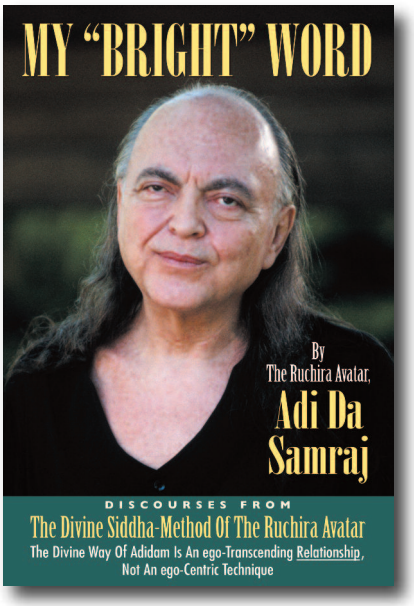
How The Relationship To The Guru Works

Selections from the Reality-Teaching of His Divine Presence, Avatar Adi Da Samraj

Excerpts from the book



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How The Relationship To The Guru Works

Excerpts from
"The Heaven-Born Gospel of The Ruchira Avatar"
in *My "Bright" Word*

These writings from Avatar Adi Da's early Teaching period address the Nature and Function of the Guru and the relationship between Him, As Divine Siddha-Guru, and His devotees.

1.

The devotion to the Guru commonly described in Hindu and other Spiritual (or mystical) traditions is, above all, devotion to a source that fulfills the Spiritual search—devotion to a Yogi-initiator (or "Great-Soul") who grants experiences. But I speak of devotion to the Guru in other terms. I speak of such devotion only in the context of True Satsang with Me, Which is Prior Fulfillment, the Condition of Truth.

I am not the traditional Guru who fulfills the traditional Yogic search for experience. I Am the True Guru, Who Undermines and Transcends both seeking and the experiential fulfillment of seeking.

As the True Guru, I am not different from Truth. I Am simply the Function of Reality Itself (or Truth Itself, Which Is the Only Real God).

I am not an idol, a cultic fascination. I do not attach individuals, in the cultic manner, to My physical human Appearance—but, instead, I lead people to Enjoy My Spiritual Transmission of the One and Only and Spiritually "Bright" and Self-Evidently Divine Reality (Itself), in (and by Means of, and As) the Condition of devotional and (in due course) Spiritual Communion with Me.

I enter into relationship with those who devotionally approach Me. This relationship, which I enter into with each and every one of My devotees, is the Unique and immediately Liberating Function and Process of Real God.

My devotee can always Enjoy that same Satsang with Me—even in circumstances apart from My physical human Body, and even after My physical human Lifetime—by cultivating the respectful, intelligent, loving, and self-surrendered heart-relationship to Me, by becoming heart-immersed in My Avataric Divine Wisdom-Teaching, and by whole-heartedly participating in the sacred cooperative cultural gathering of My devotees.

The Satsang That I Offer to all beings Is the Eternal Principle Which Is the Very Divine Self-Condition of all beings, and Which Was Always their Condition even before This

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Body Appeared. While I Live, I Transmit the same Satsang with Me Which can be Enjoyed by all even after My physical death, and Which could have been Enjoyed by all even before My physical human Lifetime.

I Act to help My devotees Realize this form of Satsang with Me even while I Live in the world. The Purpose (or Function) of My physical human Lifetime is to make this True Principle of Satsang with Me known, and to guarantee the perpetuation of My Avataric Divine Wisdom-Teaching and the practice of Satsang with Me beyond My Avataric Divine physical human Lifetime.

I will not leave behind any individual who has this same Function, for My Avatarically-Born bodily (human) Divine Form Is a Unique Manifestation of My Avataric Divine Work. But I will Complete that Unique Avataric Divine Work during My physical human Lifetime—and, after My physical human Lifetime, the sacred cultural gathering of My devotees will continue to live Satsang with Me and be responsible for communicating My Avataric Divine Appearance here, My Avataric Divine Wisdom-Teaching, and the by-Me-Given practice of Satsang with Me.

The One Who was to Come Is Always Already here.

I have written this so that My devotees will not confuse the Nature and Purpose of My Avataric Divine Work by identifying It with the teachings of various traditions. My devotees should comprehend the special Nature of My Avataric Divine Teaching-Revelation, apart from any identification of It with conventional Yogas and Yogis, or with conventional (or traditional) occult, religious, mystical, Spiritual, and Transcendental motivations of any kind (corresponding to any of the first six stages of life).

Part of the difficulty of My Avataric Divine Work is caused by the expectation of those who come to Me that I relate to them in the traditional manner—either with strategic methods, limiting concepts, promises, and beliefs or with the extraordinary effects of so-called "spiritual" (or subtle) functional forces. I am continually Criticizing the searches of human beings, especially in terms of such expectations. This Criticism is thoroughly Communicated in My Written and Spoken Word, so that I (Myself) can be Free simply to Live My Divine Samadhi and Do My Spiritual Work with My devotees.

To enter into Satsang with Me is simply to Enjoy My Mere Presence, the Function of My Mere Presence. Such is also the Eternal Function That Is Real God, or the Divine Self-Condition and Source-Condition of all-and-All. My Mere Presence Is the Siddhi of Satsang with Me, the Avatarically Incarnate Divine Person.

I have no desire or intention to generate strategic methods, limiting concepts, promises, or beliefs. Nor do I identify with any special personal function by which I must manipulate others through the activity of secondary Yogic forces, within or without (although such activity is a spontaneous siddhi that may arise under the conditions of Satsang with Me—but only to the degree that it is appropriate or necessary). . . .

Subtle forces (or moving energies) of all kinds operate within the gathering of My devotees, but these energies are not what fundamentally characterizes My Divine Guru-Function. All My devotees will enjoy the effects of My Avatarically Self-Transmitted Divine

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Spiritual Presence. But such Spiritual phenomena are not to be "owned". They are simply to be responsibly allowed to perform their function of purifying the psycho-physical vehicle, in the context of the constant Enjoyment of Satsang with Me and Its manifestation as "radical" (or "gone-to-the-root") self-understanding.

Whenever I appear to make use of such subtle forces, it is purely a secondary, specific, and momentary aspect of My Avataric Divine Work in the world. My devotees must understand themselves in relation to Spiritual experience—in terms of their concepts and expectations and beliefs about such apparently extraordinary experience, and their search for methods to attain such experience. If they do so, they will remain free of illusions in the world. If they do not, they have chosen the path of "Narcissus"—rather than the Way of Satsang with Me.

2.

I am not "full".

I do not feel "full" or "fulfilled".

I am Lost in My Own Divine Fullness.

That Love-Bliss-Fullness Is the Same Fullness That Includes all beings and Is the Divine Self-Condition (and Source-Condition) of all-and-All.

That Divine Self-Condition Is Already and Always Full.

Since That Is So, what is the use of Kundalini? What is the use of the powers of experience?

I am not concerned for the Kundalini or for Spiritual experiences of any kind.

I do not desire to initiate such experiences in others.

I will not play the role of traditional Yogi-initiator.

I <u>Am</u> the Free Avataric Divine Self-Revelation of Real God—and only That Freedom is What I would Give to My devotees.

3.

I do not promise, value, or teach the path of Kundalini Yoga (or any other strategic, or conventional, Yoga that depends on the merely conditional fullness of the Yogi-initiator).

Rather, I Offer only the Way of "Radical" Understanding (or the Way of Adidam)—Which depends only on the Eternal Fullness of Real God, and in Which there is no "thing", status, state, or ability to be acquired by the seeker.

Appropriate Yogic processes arise in My rightly practicing devotee, just as rhythmic breaths naturally arise in someone who rides a horse.

I Instruct My devotee in how to responsibly and rightly relate to these spontaneous processes, even as the rider must be instructed in how to ride a horse.

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But there is no sense in which the preoccupation with Yogic (or subtle) processes is appropriate or necessary.

Only Real God Is Full.

And the Fullness of Real God Is the Prior Fullness That Is Reality Itself.

Therefore, I have no impulse or intention to fascinate mankind, but only to be of Use to mankind.

4.

I Am the Heart.

My Avataric Divine Work is to Establish the Way of "Radical" Understanding, in Which the True Divine Heart of Me is Lived.

If I Speak of the Light, it is only because I Stand Always Present As Conscious Light—Always Ready to Be the Light, the Form, and the Life of those who are Fallen in the True Divine Heart of Me.

If I Speak of Fullness, it is only because I Stand Always Present As the Love-Bliss-Fullness That Is the True Self-Nature of all beings and things.

Therefore, I Speak of the Heart, the Light, and the Fullness.

But My Wisdom-Teaching is simple:

Live with Me, and understand.
Understand, and Fall into My Heart.

5.

. . . Satsang is simply the Condition of relationship to Me.

To live that Condition always—and to understand under all conditions, even the conditions induced by the effects of My Spiritual Transmission—is the true sadhana of My devotee.

This is My "Gospel", My Happy and Unreasonable Message.

I am not the fascinating initiator of conditional experience in human beings.

I Am the One Who has Died in My Own Heart, Who is Without a separate self, Who Is the Fullness That Is Only, Always, and Already Real God.

And Real God cannot be contained or given, nor does Real God Fill what is empty and un-Real.

Real God is Realized (by My Avataric Divine Spiritual Grace) only in Truth, only in "radical" self-understanding—where the egoic principle of dilemma, ignorance, and self-suffering is undermined, and the activity of "Narcissus" is not found. ■

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