

THE ADIDAM ADVOCATE

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and others interested in The Avataric Pan-Communion of Adidam*

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Hands of Energy and Light: A Healing

This story was told by Ian Griffen about a miraculous incident that took place in December 2000. Last August, Ian, who is British, and his wife, who is Irish, traveled to Europe to visit family, leaving their friend, Brenda Holmes, to house sit for them. Brenda slept in the downstairs study where Ian keeps his collection of Avatar Adi Da's Books. While Brenda was living in the house, she began to read them and had a very strong response to Avatar Adi Da as a result. She said that the impact they had on her was not merely intellectual (as had been the case with the other "metaphysical" books she had read), but actually physical, affecting her bodily as she read. When Ian and Sandra returned to California, Brenda went back to her own home and took several of the Books with her.

In December, Brenda, who had been a heavy smoker all her life, had a series of

heart attacks over the course of a week and was hospitalized. Soon after her admission to the hospital, she was told that she would have to undergo septuple coronary bypass surgery. Brenda was extremely frightened at the prospect of this complex and risky surgery, and the friend who was with her at the time expressed concern that she seemed hysterical. As Brenda sat on her bed, overcome with feelings of fear and distress, she began to have a curious sense of anticipation. She knew that something was about to happen, and she asked her friend to hand her a bag that Ian had brought that contained several of Avatar Adi Da's Books and some holy water and ash from the Mountain Of Attention Sanctuary. She knew that in that moment she wanted and needed to be in bodily contact with these articles.

As she reached into the bag, Brenda glanced over at the doorway that opened onto the hospital corridor. There, she saw Adi Da Samraj, dressed in black jeans and a black T-shirt, walking down the corridor. She had a strong impulse to call out to Him to attract His attention, but she knew intuitively that this sighting of Him, as real and concrete as it appeared to be, was not taking place in the physical dimension, so she simply watched Him walk by, desperately wanting Him to Regard her. Then, just as He was about to disappear from her view, He turned His head and His Gaze met hers. Later, she said wonderingly that this moment in which their eyes met seemed "completely ordinary and at the same time completely intense" and full of "calm". Wanting to prolong the moment, she had the impulse to rush out into the

corridor and beg Him not to leave—but, again, she knew that physical action would not be effective under the circumstances! As He passed out of sight, Brenda realized that all her fears about the operation had been washed.

During the surgery, Adi Da Samraj Appeared to Brenda once again. “It was,” she said, “as though my body lit up.” She couldn’t see Adi Da, but she could feel that He was there. “He wasn’t touching me,” she said, “but Surrounding me.” She could see His hands, however, and said that they were hands “made of Light and Energy”. And as the hands of Energy and Light pushed Light down, especially on the right side of her body, Avatar Adi Da repeated over and over, “We’re not going to ascend, we’re going to descend.”

“I could feel the Light and Energy descend into me,” Brenda recalled. “I felt it as Light and Warmth, and the sensation of two hands pushing down.”

Brenda feels that apart from this Intervention she would likely have died during the operation—that Avatar Adi Da “Pushed” her down into the body rather than allowing the ascending process of death to be initiated. And as she recovers her strength, she continues to contemplate the miraculous Intervention of the Living Divine in her life and to consider in what form she will become Avatar Adi Da’s formal devotee.

**The Depth Which Is Beyond
all Conditional Dependency
A Talk from the “Source-Text”
*The Overnight Revelation
of Conscious Light*
by Avatar Adi Da Samraj
March 6, 1998**

AVATAR ADI DA SAMRAJ: This vast explosion of broken Light, making all of these possibilities, which, upon

examination, prove always to be unsatisfactory—is it seriously going on, being talked about, contemplated, or is it merely being suffered? Not that there are no pleasures associated with this life, but it is not satisfactory in any ultimate sense—it is all change and mortality.

The universe is made famous by the local religion and the state and its philosophy. It is supposed to get all of you social personalities interested in being productive citizens. It is supposed to get everybody interested in being in the universe. So human beings keep getting sold a bill of goods that does not tell you about the bad news of change and death. Rather, it wants you to be very enthusiastic for all of this.

Well, it is fine to be positive and enthusiastic when dealing with the practical realities of life. But it is not enough. You cannot just be smiling TV personalities!

Even the cosmology of present-day science seems to be saying something rather negative. And, yet, scientists want to promote how wonderful it is to know about this and to continue exploring it. This utopian overlay accompanies the negative message that reality is about rocks and mortality. But this message of gross materialism is presented in such a way that it hypes you into wanting to be here.

I mean, what is the reason to be here? Everybody eventually agrees that this is the world of pain of death! Why is that not being told for real? It is not merely that there are some bad guys and they are doing some bad things that the rest of mankind has to deal with. No, it is worse than that.

The whole universe is about mortality. What is so great about it? Where is the good part? It is a manifestation of broken Light. All the characteristics of conditional existence in the cosmic domain are about a brokenness. Always intimately connected,

yes, in a vast pattern—but there is not merely a unity. Unity suggests integrity, profundity, rightness. There is no ultimate integrity in the cosmic domain itself. It is a manifestation of the breaking of Light, of the Fundamental Force of Existence—shattering it, shining it through a prism, if you like. It is not actual brokenness, but an appearance of brokenness that makes a “difference”, that makes two, that makes everything shift.

There is interconnectedness in this vast display, but it is not satisfactory. Its unity, its integrity, is in its Non-separateness from its Source. The Source is Unbroken Light, the Unbroken Condition—not “different”, All-Love-Bliss. It is possible to Commune with the Source in the context of conditional existence, but Realization, ultimately, is also a Demonstration of Outshining. It is about going beyond this broken domain, and Realizing the Divine Self-Condition of the Domain of Unbroken Light, of Divine Existence Itself—Un-broken, inherently Unbreakable, Indestructible.

That is the nature of this broken cosmic domain, or this domain made of breaking, of mere possibilities. But in this breaking, shattering, the understanding of What It Is is lost. It becomes a mummery. What is happening here is not understood. Nobody knows what even a single thing is. They may know things about it—relative to this, that, and the other thing—but not what it is. You cannot become different enough from Existence Itself to examine It. You cannot inspect Being, Existence, Is-ness. And, yet, you are somehow dissociated from it in this realm of conditional experiencing. Consciousness is in the background, being reduced to a point.

Well, all of this is arising in the Divine, yes—but the purpose of making such statements is to heart-move human

beings to enter into Divine Communion. It is not a communication about utopia, but about the possibility of present Divine Communion and Ultimate Divine Self-Realization.

To talk about the “Big Bang” and to talk about attention is to talk about the same thing. When you talk about the “Big Bang”, what are you talking about? You might as well be talking about religious myths. Mere attention is not a myth. How fruitful is it to talk about the “Big Bang” or about the creation of the ocean by a particular deity? They are both simply propositions—to believe or not believe—but there is no evidence for them. They are both just something you either presume to be true or not. And if you do, you are simply affirming one particular pattern arbitrarily.

But you can enter into the “consideration” of the whole matter and directly experience and know. All these matters are matters of psycho-physical structure. My Address about them to every devotee at any stage of practice of the Way of Adidam is always an address to that psycho-physical structure. I do not talk about random subject matter, like the “Big Bang”, and so on. Such is merely a rehearsal of ideas. Such ideas function essentially as myths for most people.

Most of science is unknown—it is only contemplated, in a kind of religious manner. There is too much known and too great an accumulation of knowing for any single individual to prove everything that is presumed to be known. Thus, a body of knowledge begins to be developed that has the authority of the culture as a whole. And what is it from that point? It is not knowledge, it is belief. People may do science in a particular area, but before they do that, they have to develop the entire language and body of presumptions that enabled them to do science and to do it in

that area of specialty. And most of that which they accumulated and would call “knowledge” in that process is not known by them at all.

DEVOTEE: It is presumed.

AVATAR ADI DA SAMRAJ: Simply that. There is no factuality in it. Understand how “knowledge” is processed or passed on by cultural means, as a culture, an enterprise, a belief system within the culture. It does such through saying some things authoritatively, and exerting various patterned pressures on people, so that they will assume that point of view.

Religious activity is a doorway. It is not a something in and of itself. There must be a Way. If you just want to be consoled by religious ideas, you do not want a Way—you want to surround yourself with something that will suggest that it is okay to continue to be a child, something you can believe as if you are a child.

But this growing individual, getting to the point of adulthood, must be served rightly, must be given a right understanding of the mortal nature of conditional existence. And not just be ready to become a good citizen, social personality, as if that is what existence is for. You can get locked into that pattern and go along as Mr. or Ms. Good Citizen, but as soon as you get to a certain point where you reach middle age—where it is about as good as it is going to get in that physical side of things (and a lot of the best of it is over already by then)—the body-mind itself loses its chemical reasons for such presumptions having been made in the first place. It is not enough. And, unless you have a greater disposition, a greater process to continue to grow in, you become something like a used part in the social order of things, and you cease to have

much of a function. It is just a way of wearing out and dying.

You were made to think, “Play along with us, and everything will be utopia”, but, then, as soon as you got to a certain point in it, others who are younger than you need to be accommodated in the system. And, all of a sudden, you realize you are not being treated that way any more, you are no longer at the center of the human universe, and that you were fooled into becoming “Mom” and “Dad”. But there is nothing you can do about it any more, so you just disintegrate from there.

The pattern of human existence needs to be explained. It must be restored as a cultural reality altogether, or applied altogether, by My devotees. But you also must understand, at the very beginning—or the rest will not make any sense to you—that you are a mortal in this human bodily form. Everything changes and passes away. There is nothing you can do about it. It is not satisfactory, it is inherently not satisfactory. And it is not only the case here—it is the case everywhere.

Therefore, conditional existence must become a Way, because, otherwise, it is simply broken and desperate.

Disillusionment with psycho-physical existence is not the same thing as despair. Disillusionment is the beginning of Wisdom. It gives integrity, one-pointedness to the Way. What you achieve or develop is never going to make any difference, one way or another, even at any stage of life. It is all still an exercise by a mortal. The processes may seem interesting, looked at at any level—including the gross level, as science looks at it. But you are always mortal within it. And that is not satisfactory. You cannot realize a most perfectly satisfactory arrangement with all of this.

This should tell you that—basically, fundamentally, heart-deep—an offer has

been made to you here that you cannot refuse. You can surrender—and that’s that! [Beloved Adi Da laughs.] If you really examine it, that is the position you are in. It is not despair that this observation calls for—not if it is entered into as profound “consideration”. Despair is merely a reaction.

You are not in charge. Therefore, you must surrender to That Which Is. Otherwise, you are participating in a reaction, and that reaction is not going to Realize Happiness. And yet, you cannot do Happiness in any absolute sense—just deciding to do it right now. You cannot do that, either!

It is not reasonable to seek. You cannot achieve anything permanent, cannot achieve Happiness, by seeking. So, basically, there is nothing to do but surrender. Despair is not surrender. Depression is not surrender. Surrender has its sign as every faculty. [Avatar Adi Da refers to the four faculties of mind, emotion, body, and breath.] What does the mind become when it surrenders? Faith, and trust, and openness—not any kind of withholding, self-contraction, self-righteousness, self-definition, self-image. The Yogic body is made of the faculties of surrender, you see. You are mortal in your psycho-physical condition, but that mortal condition must surrender. There is no other choice. The faculties in the attitude of surrender are the faculties as they are transformed in the devotional recognition-response to Me. The Yoga of Adidam is made on that basis. Heart-surrender is the pointer, behind which the rest of the pack follows, the rest of the “dog” follows, the body-mind follows, altogether. When there is heart-recognition of Me, there is self-surrender—and through self-surrender, self-forgetting, into heart-Communion with Me. There is no other possible response, if

you heart-recognize Me. It is immediate, coincident.

[pause]

Thus, this surrendered asana of the body-mind becomes the Way of Adidam. It is not itself the Way of Adidam, but it becomes a pattern in devotional recognition-response to Me, such that the body-mind—instead of being mere mortal bondage—becomes a mechanism aligned to Me, in heart-Communion with Me, becomes the entire Process of Divine Communion, Divine Self-Realization. It is heart-Communion with That Which Is Satisfactory, Inherently. Therefore, that is the Realization, more and more profoundly, until Most Perfectly.

I Am the Un-broken Light. Indestructible Light is Inherently Attractive, “Bright” with Attractiveness, the Attractiveness of Love-Bliss Itself. There is no question or argument in the face of it. The response is immediately one of self-surrender, of Divine Communion, self-forgetting. If you forget Me, then the response breaks down in this brokenness. The Way of Adidam always must be—again and again, in every moment—Invoking Me, Finding Me, heart-recognizing Me, heart-responding to Me. Otherwise, the pattern of psycho-physical changes that are not about Divine Communion will proceed in a mechanical fashion. You must practice the counter-egoic effort in heart-response to Me.

In due course, this becomes more and more profound—and, relative to the gross dimension of things, becomes essentially straightforward. But the profound Process of entering into That Which Is Satisfactory becomes more and more profound and “operative” (one could say), therefore, at deeper and deeper levels. And it becomes the Process of life.

[pause]

Therefore, surrendering in this asana of devotion to Me is rather straightforward—if you heart-recognize Me, and also understand the situation you are in, and do not manufacture reasons to avoid self-surrender.

Contemplating Me, allowing the body-mind to open beyond thought, reactivity, and stress—this is an equanimity that must be earned by your foundation sadhana.

When there is Contemplation of That Which Is Inherently Satisfactory, there is equanimity in the body-mind.

The “sattvic” quality is the quality of equanimity, the Satisfactoriness of not “working out” a “problem”.

If you are still operating on a “problem”, you are functioning as the self-knot. The body-mind is given up beyond “problem”, into the ego-surrendered attitude of continuousness with its Source, with What is Beyond itself, allowing the body-mind, thereby, to be Mastered.

Well Mastered, the “dog” is satisfied and calm. You know?

If you have a good sense that your seeking is fruitless, then you are at that point when you can enter into the sadhana of Adidam more profoundly. Self-“guruing”, seeking, and so forth, is fruitless. Only un-conditional surrender of the ego-position, the self-knot, transcending of self-contraction, of “self”, in That Which Is the Case Always Already is fruitful.

In that equanimity, it is obvious that this reality is conditional and mortal. This becomes acceptable, because there is, through this Process of Divine Communion, an expanding of the sphere in which the observation of conditions takes place. A Position of greater Satisfaction has been Realized at this point, and it is possible to accept the mortal nature of gross things, because there is a sense of the Depth behind that, beyond that, above that.

And not merely the subtler depth that can persist beyond gross physical death—that is not satisfactory, either, because it is still changing—but that Depth Which Is Beyond all conditional dependency.

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