

# The Adidam Advocate

*The Monthly Newsletter for Associates, Pre-Students,  
the Third Congregation and others interested in  
The Avataric Pan-Communion of Adidam*

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## ***The Revelation of Divine Truth***

In the depth of every human being, there is a profound need for answers to the fundamental questions of existence. Is there a God? What is beyond this life? Why is there suffering? What is Truth? What is Reality?

*The Adidam Advocate* is an opportunity to be introduced to the Wisdom-Revelation of Avatar Adi Da, whose Teachings truly and completely address all of these fundamental questions. How can Avatar Adi Da resolve these fundamental questions? Because He speaks, not from the point of view of the human dilemma, but directly from the unique Freedom of His Divine State. Adi Da's Birth in 1939 was an intentional embrace of the human situation, for the sake of Revealing the Way of Divine Liberation to all and Offering the Spiritual Blessing that carries beings to that true Freedom. He is thus the fulfillment of the ancient intuitions of the "Avatar"—the One Who Appears in human Form, as a direct manifestation of the Unmanifest Reality.

Through a 28-year process of Teaching-Work (beginning in 1972), Avatar Adi Da established the Way of Adidam—the Way of the devotional and Spiritual relationship to Him. In those years of Teaching, He spoke for many hours with groups of His devotees—always looking for them, as representatives of humanity, to ask all of their questions about God, Truth, Reality, and human life. In response, He Gave the ecstatic life of real Divine Communion with Him, and all the details of how that process unfolds. Thus, He created a new tradition, based on His direct Revelation (as Avatar) of the Divine Reality.

To read Avatar Adi Da's Writings and the stories of His devotees is a great Blessing—for His Teaching is itself an Agent of His Spiritual Awakening-Power. As you will discover, Avatar Adi Da Samraj does not offer you a set of beliefs, or even a set of Spiritual techniques. He simply Offers you His Revelation of Truth as a Free Gift. If you are moved to take up His Way, He invites you to enter into an extraordinarily deep and transformative devotional and Spiritual relationship to Him.

To find Avatar Adi Da Samraj is to find the Very Heart of Reality—tangibly felt in your own heart as the Deepest Truth of Existence.

This is the great mystery that you are invited to discover.

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

On the Relationship Between  
Guru and Devotee

In the March issue of *The Adidam Advocate*, we offered our readers a compilation of quotations on the relationship between the Guru and the devotee, taken from the introduction to *Ruchira Avatara Gita*, a book of Avatar Adi Da's devoted to the elucidation of the Spiritual Way of devotion to the Guru. Here, we present the remaining quotations from that introduction, followed by an Essay from *Ruchira Avatara Gita* in which Avatar Adi Da describes the prejudices against the Guru-devotee relationship that Westerners must overcome if they are to grow in Spiritual terms.

Speaking of 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. The Way of Adidam is not unique in this respect, but is part of an

ancient Spiritual tradition that prizes the liberating relationship to the Realizer (of whatever degree) above all else.

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Man may seek the fountain of life by himself. He may seek to discover the principles of spiritual regeneration through his own efforts. But this endeavour is in vain and will never bear fruit unless the master is present together with the discipline which only he can impart. . . . Only the power of the *shaykh* can deliver man from himself—from his carnal soul—so as to enable him to behold the Universe as it really is and to rejoin the sea of Universal Existence.

Seyyed Hossein Nasr (Sufi)

Having found [a teacher and guide], cleave to him with body and spirit like a devoted son to his father and from then onwards obey all his commands implicitly, accord with him in everything, and see him not as a mere man, but as Christ himself. . . . Is it therefore possible to think that a man leads a Divine life, in accordance with the Word of God, if he lives without a guide, pandering to himself and obeying his own self-will?

*Writings from the Philokalia*  
(Russian Orthodox Christian)

[A] meditator, having no instructor and being entirely dependent on book knowledge, will be as cautious and hesitant as a traveler who has never been on a particular journey. Therefore, it is obviously not very easy for such a person to attain the paths and fruitions of nirvana if he goes on striving without a teacher to guide and encourage him. This being so, one who is really keen to meditate until he attains his goal, nirvana, must find a teacher who is fully qualified by his own attainments to guide him all along the way from the lowest stage of insight to the highest knowledges of the path and the fruition of nirvana. This advice is quite in accord with what is stated in the scriptures: “A teacher should be sought for knowledge about decay-and-death as it really is.”

Mahasi Sayadaw (Theravada Buddhist)

When you have found [a guide], do not look on him as a mere man nor trust in him as such nor in his human knowledge but in God who will favour you and speak to you by means of this man, putting into his heart and into his mouth whatever shall be requisite for your happiness so that you ought to listen to him as to an angel who comes down from heaven to conduct you thither.

St. Francis de Sales  
(Catholic Christian)

The zaddik stands between heaven and earth. His relationship is twofold. On the one hand, he is the means by which heaven reaches the people. On the other hand, he is the means by which the people reach heaven. He brings heaven to earth and raises earth to heaven.

Rabbi Yaakov Yosef of Polnoy (Hasidic Jewish)

The master is incomparably exalted. . . . [H]is being is comprised of Divine Attributes. He knows the truths of Reality, and has polished the tarnish of multiplicity from the mirror of his heart. He has journeyed to the end of the way of spiritual poverty and abandonment of self. He is the guide of the Spiritual Path and the sun of the Truth . . .

He liberates the traveller from the dark night of self-worship, and brings him into the brilliance of that clear daylight, which is in this world the paradise of the selfless witnessing of the Divine Truth.

Dr. Javad Nurbakhsh (Sufi)

Gurdev [The Divine Guru] is the mother, Gurdev is the father, he is the Master and the Lord Supreme. Gurdev is the friend who banishes ignorance. . . . Gurdev is the embodiment of tranquility, truth, intellect. Gurdev is the touchstone that surpasses all. Gurdev is . . . a tank of the nectar of immortality, and a bath in his teachings is a bath in *Jnana* [Transcendental Knowledge] unabounding. Gurdev is the creator and banisher of all sins. Gurdev purifies the fallen. Gurdev exists from the beginning of the beginning, from the beginning of ages . . . and persists through all aeons. . . . I beseech the Supreme to grant man the company of the Gurdev so that, by his touch, we the ignorant and sinners may have realisation. Gurdev, the true Guru, is . . . Supreme Reality and the Supreme Lord. . . .

Guru Arjan (Sikh)

The Guru is the means. For Self-realization, the Guru is the most effective means. Lord Shiva also agrees that a disciple’s Self-unfolding takes place only by Guru’s grace. The Guru destroys the darkness in the hearts of his disciples and fills them with the light of knowledge.

The Guru should not be confused with a particular physical form. Nor does a flair for scholarship or literary talent make one a Guru. The Guru is one in whom the divine power of grace has taken permanent abode.

Even an ordinary teacher can impart a mantra, prescribe some tantric technique or explain the scriptures. He alone is supreme Guru who dispenses grace and enters his disciples as grace, blessing them with Shaktipat. . . . Such a Guru, the most effective of means for his disciples, is truly hard to find.

Swami Muktananda (Hindu)

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## **The Prejudices Against the Guru-Devotee Tradition Which “Westerners” Must Overcome**

An Essay by Avatar Adi Da  
from *Ruchira Avatara Gita*

Certain chronic (and typical) difficulties tend to be expressed by conventional Westerners (of little or no true Spiritual experience or inclination) relative to the Divinity (versus the mere

humanness) of the true Guru, or the Divine (versus the merely human) nature of the powers and the Realizations of Gurus, and so on.

The typically Western point of view is (characteristically) ego-based, body-based, essentially materialistic (or anti-Spiritual, anti-mystical, and, as such, anti-religious), fixed in the third stage of life (or the yet unresolved total complex of the first three stages of life), rather adolescent (or reactively, and even willfully, independent, and indiscriminately opposed to all authority, and even to all that is rightly prominent, or highly excellent, or, in the truly developmental sense, really advanced), and tending to think that everything traditional, mystical, Spiritual, esoteric, or Eastern must be re-interpreted (or, it should be said, reduced) according to the (current, or, otherwise, characteristic) reality-models of Western (and, especially, scientific) culture.

Such are the kinds of prejudices (and other limitations of point of view) every “Westerner” (whether of the East or the West) must overcome (in himself or herself) if his or her relationship to a true Guru (or Sat-Guru) is to be fruitful.

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## Finding My Master by Nahshon Nahumi

I went to India in 1984 seeking my Spiritual Master, though I didn’t know who he was. I had a strong intuition and feeling that I did have a Master and that he would reveal himself to me there.

In the middle of May, I went on a one-week, self-directed meditation retreat at the center of a Tibetan Buddhist refugee community in India. The retreat had perfect conditions for meditation: a peaceful and beautiful Himalayan hill. Yet even though the conditions for meditation seemed ideal, I couldn’t find peace. My mind was totally distracted and disturbed and I couldn’t sit for any length of time—something that for many years had been an easy daily practice. As the retreat progressed, I became totally frustrated, because I realized that all the efforts of years of meditation had not changed me in my fundamental being. I realized the fruitlessness of self-effort and became sensitive to the necessity of Grace to mature in my Spiritual life.

After the retreat, I realized that I was constantly seeking Enlightenment, realization, happiness, and so on, but that the process of seeking itself was what I was bound by. I had already been involved in the Spiritual search for more than ten years. But still something deep in my heart was missing. I felt this longing for Love in my heart that none of this Spiritual life could satisfy. I realized that I couldn’t do it, I couldn’t attain Happiness through my efforts. I realized I had nowhere to turn, and I began to simply pray for help, for my Master to reveal himself to me.

A few days later, I received a book by Avatar Adi Da. It was sent to me by a friend from London. At this point, having no direction whatsoever in my Spiritual practice, I was willing to read something that I wouldn’t have been open to before. And since it was a gift from a friend, I felt that I should receive it and read it.

I knew very little about Avatar Adi Da. I had a good feeling and intuition about Him, but He was an American, so I did not give Him much attention, for it seemed obvious to me that America could not produce One of Great Realization.

So I took the new book and went out to the top of the hill, which had been my favorite place of meditation and a place used by the Tibetans for worship. I sat down on the ground and started reading. Soon I was awestruck by what Adi Da was revealing to me. Until that moment, I never believed that anyone could write that way. He was communicating the intuition of absolute Truth in words. I had felt that only God could do that, and yet here I was reading that in a book. Energy started to rush through my body, and tears of joy ran down my face.

Suddenly, there was no limitation, no self-contraction—only Divine Freedom. And this was the most simple and obvious thing in the world. At the same moment, I could see the whole of my ordinary life as the result and effort of my own separative activity.

My heart was broken by the unbelievable Love of Avatar Adi Da. It was the first time in my life that I truly felt loved without any limitation whatsoever, loved to and from infinity. I felt like God in Person was loving me and I tacitly knew that Avatar Adi Da was my Master and had been my Master before all time. His Presence was so familiar and so personal that there was no way I could deny it. I felt liberated from the seeking and dilemma of my life and reunited with my Beloved. And I knew that this moment was the true beginning of my Spiritual life. I was so grateful that my Master had revealed Himself and drawn me to Him. There was nothing else I could ask for.

I am a servant and devotee of the Great One, Who has Revealed the Truth and the Secret of Life to me. I bow down at the Feet of Avatar Adi Da Samraj.

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## An Excerpt from “Truth and Religion”

In this Essay of Avatar Adi Da’s from *Ruchira Avatara Gita*, He makes the point that “a religion” or “a faith” is never the equivalent of Truth Itself. True religion, Avatar Adi Da goes on to say, is not a “thing” in itself, but a process of surrender to Truth:

. . . [I]n a right culture of human society, in which the personal and collective life of Truth-Realization (or the Spiritual Realization of Inherent, Real, and Perfect Happiness) is really and consistently valued as the key to

right life, no religion (or even any collective of collective and/or personal religions) should be either absolutized or forbidden—whether by public and social authority or by political arrangements of any enforced kind.

Truth Itself—or Reality Itself, Which Always Already Is the Only Real God—must, in the scale of human space and time, be universally Affirmed as the necessary, inherent, and only context of human existence, both personal and collective.

Truth—or the Self-Existing and Self-Radiant Divine Reality of Existence (or Being) Itself—must always be the Great Subject of human existence, both personal and collective.

Truth Is the Self-Radiant Beauty (or Self-Existing “Brightness”) of Being—Self-Evident, Self-Realized, Self-Manifested, Full, Indivisible, and Inherently Sufficient. . . .

All of This-Thou-That Is That Which Is Beauty Itself!

There is no religion greater than Beauty Itself!

Where There Is Always Already Only Beauty Itself—One and Indivisible, As Beloved of the Heart—what religion owns The Holy “Brightness”, That Transfigures every figure like a “Midnight Sun”?

The Light Above religion’s mind and tribe unclothes, to Deepest Touch, the nighted mummings in their celebration here—and Beauty’s “Brightness” pucks the lip of every invoked laud and gait that singles in.

Before another step is made to measure All The Is, or even sooner than a word-fall sizes mind and ego’s “I”—The Light Is On!

***We Praise and Acknowledge the Following People Who Recently Deepened Their Formal Relationship to Avatar Adi Da:***

***New Course Participants***

Premodaya – Los Angeles, CA

Aaron Lodge – Playa Del Rey, CA

***New Prestudent Course Participants***

Cliff Paine - New Hall, CA

Sky David – Sante Fe, NM

Anthony Bruckner - Venice, CA

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