

# The Adidam Advocate

*The Monthly Newsletter for Associates, Pre-Students,  
the Third Congregation and others interested in  
The Eleutherian 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 Sacred Should Be the Fundamental Domain of Everyone's Life"** **The Great Message of the World and Avatar Adi Da's Call for the Restoration of the Sacred Domain of Human Life**

Everyone, whether consciously or not, notices and (to one degree or another) suffers the "anti-culture" of secular materialism, in which life (in the rich nations, at least) is lived in the absence of real human community and is largely reduced to forms of consumerism. Avatar Adi Da once remarked, "I find it remarkable to be Teaching in a time that is perhaps unique in human history in its clutter of messages designed to justify the life of self-fulfillment. It is true enough to be said that this is a moment in history that is unique in the sense that it has more arguments for pursuing the fulfillment of egoic life and bodily life than at any time in epochs past. A doctrine that the wise have never taken seriously, and that even ordinary people have had too much to endure to take very seriously, has become the great message of the world at this time."

Everyone feels the "quiet desperation" that inevitably attends life devoted to the fruitless endeavor to make real peace and happiness out of acquisitions and experiences that rarely exceed the boundaries of food or sex or work or entertainment. Many people notice this and try to do things about it. They may unplug their televisions or devote themselves to compassionate causes or to aesthetic pursuits or try to forge more meaningful and intimate human relationships. But none of it "works" in the end. None of it ultimately surmounts what Avatar Adi Da has described as the "de-humanizing and anti-religious forces that are always at work in human time".

What "works" is the undermining of the very thing that is at the core of our dissatisfaction and unhappiness—the ego

itself. What works is the introduction into our lives of the truly Spiritual Influence that transcends the ego. In the following essay, Avatar Adi Da speaks to us about the profound human necessity for a sacred domain of ego-transcending ecstasy to exist alongside the secular domain of daily survival:

An Excerpt from the Essay  
“My Call for the Universal Restoration of  
the Sacred (or Central)  
Domain of Human Life”

by Avatar Adi Da

AVATAR ADI DA SAMRAJ: Religion is about the disposition to transcend, or exceed, the confinement of mortality. Human beings inherently want to become enlarged beyond the confinement, or fault, of mortality. That fundamental human impulse is the domain of sacred culture.

In human societies, there is always a play (and even a competitive tension) between (on the one hand) the secular (or exoteric) necessity of bringing order to collective society and (on the other hand) the sacred (or esoteric) necessity of allowing for the profound religious and Spiritual enterprise that human beings have (spontaneously, and inherently) always wanted to be involved in. The sacred (or esoteric) domain should be the center of life . . . in relation to which everything secular is simply the “business outside the gates”. However, in this “late time” (or “dark” epoch), human culture is developing in such a manner that the sacred domain is tending to be eliminated. When the sacred domain is suppressed, ignored, or forgotten, human culture produces nothing but a “stage-play” that goes on and on and on, even while all the “players” keep dying. In that case, human life has no purpose greater than mere reproduction, simply for the purpose of ensuring that the “play” can go on.

Such is merely a mortal drama—and it is not satisfactory enough for the human heart. Human beings are heart-urged to Find What Is Greater than that, to Find a connectedness to What Is Greater than that, to participate in the real transcending of mortality. Therefore, a culture of human beings that is balanced and sane—accommodating all the fundamental aspects of reality that need to be accommodated for the sake of rightly oriented human existence—must include both a sacred domain and a secular domain.

The urge to contemplate is apparent in all conditionally manifested forms. The urge to contemplate—not merely the urge to relax. In other words, the urge to be entered into, or to be combined with, or to discover and be in real association with, That Which Is Greater than your mortality, and Which Supports your existence in the form in which you are now appearing, while also Giving you an existence exceeding your mortal limits. (This fundamental urge can be—and, in the history of the Great Tradition of humankind, has been—described in many different ways. I am simply Giving a generalized description here.)

The urge to contemplate, to be associated with What Is Great, is an inherent aspect of the human being—and it is inevitably demonstrated by human beings, unless it is suppressed. Traditional cultures accommodated both aspects

(sacred and secular) of the human requirement, but the world-culture of this “late-time” (or “dark” epoch) is largely impelled to suppress the urge to profundity upon which the sacred domain is founded. Human beings must understand that the transcending of mortality is what they are purposed for, what they are living for. Human beings are not alive on Earth merely to be cogs in the machine of hoped-for progress toward utopia—merely to sing their “cricket song”, make a baby or two, and then drop dead. No. There is also the impulse based on the knowledge that this human birth is a mortal condition. It is the urge to Find What Is Greater, and to be included in That.

Every living being has the instinct of Infinite Life. That instinct, that urge, must be allowed, cultivated, even educated. Sacred culture happens only if human beings create it. Otherwise, it does not happen—and, in that case, the secular domain becomes a kind of self-contained culture, a culture in and of itself, fulfilling (to a greater or lesser degree) only the civic aspects of human existence, the more mundane aspects of human life.

It is essential that you be able to step out of the peripheral (or mundane, or secular) dimension of your life into the central (or sacred) dimension, and even, in your fundamental disposition, to always be focused in that sacred dimension. Otherwise, you forget your actual situation of mortality, and you forget your urge to transcend that situation...

...Everything in the sacred domain is about ecstasy. Everything in the social (or secular) domain is about control of ecstasy and using the human faculties (of body, emotion, mind, and breath) for other (generally, non-ecstatic—or ego-based) business in the moment. The basic taboos of the secular social domain are against sex (or bodily pleasure altogether), laughter (or genuine humor, and mental freedom), and Real-God-Realization (or Ecstatic Identification with the Divine Reality). From the point of view of the secular social domain, sex, laughter, and Real-God-Realization must be controlled, because they are forms of ecstasy—and because the social-personality world feels threatened by the lack of social self-control implicit in ecstasy. Within the context of the secular social domain, such self-control is appropriate, and even necessary, for the purposes of conducting ordinary human business. There should be certain forms of self-control (or social self-discipline) in that domain of practical interaction between people. It is just that the world of human activity and experience must not be reduced to being only that practical (or secular) domain.

The sacred domain must be the core of life, and all kinds of activities and experiences belong there that do not belong in the secular social domain—but you must be able to enter into the sacred domain, readily, and be there when you get up in the morning, and freely enact there all the forms of ecstasy that you do not enact in the common (or secular) daily domain. The sacred culture determines how the forms of ecstasy are accommodated in human life, whereas the secular social world always wants to exclude them. If you have nothing but the secular social world, then ecstasy in all its forms—even sexual—becomes suppressed, its integrity destroyed. Then life becomes nothing but a self-conscious exercise in which you merely preserve social rules, extending

them even into the bedroom and the prayer room—such that you never turn ecstatic, you never “go native”, when you are outside the common social (or secular) sphere.

Sex, laughter, and Real-God-Realization have their place in the sacred domain, at the center of life. The secular (or public) dimension of human existence should be economized, kept in its proper place, not allowed to take over the entirety of your life. There must be a sacred core of life, a culture at that core. And everything that has to do with ecstasy should be in that sphere, not in the secular (or public) sphere.

The sacred domain is about the expression of ecstasy—in all its forms. Therefore, all the arts—and, indeed, all forms of creativity—are, basically, about the sacred domain. Everything about the religious life (including meditation, worship, prayer, and so on) is in the sacred domain. The sacred domain is even the primary place of food-taking.

The sacred domain is the place of emotional-sexual intimacy, the place of friendship and human intimacy altogether. The sacred domain is the place where the truly human (and humanizing) culture of ecstasy is truly practiced, in the truest sense, assisted by cooperative association between people.

After the day’s business is over, everyone should return to his or her sacred domain, where there is a real cultural order and real involvement in profound matters, where intimate human matters are kept alive and sacredly used. It must be so. You cannot expect the common (or secular) world to accommodate ecstasy. At most, you can expect the common (or secular) world to allow ecstasy its own (separate) sphere of privacy or intimate culture. . . .

. . . The sacred should be the fundamental domain of everyone’s life. It is in everyone’s interest to protect the sacred domain and see that it flourishes in all its forms—for everyone, all over the world. Everyone should have access to the sacred domain—otherwise, a collective insanity, or lack of sanity, develops. That lack of sanity comes from having lost touch with What is Beyond oneself—or the Sea of Divine Existence, altogether.

[If you would like to read this Essay in its entirety, you will find it in Avatar Adi Da’s book *Santosha Adidam*, which you may order from the Adidam Bookstore of Los Angeles 310-358-0555.

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## “Every Being has the Instinct and Destiny of Infinite Divine Life”

*At heart, all are One.*

*At heart, a human being is not the slightest bit different from the reptiles, the birds, the former dinosaurs, the elephants, the plants, the trees, the wind, the sky, the microbes.*

*Apart from their function in conditionality, all beings are the same.*

*Human beings are not uniquely to be Saved.*

*All beings, even all of conditional manifestation, is the Sphere of My Work.*

*I do not make the slightest jot of distinction between a human being and any other form or appearance. There is none to be made.*

*Appearing before you in human Form, I Play with you in human terms. But My Work, moment by moment, altogether, encompasses All—not only all human beings, not only all beings, but everything.*

*I am in Conversation with all beings and things.*

*It is not that only human beings are full of ‘soul’ and everything else should be chopped up and eaten for lunch! If you examine beings other than the human, feel them, are sensitive to them, enter directly into relationship with them, you discover that they are the same—and not just the somewhat bigger ones, like my parrots, but the mosquitoes, too, which you swat out as if they were nothing.*

*At heart, human beings are manifesting a potential that is in all and that is inherent in conditional existence itself. Whether this potential is exhibited or not, whether it is made human or not, makes no difference whatsoever to the Divine Self-Condition.*

*All is One.*

*All is the same.*

*All equally require Divine Compassion, Love, and Blessing, the thread of Communion with the Divine made certain and true and directly experienced. All.*

—Adi Da Samraj

In the previous article, Avatar Adi Da spoke of the absolute importance of the sacred domain for human beings. But all beings, human and non-human alike, require a life in which their real needs, including their Spiritual needs, are fully taken into account. For this reason, Avatar Adi Da has created Fear-No-More Zoo and has not only interacted with animals a great deal over the years, but spoken about them at length. In this article, we want to briefly introduce you to Fear-No-More Zoo and Avatar Adi Da’s Teachings relative to the non-humans.

Fear-No-More Zoo was founded in the mid-1970s by Avatar Adi Da at Adidam’s retreat sanctuary in northern California. One of the specific functions of Fear-No-More Zoo is to provide people with the opportunity to appreciate non-humans in their natural state of Contemplation. Thus, Fear-No-More Zoo is purposed to instill a sensitivity in humans to the Spiritual nature of all beings.

Fear-No-More Zoo is both a specific place—there are small zoos at four different Adidam locations—and a “disposition”—a Spiritual point of view in relation to all beings and things that is applicable to every circumstance in which humans and non-humans interact.

Adi Da Samraj asks that those who visit the animals of Fear-No-More Zoo do so with sensitivity and respect, being mindful of their Contemplative disposition, and allow themselves, by association, to be drawn into the natural state of Contemplation as well.

The world is in a tenuous and difficult place in this century. To reverse the negative effects of the immense problems we now face together will require more than science,

more than philosophy, and more than political leaders can provide. It will require that human beings righten our relationship to the Divine Reality, and, thereby, to one another and to all of nature—or all the non-humans.

What follows are brief quotations from Avatar Adi Da about our relationship to the non-humans:

### **On the Sanity of the Non-Humans**

AVATAR ADI DA SAMRAJ: While humankind is collectively insane, and becoming more and more insane day by day, the mosquitoes and the frogs and the fish are all still sane—unless they are confined, or trapped, or abused, or otherwise too much influenced by human beings.

Thus, the insanity being manifested by humankind in this “late-time” is not shared by the rest of the conditional domain (except where inordinate human influences have been imposed). Flowers are not insane, yet—except, perhaps, some hybrid varieties, “made” by human beings. Fish are not insane, yet—except, perhaps, some hybrid varieties that, because of their over-large heads and such, cannot swim, and cannot eat, and, therefore, cannot survive. Even the “edible” animals are not insane, yet—except, perhaps, some enslaved varieties, buckled and fenced into feeding-confinements, unable to rest into Contemplation, because of the material stresses by which their human keepers mock and reduce their lives.

These “invented” and enslaved non-humans have been manipulated into suffering and insanity through the intervention of insanely clever human beings! But, apart from such hybridization and enslavement, which does result in negative signs, the non-humans—including all the plants and trees—are not, yet, insane.

### **On Keeping Pets**

AVATAR ADI DA SAMRAJ: If you are going to bring animals into your sphere and take them out of theirs, you must make some sort of arrangement with them in which they have the potential, through their Contemplative life, to be just as happy as you want them to be. But in that process of sensitizing yourself to non-humans and placing no barriers between yourself and them, you have to go beyond your previous mind about non-humans as being sort of “non-beings”.

### **On the Contemplative Nature of the Non-Humans**

AVATAR ADI DA SAMRAJ: Most non-human beings, you may observe, are spending a lot of time in contemplation. Their times of non-contemplation are associated with some kind of physical necessity. They prefer to be in a situation of not having physical obligation. Very often this is so. Then there are others that may move a lot—the bees, for instance. They seem to be very busy, and not stopping for contemplation much, except the queen. But the hive is a place of exaltation, extraordinary sound is in it, and nectars are drunk there.

The bees are in a contemplative state of exaltation, constantly, while their bodies otherwise appear to be very busy, much like many fish. Either non-humans are something

like the bees and the fish, enjoying some profundity even though seeming to be very active, or, as in many other cases, they pause a lot, sit still a lot. And then there are the chameleons. They will spend huge, vast hours in a fixed position without the slightest movement.

The animals, or the non-humans, may look to you like they do not really have much to do. They can live a whole lifetime without doing anything that, from your point of view, seems creative. They just seem to exist somehow. It does not look productive at all. It is extremely non-human. [laughter] You think, “What difference does that make? Bump it off, whatever, abuse it.” You think it is “sub-existing”, not a person. You think it is not aware, that it is just a “thing”.

Human beings have propagandized themselves to the point that they think they do not have to be sensitive to the natural domain or what its laws are, what is really happening in that domain. Human beings dehumanize one another, as well. They select some group to hate, and presume “We’re the good guys, you’re the bad guys”. You do this kind of thing all the time, and you do the same thing with the non-humans. You are desensitized to the point where you can treat them as if they are just stuff. You wonder, what a chameleon does that makes any difference. It doesn’t seem that it has any real purpose to the human view. But these are the true odalisques, the true contemplatives, all around you. Look at the trees odalisking. They handle their business in an elegant and very slow manner. [laughter] And they stand there in constant contemplation.

## ***On Respectful and Compassionate Treatment of Non-Humans:***

*A story from Stuart Camps, director of Fear-No-More Zoo*

Stuart: In 1989 when I was on a service retreat on Adidam’s principal retreat sanctuary in Fiji, making walking trails across various parts of the island, I came across a small Fijian boa. It was a beautiful little creature, gray-brown, with shiny new scales, having sloughed its old skin just days before.

Feeling that Avatar Adi Da would enjoy seeing the snake, I caught it and took it with me into the village. In the morning, the snake was presented to Adi Da, Who took it gently in His hands, letting the small python crawl up His arm, under His sleeve and inside His shirt. Adi Da’s young daughters were horrified, squealing their amazement at His playfulness with the snake. He took it from His shirt, allowing each of them to gently hold or touch it.

Avatar Adi Da returned the snake to me with Instructions for its release. He said that it should be returned to the exact spot from which it was removed the evening before to ensure that it would find itself in familiar surroundings, and be as little disturbed as possible. I took the little reptile back to where we had first found it, by a large tree trunk beside a new trail. I placed it on the exact part of the trunk that I found it, facing the trail, just as it had been when I found it, and then let Avatar Adi Da know that the snake had been returned exactly according to His instructions.

Another time, when He was presented with a Fijian forest dove, by one of the Fijian staff, Adi Da gave similar instructions for the bird to be returned to the exact place from

which it came, even going so far as to request that it should be released facing in the same direction it had been facing prior to its capture.

### **On the Personality in the Face and the Fact that Non-Humans are Fundamentally Like Humans**

AVATAR ADI DA SAMRAJ: When human beings look at other human beings, they take the face of another human being to be all personality. But when human beings look at non-humans, they generally don't feel that. There is not the immediate presumption that the face of a non-human is its personality. You presume instead that this is merely the way the species looks. You don't take the horse's head to be its personality.

The sensibility that would notice that is not typical of human beings relative to non-humans, for all kinds of reasons, including the lack of a certain sensitivity of human beings to themselves, and the fact that human beings feed on non-humans. I have observed that when human beings have non-humans as pets, they like to feel this personality, but that they do not take what is there in the face to be all personality, whereas with human beings, there is not a speck of it that you do not think is personality. You feel that every part of it articulates a personality.

But these non-humans beings are just like you, in every respect. They do not have your education and experience, and so forth, but neither did you when you were two or three years old, you see. And yet, if you have any memories of your early life, your sense of yourself is intact in those memories. It's "you", right? Just like "you" right now, even though you hadn't gone to school yet.

So what makes you think that the non-humans are not just like you, before you went to school? There is exactly the same self-awareness (though not detailed in its social ritualizations and so forth), exactly like yours. There is just as much a person there, being self-aware, and wanting to continue to exist. And suffering under the same conditions, the same positives and negatives.

And one might presume that, like human beings, non-humans (however they might articulate it) are considering some very profound matters inherent in the condition of being aware under such mortal conditions as you find yourselves in.

Perhaps these non-humans, in their natural state, associating with one another and with other species even, are here to exchange some energies upon which individuals in the species depend for growth and development, even for realization of a kind. If you take one out as a pet, you must provide it with more than food and shelter and some mere contact. How are you going to replace its culture of transmission and development? If you dare to take a non-human out of his or her situation, then you must articulate a connection with him or her, insofar as he or she requires it, that serves these higher purposes. Otherwise, it would not be a good idea altogether to take such a being and make a pet out of it.

Therefore, you have to provide the non-humans in your sphere with everything, and you must not deprive them of those requirements, and you must somehow grant them all the

necessary associations, the total process of development—even replace it with something that human beings do. But just bringing the food dishes in and out, you know, "cutesy-poo", is not it.

Non-humans are trying to work out emotional matters, physical matters, disease matters, mental matters, wonderings, puzzles. They try to work that out in their circumstance. But a pet's circumstance includes not only sitting in a cage, or in your home, but associating with you. How do you know what his articulations, or his mumblings or his words and chattering mean, if you don't give him some really sensitive awareness time—just as you should with other human beings? How much sensitivity do you bring to other being altogether? How much meditation do you bring to existence altogether?

Please visit Fear-No-More Zoo's website at [www.FearNoMoreZoo.org](http://www.FearNoMoreZoo.org)

Fear-No-More Zoo relies solely on patronage for its growth and survival. It is wholly dependent upon the generosity of people who appreciate its worth and significance. Fear-No-More will always be an intimate-scale zoo, where the animals have individual and personalized contact with their care-takers and visitors every day.

If you would like to learn more about Fear-No-More Zoos projects or would like to support the activities of Fear-No-More Zoo, please email or write us for more information:

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Middletown, California 95461  
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e-mail: [FearNoMoreZoo@Adidam.org](mailto:FearNoMoreZoo@Adidam.org)

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### **“Be Sure to Tell Others” The Story of a Cat's Unusual Relationship to Avatar Adi Da and the Remarkable Synchronicities that Take Place in His Company by Anne Henderson**

ANNE: In 1995, I came across a litter of kittens that someone had dropped off on the road by the Mountain Of Attention Sanctuary (an Adidam retreat sanctuary in northern California). An adventurous pale beige one caught my attention and I took him home—and, in fact, they all quickly found homes with devotees of Adi Da.

Everyone in the household became deeply attached to this cat, whom we named Neruda, and we were all heartbroken when, several years later, he was killed in the night very near what was then the Sanctuary vegetable garden. I was so grieved that I sent Avatar Adi Da a card about it all and included the one photograph of Neruda that we had.

Adi Da was Residing at the Mountain Of Attention at the time. Two weeks after Neruda's death, He had invited a long-time devotee who loves cats and always keeps many cats, to visit with Him. Sitting at Avatar Adi Da's Feet, Hellie had been telling Him about the deaths of several of her cats and about the fact that she had seen a cat by the side of the road who had been killed that she was afraid might be one of the Sanctuary cats—only she realized that the dead cat was not a true ginger color like the Sanctuary cat.

Remarkably, at that moment, Avatar Adi Da was given my card with the photo of Neruda. He held the photo close to Hellie's face and asked her if this was the cat she had seen by the side of the road! She said that it was. He responded by admonishing Hellie (and, really, all of His devotees) to "be sure to tell the stories of these remarkable synchronicities that take place in My Sphere". But the story does not end there.

Perhaps a year later, a feral cat gave birth to a litter of kittens in the Sanctuary vegetable garden. I noticed that one of them was the same unusual pale beige that Neruda had been. I did not have an emotional need to believe that Neruda had "reincarnated". I was simply attentive to what seemed like an unusual pattern: a kitten of identical (and rare) coloring had been born perhaps 30 yards from where Neruda had been killed.

The Sanctuary staff was eager to find homes for the kittens as soon as they were weaned, because residence at any of Adidam's Sanctuaries is a formal matter and humans and non-humans alike must be blessed by Avatar Adi Da to live there. When the beige kitten got bigger and began to spend a lot of his time in front of a building, called "Pile of Poles", that Avatar Adi Da was using every day at that time to do His photographic work, even more attention was put on finding a place off the sanctuary for this unofficial resident.

I said I would take the young cat home. He was still quite wild and had to be kept and fed in the garage of my home after he was finally captured at the Sanctuary. He gradually grew tamer and began to allow us to touch him. Then, one day, one of our housemates walked to the Sanctuary through the neighboring woods and our young friend walked with him—tail straight up, with a very jaunty air about him altogether. Although he was still close enough to the house to be prevented from leaving, I made no move to stop him. It was obvious to me that he was returning to the Mountain Of Attention and that he had to be allowed to do that.

Shortly after that, Cougar, as he came to be called, did meet Avatar Adi Da in front of Pile of Poles. Adi Da stopped and petted him and asked for his name—and that was his formal acceptance as a resident. He has lived at the Mountain Of Attention ever since, and I often see him at the Zoo, where he now lives.

It took me a long time to appreciate the larger pattern of this story—or at least the bit of it that I could see: That this being had begun his life at the Mountain Of Attention, had died on the Mountain Of Attention, had received Avatar Adi Da's Divine Regard after his death, had reincarnated at the Mountain Of Attention, and, overcoming all the well-intentioned efforts to establish him elsewhere, eventually made his way to Avatar Adi Da's Feet. May all beings likewise find their heart's true Divine Home.

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

### *New Course Participants*

Mira Portents, Los Angeles, CA  
Patrick Williams, Studio City, CA  
Mary Macgran, Studio City, CA

### *New Pre-Student Participants*

Lynnea Bylund, Dana Point, CA  
Marvin Chase, Desert Hot Springs, CA

## **General Announcements**

*The Way of Adidam, Five Steps to An Ecstatic Life of Communion with Real God* Course is now being taught all over the Southwest Region. You can take the class by teleconference if you live in a remote area. Call 310-358-0555 for more details.

Thanks for everyone's participation in Beloved Adi Da's sixty-fourth Birthday celebration! It was wonderful to meet the people that attended!

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