

THE HEART'S CONECTION

Newsletter of the Third Congregation of Adidam

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**The Divine Means for Living Beings
to Transcend Themselves**

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Ramana Maharshi, Seung Sahn Soen-sa,
Avatar Adi Da Samraj, and Others on the
Relationship Between Guru and Devotee

The great twentieth-century sage, Ramana Maharshi, once said, "The ego is like a very powerful elephant which cannot be brought under control by any less powerful than a lion, which, in this instance, is no other than the *Guru*. . . ." Then he went on to explain that "your glory lies where you cease to exist. In order to gain that State, you should surrender yourself. Then the Master sees that you are in a fit state to receive guidance, and He guides you."

The Way of Adidam is fundamentally about exactly this relationship between the Guru and the devotee—the love-relationship between Avatar Adi Da and each of His devotees. In this respect, the Way of Adidam is part of an ancient Spiritual tradition that prizes the liberating relationship to the Realizer (of whatever degree) above all else. In the first pages of *Ruchira Avatara Gita*, Adi Da's

Source-Text" devoted to the elucidation of the Spiritual Way of devotion to the Guru, you will find an extraordinary collection of traditional quotations about the Guru-devotee relationship (including the one from Ramana Maharshi above) and a selection of rare and beautiful photographs of modern Realizers with their devotees. Here, we offer a few of the quotations, followed by an excerpt from Avatar Adi Da's Spiritual Autobiography, *The Knee Of Listening*, on the Spiritual Function of the Divinely Realized Guru.

The first quotation is from Joel Mlecko, Professor of Religious Studies at the Indiana University of Pennsylvania, while the rest are from practitioners and Realizers of various Spiritual traditions:

A striking perception for a student of religions is the universal insistence that instruction by an adept teacher is necessary for development in the spiritual life.

Joel D. Mlecko

We may study books all our lives, we may become very intellectual, but in the end we find that spiritually we have not developed at all. It is not true that a high order of intellectual development always goes hand in hand with a proportionate development of the spiritual side in man. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that derives profit from such studies, and not our inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can speak most wonderfully on spiritual matters, when it comes to action and the *living* of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul.

Swami Vivekananda (Hindu)

[A] brother confessed to an elder: “In my cell I do all that one is counselled to do there, and I find no consolation from God.” The elder said: “This happens to you because you want your own will to be fulfilled.” The brother said, “What then do you order me to do, father?” The elder said, “Go, attach yourself to a man who fears God, humble yourself before him, give up your will to him, and then you will receive consolation from God.”

Sayings of the Desert Fathers
(early Christian)

Without a Guru we can never attain to real knowledge. . . . Even though one may study the sciences and attain to all kind of powers, both physical and mental, without the grace of the Guru one cannot realise the Self. Contemplation and concentration, devotion and worship, would be all useless without the grace of the Guru.

Ramadasa (Hindu)

One Thursday evening, after a Dharma talk at the Cambridge Zen Center, a student asked Seung Sahn Soen-sa, “Is it necessary to have a Zen Master, and why?”

Soen-sa said, “Why did you come here?”

The student was silent.

Soen-sa said, “If you are thinking, it is necessary.”

Seung Sahn Soen-sa (Zen Buddhist)

Whatever we are now is the result of our acts and thoughts in the past, and whatever we shall be in the future will be the result of what we think and do now. But this, the shaping of our own destinies, does not preclude our receiving help from outside; nay, in the vast majority of cases such help is absolutely necessary. When it comes, the higher powers and possibilities of the soul are quickened, spiritual life is awakened, growth is animated, and in the end man becomes holy and perfect.

This quickening impulse cannot be derived from books. The soul can receive impulses only from another soul, and from nothing else. . . .

The person from whose soul such an impulse comes is called the guru, the teacher; and the person to whose soul the impulse is conveyed is called the śishya, the student. To convey such an impulse to any soul, in the first place, the soul from which it

proceeds must possess the power of transmitting it, as it were, to another; and in the second place, the soul to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed; and when both these conditions are fulfilled a wonderful growth of genuine religion takes place.

Swami Vivekananda (Hindu)

The shaikhs of the Path have declared the following about the necessity of having a master, “He who has no spiritual master has no religion.”

Traditional Sufi saying

[T]here is no account that tells of anyone who attained Buddhahood without a Guru. Also, it is obvious that no one has achieved the virtues of the spiritual stages and paths through guesswork and self-concoctions; [lacking a Guru,] all sentient beings, yourself included, will simply follow a wrong path. As regards the path of freedom and omniscience, you are like a blindman bewildered on a desolate plain. [Similarly], there is no example of anyone who obtained gems from a jewel-island without relying on a sea captain. Spiritual teachers and spiritual friends are the real guides to the freedom and omniscience [of Buddhahood]. Therefore, you must rely on them with respect.

Patrul Rinpoche (Tibetan Buddhist)

None has ever realised the Supreme without the mediation of the guru.

Guru Nanak (Sikh)

The Way of the Tao must be taught. If you do not meet an enlightened teacher, everything goes awry.

Liu I-ming (Taoist)

M[aharshi]. The ego is like a very powerful elephant which cannot be brought under control by any less powerful than a lion, which, in this instance, is no other than the *Guru*, Whose very look makes the elephant-like ego tremble and die.

You will know in due course that your glory lies where you cease to exist. In order to gain that State, you should surrender yourself. Then the Master sees that you are in a fit state to receive guidance, and He guides you. . . .

The devotee surrenders himself to the Master and it means that there is no vestige of individuality retained by him. If the surrender is complete, all sense of self is lost, and then there can be no misery or sorrow. . . .

D[evotee]. Cannot Grace hasten ripeness in the seeker?

M. Leave it all to the Master. Surrender to Him without reserve. . . .

God or *Guru* never forsakes the devotee who has surrendered himself.

Ramana Maharshi (Hindu)

The guru must be worshipped as God. He is God, he is nothing less than that. As you look at him, gradually the guru melts away, and what is left? The guru picture gives place to God Himself. The guru is the bright mask which God wears in order to come to us. As we look steadily on, gradually the mask falls off and God is revealed.

Swami Vivekananda (Hindu)

**A Summary Statement
by Avatar Adi Da Samraj
from *The Knee Of Listening***

Relative to the Esoteric Necessity
of Surrender to a True Spiritual Master

Every body-mind (whether human or non-human) tends to feel and be and function egoically—or as if it were a separate self, separated from its True Source, and un-Aware of its True (and Truly Free) Self-Condition. Therefore, every body-mind (whether human or non-human) must transcend its own (inherent) egoity (or egoic reflex—or self-contracting tendency), through Love-Surrender to its True Source. And This Love-Surrender must, Ultimately, become Self-Realization of (and, Thus, True, and really ego-Transcending, Self-Identification with) its True Source-Condition (Which Is, also, its True Self-Condition).

To This End, True Masters (or True Siddha-Gurus) Appear in the various cosmic worlds. Such True Masters are the Divine Means for living beings (whether human or non-human) to transcend themselves. That is to Say, True Masters (or True Siddha-Gurus—or True Sat-Gurus) are living beings who have (in the manner of their characteristic stage

of life) transcended their own (psycho-physical) separateness, through tacit (and, otherwise, responsive) Surrender (and, therefore, necessarily, Love-Surrender) to (and Self-Identification with) the True Source-Condition (Which Is the True Self-Condition) of all-and-All.

Therefore, by Means of True Devotion (or Love-Surrender) to a True Master (or True Siddha-Guru), egoity is (always more and more) transcended, and the True Source-Condition of all-and-All (Which Is, necessarily, also the True Self-Condition of all-and-All) is, by Means of the Blessing-Grace of That True Master (or True Siddha-Guru), Found and Realized. And That “Finding-and-Realizing” Shows Itself according to the kind and degree of one or the other of the fourth, the fifth, the sixth, and the seventh stages of life—and (thus) in accordance with the stage of life Realized by That True Master (or True Siddha-Guru), and (altogether) in accordance with the stage of life determined by the path (or Way) that is practiced (or, otherwise, determined by the “inclination”, or “liking”, or degree of ego-transcendence) of That True Master’s practicing devotee.

This is the most ancient and perennial Great Teaching about True Guru-Devotion (or True Devotion to a True Spiritual Master, or True Siddha-Guru). This is the Great Teaching I Received from all My Lineage-Gurus. And, now, through My Own Words, This Fundamental Message (or Great Teaching) Is Summarized in its Completeness, for the Sake of everyone.

If the living being is to Realize the Inherent Freedom of Oneness with its True Source-Condition (Which Is its True, or egoless, Self-Condition), it must become truly devoted to a True Master (or Truly Realized Siddha-Guru). And such True Devotion constantly (and forever) requires the heart’s Love-responsive Gesture (or ego-transcending Sadhana) of True Guru-Devotion (to one’s heart-Chosen True Siddha-Guru), such that the otherwise egoic (or separate, and separative) body-mind is Surrendered to be actually, truly, and completely Mastered by That True Master.

If Such True Mastering of the body-mind is not accepted (or fully volunteered for—through tacit (and, otherwise, responsive), and truly ego-surrendering, Devotional Love of one’s heart-Chosen True Siddha-Guru), the body-mind

(inevitably) remains “wild” (or un-“domesticated”—or merely un-disciplined, and even ego-bound). And even if such Guru-Devotion is practiced, it must be Fully practiced (in a Fully ego-surrendering manner)—or else the Freedom (or the Divine Fullness) That is to be Realized by Means of the Blessing-Grace of one’s heart-Chosen True Siddha-Guru will not (because it cannot) Fully Fill the feeling-heart (and, Thereby, Fully Fill the living body-mind) of the would-be devotee.

Discover the Great Secret

A Story About Avatar Adi Da Samraj

(Part 2)

by Jim Bommarito

In the last issue of The Adidam Advocate, we offered the first part of this story, in which Jim Bommarito, a law student recently become Adi Da’s formal devotee, describes coming to the retreat sanctuary at which Adi Da Samraj was then in residence to see Him for the first time. In the course of simply sitting in a presentation and listening to a recitation from Adi Da’s most recent book, Jim had an utterly remarkable experience in which he was given a profound intuition of the Nature of Reality. “At some point,” he wrote, “the experience began to subside and I remembered that we were invited to sit with Avatar Adi Da personally the next day. It felt anti-climactic. What, I wondered, could possibly exceed what I had been given? I would soon discover how naive and foolish this notion was.”

We rejoin Jim’s narrative as he offered a flower to Avatar Adi Da the next day in the midst of a formal occasion of Darshan, or sacred sighting:

JIM: Since I was in the last row, I was among the last to offer a gift. I knelt, bowed, and offered Beloved Adi Da my flower. With my hands raised in respect, I looked up at Avatar Adi Da a few feet above me on the chair on the dais. I saw Avatar Adi Da in a transfiguration of blinding radiance. The vision of His form was so bright that I literally could not keep my eyes open. They closed, but the blinding light was still there. I lost my orientation and felt that I could not keep my balance, and then I became self-conscious about having my eyes closed, possibly teetering in front of everyone. So I opened my eyes again, and struggled to gaze at Avatar Adi Da’s face through the brilliance.

His eyes were rolled up in His head. I was awed by what seemed to me to be the sacrifice involved in the process of His Infinite Light coinciding with His bodily existence in this dense, gross realm.

As I squinted at Him through the brightness, His face changed into other faces, and this appearance accelerated until it was a simultaneous vision of all faces through His face—as if His ordinary human face were what a face would look like if it were all faces at once. At that point, I knew directly, without words or thought, that Avatar Adi Da Samraj is the very Heart of Consciousness in everyone, but somehow mysteriously coinciding with this human form before me.

At some point, I realized that I did not know how long I had been kneeling there. I noticed someone moving toward me to help me to my feet and back to my seat.

As I stumbled down the center aisle, my body convulsed with weeping. Yet I had no feeling of extreme emotion. It was simply the body’s response to the Vision of Him that I had been granted. I otherwise felt undisturbed, even calm, behind the body’s shock. I sat down in my place at the very back of the room and joined in the chanting. I could see and feel the whole room pulsating with a thick “mist” of energy, and I could also see myriad forms floating within it. It was a vision, I think, of many different frequencies of vibration coinciding within our realm.

At one frequency, I saw thousands of dark, tiny needles and arrows hissing and whizzing through the air and into Adi Da’s body. They were coming from all directions in the room and perhaps from outside the room as well. At another frequency, heavy, slimy mists were drifting (or being pulled) into Him. There were other shadowy forms, loud sounds of hissing, shrieking, a heavy bass hum, and rattling and clacking. I described it in my journal as “A metalworks factory with 10,000 screech owls in it, coming through a rock band’s sound system”. I was staggered by how much negativity Avatar Adi Da’s body absorbs from the world, as well as amazed that such darkness takes very concrete, tangible forms—not merely what is visible to our ordinary human perception. But it certainly was visible now—as real and obvious as dinner. And it made Hollywood’s most sophisticated special effects look banal.

I understood that I was seeing at a level normally not visible. I was seeing that everything—even all

thoughts and emotions—actually is made of energy. I remember that my “third eye” felt distinctly “dilated”.

What I understood is that Adi Da Samraj really is the “Hole In The Universe”, as He and so many others have confessed. I now also recognized that it is a two-way hole: His Unblemished Divine Light is transmitted via His human body—but also, through that body, He absorbs the karmas and negative accumulations of people around Him, and even from those not around Him, but of whom He is mysteriously aware. Through this continuous process, He is drawing all our fragmented and dis-integrated conscious-ness to His Infinite Conscious Form to be purified, healed—and He simultaneously Transmits the en-Light-ening “Brightness” of His Blessing-Power to Awaken beings to His own Perfect State of Divine Being.

As I lay resting in my room later, I realized that I had prayed, deep in my being, to have this trip make a difference. A part of me had boldly demanded proof positive, no bullshit, no vagueness. And Adi Da Samraj had showed me everything in a weekend—actually over about thirty minutes total. I received the vision of Consciousness Itself in the Pavilion (after sighting Him that Saturday morning, I later realized), and the next day I saw how His human Form Works—His human body is a Body of Transmission of the Divine Blessing that makes His Real God-Realization possible for ordinary men and women. Avatar Adi Da Samraj is a Perfect Divine Realizer, and His body is a Body of Transmission of that Realization, a miraculous Intervention into this time and place.

Now, some twenty years later, my life is still devoted to Adi Da Samraj, and I am daily overjoyed to be His servant-devotee. The yogic phenomena I was prone to experiencing in the ‘70s and ‘80s have largely relaxed—for they are but temporary purifying moments and not the point of True Spiritual Life anyway—but that flash of recognition of Avatar Adi Da as the Very and Only Divine Person, Consciousness Itself, is indelible in the core of my being.

What Is It Like to Come Into Contact With a Divinely Enlightened Being?

In few words, several devotees of Avatar Adi Da describe the impact of the relationship to Him in their lives:

JOYCE CULKIN: Years and years of searching for God in western mysticism, philosophy, eastern religion, and self-help seminars left me feeling only frustrated. There was no real change in my life. Out of this deep frustration and unhappiness, I prayed for a true relationship to the Divine. Immediately, I was shown a symbol in meditation. I drew it on a piece of paper and began to use it every day in my work as an energy-healer. It was extraordinarily effective in “clearing” all kinds of disharmonious energies. I noticed that my life was changing in various happy ways and that an inexplicable force was “working” with me every day and guiding me.

Months later a friend gave me a book about Adi Da. I opened it and saw the symbol that had been given to me. It was the Sanskrit word for His Name “Da”. I soon became His devotee. Adi Da Samraj has given me the true relationship with God that I prayed for, and a Love that is clearer and truer than I could ever have imagined. Being His devotee is profound, mysterious, and demanding, and allows me to feel God for real, tangibly and undeniably.

HOI NGO: I was born and raised in Vietnam. I witnessed the war and its injustice and the incapacity of religion to address human suffering. I blamed God for all of it and felt that I was the victim of much injustice and hardship.

After coming to the United States, I began to experience a lot of fear, and I realized that in order to survive in Vietnam I had suppressed all the fear that was now surfacing.

One day I came across Adi Da’s Autobiography, *The Knee Of Listening*. The book was hard for me to understand at first, but I persisted with it and then read other books of Adi Da’s. Slowly I began to understand His words, and, in a very mysterious way, He drew my heart to His Heart. Soon I became His devotee.

When I first saw Him, I wept, intuiting that He was the one I had always longed for. He infused my body and mind with His Spiritual Transmission and

gave me the intuition that He is the Divine incarnate. He also gave me the understanding that I am not and never have been a victim—that my suffering is entirely the result of the deeply enacted presumption that I am separate from God and from everyone and everything, and that it is possible, through real Spritual practice, to go beyond this presumption. I am eternally grateful to Him.

Adidam Spiritual Center and Bookstore
7215 Arlington Rd., Bethesda MD, 301.656.6277
Calender of Events
Regularly Recurring Courses and Events

Introductory Guided Meditation

Mondays 7:30 to 9:00 PM

Saturdays 3:00 to 4:30 PM

Step out of your daily routine and step into a heart-awakening, joyful period of consideration and meditation in The Way of the Heart. This introductory evening begins with listening to a talk given by Adi Da, followed by a brief introductory meditation, and ends with questions and answers. **FREE - RSVP recommended.**

Introduction to The Way of Adidam

1st Thursdays - 7:30 to 9:00 PM Saturdays 1:00 to 2:30 PM.

Do you wonder about life, death, suffering, truth, reality and more? Avatar Adi Da has revealed profound answers to these questions. Come to consider WHO Adi Da Is, and the profundity of His Wisdom Teaching. **FREE - RSVP recommended**

Ongoing Study Group

3rd Thursdays 7:30 PM – 9:00 PM

Join us for this ongoing, guided study of The Wisdom Teachings of Avatar Adi Da Samraj. A new topic will be presented each month. Each study group is followed by a video Darshan sitting with Adi Da. Attending one of our free introductions first is highly recommended. **\$7 - RSVP recommended**

Documentary Film - “The Outpouring of Divine Brightness”

4th Thursdays 7:30 to 9:00 PM

This video contains footage of Adi Da relating to devotees and working on his Image-Art, and is filmed on location at the Hermitage Sanctuary of Adidam Samrajashram, in Naitauba, Fiji.

FREE - RSVP recommended

Course Offerings

2nd Thursdays - 7:30 PM to 9:00

We now offer 2 new courses! These courses are a guided study of the 2 new introductory books called Adi Da and Adidam, and Adi Da the Promised God-Man is Here. These courses are a "must" for all those who wish to gain a comprehensive overview of Adi Da and Adidam. Contact Margy Dell at margy_dell@adidam.org or 301-656-6277 for details.

Bookstore Hours

Saturdays 12-6 PM

Sundays 3-6 PM

Browse, read, watch a video, listen to a talk at your leisure.



The Heart's Connection is published by the Third Congregation Office of the Advocacy Department of the Avataric Pan-Communion of Adidam.

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