows him to channel Peace, Harmony, Laughter and Knowledge directly from the source, from **Intent** and transmit them to his companion(s). For learning one requires resolution, purpose, a clear, unbending **Intent**. In order to learn the right way to live one needs a proper attitude, that is to do everything correctly.

The teacher should give the Model and encourage the spirit of inquiry because "a Man of Knowledge is one who has followed truthfully the hardships of learning, a man who has, without rushing or without faltering, gone as far as he can in unravelling the secrets of power and knowledge"<sup>17</sup>. Anyone can try to become a Man of Knowledge; very few men actually succeed, but that is only natural...for "a man is defeated only when he no longer tries, and abandons himself"<sup>18</sup>. Therefore he must keep himself in line at all times, handling carefully and faithfully all that he has learned. He must have control over himself all the time.

Don Juan's teachings represent the teachings towards the knowledge of oneself. That's why to become a man of knowledge one has to overcome one's fear. Then the man begins to feel sure of himself. His **Intent** becomes stronger. Learning is no longer a terrifying task. "You must keep in mind that a path is only a path" said Don Juan. "If you feel you should not follow it, you must not try with it under any conditions. To have such clarity you must lead a disciplined life. Only then will you know that any path is only a path, and there is no affront, to oneself or to others, in dropping it if that is what your heart tells you to do. But your decision to keep on the path or to leave it must be free of fear or ambition. I warn you. Look at every path closely and deliberately ...Then ask yourself, and yourself alone, one question...Does this path have a heart? If it does, the path is good; if it doesn't, it is of no use...One makes for a joyful journey; as long as you follow it, you are one with it. The other will make you curse your life. One makes you strong; the other weakens you"<sup>19</sup>.

"I argued that one needs ambition even to embark on any path, and that his statement that one had to be free from ambition did not make sense. A person has to have ambition in order to learn... The desire to learn is not ambition", he said: "It is our lot as men to want to know...And the next thing, the path without a heart will turn against men and destroy them"<sup>20</sup>.

To be a man is to be condemned to the world of man. "There is but one single world for us. We are men, and must follow the world of men contentedly"<sup>21</sup>. You must find a guide and ask him a question. He will show you the way. "Our lot as men is to learn and one goes to knowledge as one goes to war with fear, with respect, aware that one is going to war, and with absolute confidence in oneself. Put your trust in yourself, not in me"<sup>22</sup>. You should know by now that a man of knowledge lives by acting; a man of knowledge chooses a path with heart and follows it. "One must always choose the path with heart in order to be at one's best"<sup>23</sup>. And then he sees and knows.

<sup>17</sup> Castaneda, C. - *The teachings of Don Juan, A Yaqui Way of Knowledge*, London, Arkana - Penguin Books, 1990, p. 82.

<sup>18</sup> *Ibidem*, p. 86.

<sup>19</sup> *Ibidem*, p. 107.

<sup>20</sup> *Ibidem*, p.159.

<sup>21</sup> *Ibidem*, p. 151.

<sup>22</sup> Castaneda, C. - *A Separate Reality, Further Conversations with Don Juan*, New York, Pocket Books, 1973, p. 93.

<sup>23</sup> *Ibidem*, p. 89.

"Everything is equal and therefore unimportant. For example, there is no way for me to say that my acts are more important than yours, or that one thing is more essential than another". "Of course you cannot understand it" he said. "You are trying to think about it, and what I said does not fit with your thoughts"<sup>24</sup>.

"For me there is no victory or defeat, or emptiness. Everything is filled to the brim and everything is equal and my struggle was worth my while because there's no emptiness in the life of a man of knowledge, I tell you. Everything is filled to the brim"<sup>25</sup>. To be victorious and to be defeated are equal.

"In order to become a Man of Knowledge one must be a warrior, not a whimpering child. One must strive without giving up, without a complaint without flinching, until one sees, only to realize then that nothing matters"... "his words loomed more like a sophisticated statement about some facet of perception"<sup>26</sup>. "He smiled; his eyes were shining as if were truly enjoying my presence. He pushed the bowl gently towards me. There was such a warmth and kindness in his gesture that it seemed to be an appeal to restore my trust in him"<sup>27</sup>.

"You're too concerned with liking people or with being liked yourself", he said. "A Man of Knowledge likes, that's all. He likes whatever or whoever he wants... The opposite of what you are doing now. To like people or to be liked by people is not all one can do as a man"<sup>28</sup>. "You think about yourself too much", he said and smiled. "And that gives you a strange fatigue that makes you shut off the world around you and cling to your arguments. Therefore, all you have is problems...You want to remain the same even at the cost of your well being..I'm talking about the fact that you're not complete. You have no peace"<sup>29</sup>.

"We were talking about my interest in knowledge; but as usual, we were on two different tracks. I was referring to academic knowledge that transcends experience, while he was talking about direct knowledge of the world. I found his manner very reassuring and his sense of humour superb; but above all I felt there was a silent consistency about his acts...I felt a strange delight in his presence... His mere company forced me to make a 'tremendous re-evaluation of my models of behavior'<sup>30</sup>.

"I obtained detailed explanations of the intricate meanings of his system of beliefs. I have referred to that complex and well-systematized body of knowledge as sorcery and I have referred to him as a sorcerer because those were categories he himself used in informal conversation. In the context of more serious elucidations, however, he would use the term knowledge to categorize sorcery and man of knowledge or one who knows to categorize a sorcerer. Don Juan's method of teaching required an extraordinary effort on the part of the apprentice. In fact, the degree of participation and involvement needed was so strenuous that by the end of 1965 I had to withdraw from the apprenticeship. I can say now, with the perspective of the five years that have elapsed, that at that time Don Juan's Teachings had begun to pose a serious threat to my 'idea of the world'. I had begun to lose the certainty, which all of us have that the reality of every day life is something we can take for granted. In 1968 our link of Teacher-Apprentice was mysteriously

<sup>24</sup> *Ibidem*, p. 88.

<sup>25</sup> *Ibidem*, p. 94.

<sup>26</sup> *Ibidem*, p. 87.

<sup>27</sup> *Ibidem*, p. 94.

<sup>28</sup> *Idem*.

<sup>29</sup> Castaneda, C. - *A Separate Reality*..., pp. 10-11.

<sup>30</sup> *Ibidem*, pp. 9-10.

re-established, and I can say that on that occasion I began a second cycle of apprenticeship, very different from the first. My fear was not as acute as it had been in the past. The total mood of Don Juan's teachings was more relaxed. He laughed and also made me laugh a great deal. There seemed to be a deliberate intent on his part to minimize seriousness in general. He clowned during the truly crucial moments of this second cycle, and this helped me to overcome experience which could easily have become obsessive. His premise was that a light and amenable disposition was needed in order to withstand the impact and the strangeness of the knowledge he was teaching me<sup>31</sup>.

"The reason you got scared and quit is because you felt too damn important" he said, explaining my previous withdrawal. "Feeling important makes one heavy, clumsy, and vain. To be a man of knowledge one needs to be light and fluid...I'm only a man too, but I don't mean that the way you do".

'How do you mean it?'

"I've vanquished my problems. Too bad my life is so short that I can't grab on to all the things I would like to. But that is not an issue; it's only a pity". 'I liked the tone of his statement. There was no despair or self-pity in it'<sup>32</sup>.

'Don Juan's particular interest in this second cycle of apprenticeship was to teach me to see. Apparently in his system of knowledge there was the possibility of making a semantic difference between 'seeing' and 'looking' as two distinct manners of perceiving. 'Looking' referred to the ordinary way in which we are accustomed to perceive the world, while 'seeing' entailed a very complex process by virtue of which a man of knowledge allegedly perceives the 'essence' of the things of the world<sup>33</sup>. He attempted to make his system of sensible interpretation accessible to me. Such an accessibility was equivalent to a process of resocialization in which new ways of interpreting perceptual data were learned. His task was to make his system accessible to me and thus he tried to disarrange a particular certainty which I share with everyone else, the certainty that our 'commonsense' views of the world are final; he succeeded in pointing out to me that my view of the world cannot be final because it is only an interpretation<sup>34</sup>.

For the American Indian, perhaps for thousands of years, the vague phenomenon we call sorcery has been a serious bona fide practice, comparable to that of our science. Our difficulty in understanding it stems, no doubt, from the alien units of meaning with which it deals.

"I have told you, you have to have an unbending intent in order to become a man of knowledge. But you seem to have an unbending intent to confuse yourself with riddles. You insist on explaining everything as if the whole world were composed of things that can be explained...Has it ever occurred to you that only a few things in this world can be explained your way?...I wanted to teach you, little by little, how to move, but then I realized that you know how to do it even though you say you don't"<sup>35</sup>.

"What makes us unhappy is to want. Yet if we would learn to cut our wants to nothing, the smallest thing we'd get would be a true gift...To be poor or wanting is only a thought; and so is to hate, or to be hungry, or to be in pain. They are only thoughts for me now. That's all I know

<sup>31</sup> *Ibidem*, p. 13.

<sup>32</sup> *Ibidem*, pp. 11-13.

<sup>33</sup> *Ibidem*, p. 14.

<sup>34</sup> *Ibidem*, p. 16.

<sup>35</sup> *Ibidem*, p. 132.

I have accomplished that feat. The power to do that is all we have, mind you, to oppose the forces of our lives; without that power we are dregs, dust in the wind. It's up to us as single individuals to oppose the forces of our lives. I have said this to you countless times: only a warrior can survive. A warrior knows that he is waiting and what he is waiting for; and while he waits he wants nothing and thus whatever little thing he gets is more than he can take. If he needs to eat he finds a way, because he is not hungry; if something hurts his body he finds a way to stop it because he is not in pain. To be hungry or to be in pain means that the man has abandoned himself and is no longer a warrior; and the forces of his hunger and pain will destroy him",<sup>36</sup> Your mistake is not to know that you are waiting for your will... My parents lived like Indians and died like Indians and never knew that they were, before anything else, Men. I have learned that the countless paths one traverses in one's life are all equal. Oppressors and oppressed meet at the end, and the only thing that prevails is that life was altogether too short for both"<sup>37</sup>.

"Will is a force, a power. Seeing is not a force, but rather a way of getting through things...Only a man of knowledge perceives the world with his senses and with his will and also with his seeing...Watch carefully everything you do. The very thing that could help you develop your will is amidst all the little things you do"<sup>38</sup>. We are men and our lot is to learn and to be hurled into inconceivable new worlds.

'Are there any new worlds for us really? I asked half in jest. "We have exhausted nothing, you fool", he said imperatively. "Temper your spirit now, become a warrior, learn to see and then you'll know that there is no end to the new worlds for our vision"<sup>39</sup>. "You always insist on knowing things from the beginning," he said "But there is no beginning; the beginning is only in your thought "<sup>40</sup>. 'Don Juan had said that I always insisted on starting at a point I called the beginning, when in effect the beginning did not exist. And there, in the middle of those mountains I felt I understood what he meant. It was as if the point of departure had always been myself...The world around me was so still, so serene and at the same time so alien, I felt overwhelmed. I did not want to weep but tears rolled down easily"<sup>41</sup>.

"A warrior is never idle and never in a hurry. A warrior never carries loads he cannot handle. A warrior lives strategically", he said smiling. 'I had a profound affection for Don Juan. I admired him. I had already learned to regard his way of life and his knowledge as a paramount accomplishment"<sup>42</sup>. "You forget too easily", he said. "The path of knowledge is a forced one. In order to learn we must be spurred. In the path of knowledge we are always fighting something, avoiding something, prepared for something; and that something is always inexplicable, greater, more powerful than us...what you can do is 'to prepare yourself for the struggle'. The world is indeed full of frightening things and we are helpless creatures surrounded by forces that are inexplicable and unbending. The average man, in ignorance, believes that those forces can be explained or changed; he doesn't really know how to do that, but he expects that the actions of mankind will explain them or change them sooner or later. Only as a warrior can one survive the path of knowledge...It is my commitment to teach you to see...I feel and act like a warrior. I

<sup>36</sup> *Ibidem*, p.149.

<sup>37</sup> *Ibidem*, p. 150.

<sup>38</sup> *Ibidem*, p. 156.

<sup>39</sup> *Ibidem*, p. 160.

<sup>40</sup> *Ibidem*, p. 184.

<sup>41</sup> *Ibidem*, p. 244.

<sup>42</sup> *Ibidem*, p. 215.

personally believe that to be a warrior is more suitable than anything else...It is my personal commitment to make you a warrior so you won't crumble"<sup>43</sup>.

“For the first time in ten years, since I started the apprenticeship, Don Juan's teachings began to make real sense. A new cycle of instruction was closed. A new one opened. The new cycle was so very different from what I had done thus far...”<sup>44</sup>.

And so on with the next volumes in which Carlos Castaneda recounts how he learned to see beyond the surface realities of life through a supremely difficult and demanding effort of intelligence and will. This also involved a casting off of preconceptions and, at the same time, great courage.

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<sup>43</sup> *Ibidem*, p. 221.

<sup>44</sup> *Ibidem*, p. 254.