

Crazy Wisdom

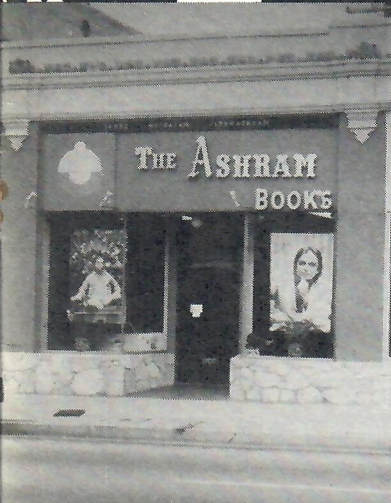
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FOUNDING A NEW ORDER OF MEN AND WOMEN

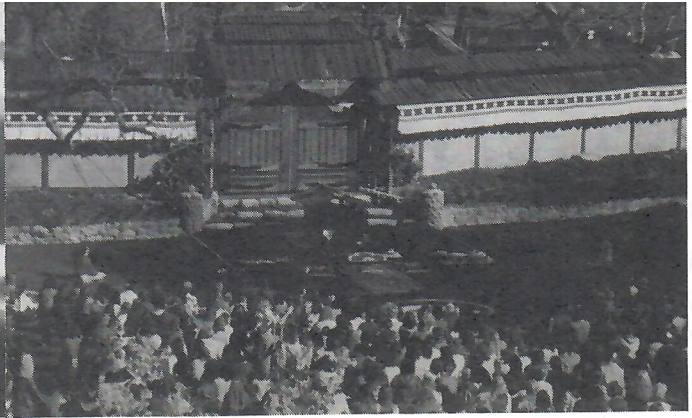
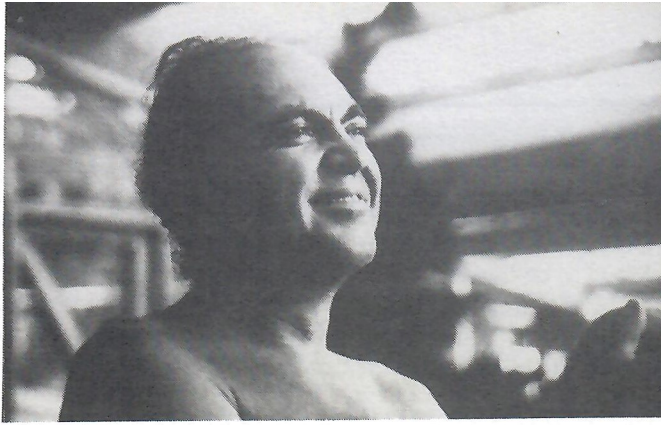
OUR PERSONAL RESPONSIBILITY FOR THE SACRED AGENCIES
OF THE WAY OF THE HEART
with commentary by David Todd

I am interested in finding men and women who are free of every kind of seeking, who are attendant only to understanding, and who will devote themselves to the intentional creation of human life in the form and logic of Reality, rather than the form and logic of Narcissus. Such men are the unexploitable Presence of Reality. They will not devote themselves to turning the world to dilemma, exhaustion, and revolutionary experience, nor to the degenerative exploitation of desire and possibility, nor to the ascent to and inclusion of various illusory goals, higher entities, evolutionary aims, or deluded ideas of experiential transformation. They will create in the aesthetics of Reality, turning all things into radical relationship and enjoyment. They will remove the effects of separative existence and restore the Form of things. They will engineer every kind of stability and beauty. They will create a Presence of Peace. Their eye will be on present form and not on exaggerated notions of artifice. Their idea of form is stable and whole, not a gesture toward some other event. They will not make the world seem but a symbol for higher and other things.

They will constantly create the form of Truth while conscious of Present Reality. Thus, they will serve the order of sacrifice and liberated knowledge. They will evolve the necessary and good, and make economic and wise use of all technology. They will not be motivated by invention but by Reality, which is the Presence to be communicated in all forms. They will not pursue any kind of false victory, any fearful deathlessness, or any overwhelming survival for Man. They will only create the conditions for present enjoyment, the communication of Reality, the Form in which transcendental understanding can arise, live, and become the public foundation of existence.

Thus, I would find a new order of men and women, who will create a new age of sanity and joy. It will not be the age of the occult, the religious, the scientific, or the technological domination of humanity. It will be the fundamental age of Real Existence, wherein Life will be radically realized, entirely apart from the whole history of our adventure and great search. The age envisioned by common seekers is a spectacular display that only extends the traditional madness, exploitability, and foolishness of mankind. But I desire a new order of men and women, who will not begin from all of that, but who will apply themselves, apart from all dilemma and all seeking, to the harmonious Event of Real Existence.

Heart-Master Da Love-Ananda
The Knee of Listening, pp. 241-43
revised in *Scientific Proof of the Existence of
God Will Soon Be Announced by the White
House!* pp. 110-11



Introduction

The lifetime of an Adept, like the lifetime of any individual, is brief. Even so, the cultural and Spiritual influence of an Awakened Master can continue for millenia after His or Her death. Commonly that influence persists through the Agency of the Adept's written and spoken Teaching and whatever institution or gathering of practitioners may develop during or after His lifetime. How long such influence persists, however, depends on how true the agencies remain to the Adept's original communication and purpose.

Today countless religious and Spiritual institutions exist. The most significant of these evolved from the lineages of great Adepts, while others derive from lesser teachers and practitioners. However, all such groups, movements, and traditions tend, in varying degrees, to be less than ideal Spiritual agents. Religious institutions not created by God-Realized Masters, for example, inevitably bear the limitations of their founders. In addition, teachings are lost over time, disputes give rise to factions, and new teachers denounce the words of their predecessors. Even in the lineages of the God-Realized Adepts, the integrity of Spiritual Transmission may decline. In short, sacred institutions, like everything else, deteriorate according to the natural laws of entropy and decay. The primary source of this degeneration, however, is not the forces outside the institution but the lack of clarity, commitment, and cooperation of the institution's own members.

For more than sixteen years Heart-Master Da Love-Ananda confronted ordinary people in His Work to create the Wisdom-Teaching and to develop Spiritual Agencies that will extend perpetually His Awakening Influence. He undertook this task knowing full well the liabilities and historical patterns evidenced in existing religious and Spiritual organizations. Even more so, He saw the dark side of the heart in those who came to Him, the pernicious quality of the ego that resists the Work of the True Heart-Master and tries to trap Him within the very institution He creates for the sake of others. Thus, it was with great Love and no illusions that Heart-Master Da Worked vigorously to create Divinely Empowered Agencies in this world. His Work has borne fruit in the forms of the Wisdom-Teaching, the Empowered Sanctuaries, and the Community of students and practitioners, whose principal responsibilities include the creation, the preservation, and the ongoing work of both The Free Daist Communion and The Vision of Mulund (community organization).

Heart-Master Da Love-Ananda first expressed His intention to find a "new order" of men and women in *The Knee of Listening*. The Free Daist Communion is the vehicle for this "new order", and Heart-Master Da has often said that within this organization lies the seed of world-transformation. Such is the Divine Purpose embodied in the miraculous life of Heart-Master Da, and such is the great potential of The Free Daist Communion. Through the Grace of God and the heart-response of many people, may the wondrous Incarnation of Wisdom and Blessing that is Heart-Master Da Love-Ananda be

expressed for many centuries through the lineage of the Community of His devotees.

This special issue of *Crazy Wisdom* celebrates the creation of Spiritual Agency in the form of The Free Daist Communion, the institution inspired by the Appearance of Heart-Master Da Love-Ananda amongst devotees. We hope that everyone will carefully study and often refer to this issue so that they can participate in the great work of the Communion with right understanding and in the disposition of self-transcendence.

1. "BE ALIGNED TO ME AND MY GREAT PURPOSES"

The fundamental principle of the Communion is this: It must remain aligned to its Inspiration. What is that Inspiration? It is Truth, the Divine Reality and Person Revealed in the Person of Heart-Master Da Love-Ananda. Those of us who participate in and serve the Communion tend unconsciously at times to assume that the institution exists to serve our egoic purposes and needs. The history of the Communion reveals the ebb and flow of this struggle. The institution has been established in some basic sense, and it has grown. But since the membership of the Communion is not yet characterized by the self-transcending disposition of practice in the higher stages of life, real difficulties remain. We are called to move beyond all childish and adolescent moods, so that we do not create cycles of failure in management and leadership. We must generate the necessary resources to do the work of the institution, and we must begin to create real cooperative community through our devotional response.

We have agreed, and we have put ourselves under obligation to Heart-Master Da at this time, to understand our past mistakes in relation to Him and the Communion and to begin to live differently. The egoic tendencies that underlie our mistakes will not disappear magically, but they will be undermined as we mature in the Way of the Heart and as more of us assume personal responsibility for the Community. To do so requires each of us to understand our personal strengths and liabilities and the egoic agendas we tend to enact in the name of "service" and "practice". We must be guided by our heart-response to our True Heart-Master. We must recognize that the Agencies of the Way of the Heart exist only for our own Spiritual benefit and for the Spiritual benefit of the world. In His Heart-Mood of Compassion and Grace, our Divine Master freely gave us Treasures of inestimable value and invited us to live in Love with Him. We need only "respond and cooperate" to remain aligned to Him and awake to His Heart-Transmission. Only in the mood of self-understanding, gratitude, and alignment to the True Heart-Master can we accomplish the great work of the Community of devotees.

Heart-Master Da Love-Ananda has addressed the matter of our alignment to Him many times. In summary:

"If people are aligned to the True Heart-Master, then they know what to do." (November 2, 1981)

The Call for Spiritual Leadership

Only our actual practice of the Way keeps us aligned to Heart-Master Da, Who is the Source of the entire Way of the Heart. We will not embody a self-transcending relationship to the Communion if we are not practicing self-transcendence in relationship to everything that is arising. Without submission to what is Great, the ego will continue to assert itself, creating conflict, confusion, and chaos. Knowing full well the tenacious and subversive nature of the ego—even in a good-hearted beginner with the best intentions—Heart-Master Da Love-Ananda has called for mature devotees to lead the Communion. Only through the guidance of such devotees will the institution and Community stay aligned and be effective in the world.

Mature devotees may not necessarily embody the same character traits or business expertise as the leaders of conventional organizations. Corporate executives, for example, often manage through the force of their strong wills and personalities. Likewise, conventional religious groups thrive on charismatic leaders who can generate cultic enthusiasm in others. Genuine practitioners, on the other hand, are qualified to guide sacred institutions by virtue of their practice and their understanding of the Spiritual principles that distinguish sacred organizations from secular groups. At the same time, our experience in the last fifteen years demonstrates that more is required than strength of personality or conventional training to effectively manage the Communion and the Community. The necessary leadership, manifested either in single individuals or in a group of individuals, combines management expertise and mature Spiritual understanding, although the senior, guiding principle must be Spiritual.

Devotees need look no further than Heart-Master Da Himself to see these qualities embodied. He has Demonstrated in countless ways over the years how a Spiritual leader must embody compassion in addition to right understanding. Heart-Master Da has said that a sign of a mature devotee is that he or she practices for the sake of others. This mood of self-giving and sacrifice not only helps others but it also inspires them to give of themselves. Again, no greater example of self-sacrifice and compassion has appeared in the lives of devotees than our Beloved Heart-Master. To do samyama¹ on His life of Service is

to witness an inconceivable and continuous act of Sacrifice and Giving. We need only align ourselves with His Transcendental Mood to be capable of serving each other.

In the following excerpt from a talk entitled “Sacred Institutions”, Heart-Master Da elaborates upon the necessity for mature leadership in the Communion.

HEART-MASTER DA: *The Communion must be guided by senior practitioners who have an interest in preserving the Way because they practice it, and who can always temper the qualities egos introduce into sacred institutions. We need such people in our own institution. It is one thing to enhance the level of competence of management, but everything must also constantly be overseen and tempered by a senior group of practitioners. Otherwise, inevitably, without even knowing it, devotees make this and that little move, and then another one, and another one—and before you know it a whole attitude and policy are being generated that run contrary to this Way of life.*

A sacred institution should be the responsibility of sacred practitioners, individuals of the highest type within their tradition. Such individuals should be the institution's ultimate resort and conscience.

It is not merely that a practicing order should be in charge, but that the Communion is the responsibility of people who have practiced the great discipline and Realization of the Way. Well—how can you guarantee that there are such people from generation to generation? Or that in the future this principle will actually be in effect? You cannot guarantee it. You can only serve the optimum development of such a circumstance and create a climate of self-criticism, so that the Communion will deal with its own limitations in time.

If you yourself are committed to the Way of life of ego-transcendence, then you must likewise, in your service to the Communion, make it operate in this ego-transcending manner. Do not let the Communion be an ego. You really cannot model an institution after the ego if its very members are devoted to the transcendence of the ego. Sacred institutions, therefore, must operate in a different fashion from worldly institutions. That they do not is a sign that they are not any different from worldly institutions. (June 21, 1982)



Make Use of the Divine Siddhi

A sign of our alignment to Heart-Master Da Love-Ananda is our understanding of the Siddhi or Accomplishing Power of the Divine and our dependence on It, rather than on our own “creature power”, in our service to the True Heart-Master and the Communion. The devotee who “hears” and “sees”, understands and makes use of the psycho-physical nature of existence. Through self-understanding, he or she transcends the limitations of the mind of doubt, and, through

Heart-Communion, practices intimacy with the Divine Force and Being in Whom every thing and person are arising. By using the Prayer of Changes² and cooperating with the Divine Siddhi in life through practice of Ishta-Guru-Bhakti Yoga, the mature devotee can accomplish a great deal. Love-Ananda has often pointed to the lives of great individuals such as Swami Vivekananda to illustrate just how much one person can achieve when aligned to the Living Divine.

1. See the Glossary on p. 29 for a description of this and other foreign or less familiar terms.

2. Heart-Master Da Love-Ananda describes the practice of the Prayer of Changes, or the release of negative conditions and the reception of positive or benign conditions, in *The Dawn Horse Testament*, chapters 20 and 22, and in *Bodily Worship of the Living God* by Da Free John [Heart-Master Da Love-Ananda].

In the following excerpt from a conversation with Heart-Master Da Love-Ananda, He elaborates on this principle of resort to the Accomplishing Power of the Divine.

HEART-MASTER DA: *If you give voice to the Truth, if you make a place for the Truth to be heard, the Truth will enter. That is the Law. That is the way the Siddhi works. If you allow a vehicle to be opened up so that the Siddhi of Truth can move, then It will. If you do not allow it because you believe in the limitation of the conventional world, then the Truth may not enter.*

The Truth has not been allowed to move into the institution or into the world because people say it is impossible—it is impossible to produce the books, it is impossible to do public education, and so on. Such is the point of view of limitation. Whenever you talk that way, you represent the conventional point of view. It is a sign that you do not understand the Siddhi of the Spiritual Master. Whenever the Spiritual Master gives an instruction to the devotee, the force of Siddhi is inherent in that communication. Even though it may seem impossible for you fulfill that instruction, a force of generation within that communication cuts through any apparent limitations in the world.

If people do not act on the basis of the instruction of the Spiritual Master, they stop that Siddhi. They block it, or they promise to do something and then they fail to do it, thereby blocking the Siddhi even more. In this way, they cut It off and suppress It. You must understand this principle of the Function of the Spiritual Master and the Siddhis that work through Him. All practitioners must understand, individually and intimately, how they do this in their personal lives. They must see that this very process has prevented the institution from fulfilling its responsibilities because each person is stopping the function of Siddhi. (July 28, 1981)

The Great Obligations of The Free Daist Communion

In the early days of His Teaching Work, Heart-Master Da Love-Ananda often said that the purpose of the Communion was to live Satsang and make it available to others. As His Work developed and the Communion grew in size and scope, the Communion's responsibilities have also expanded: The following purposes of The Free Daist Communion appear in the forthcoming second edition, revised and enlarged (New Standard Edition) of *The Dawn Horse Testament*.

Students and devotees of Heart-Master Da Love-Ananda support The Free Daist Communion in order that it may carry out its four great obligations:

- to safeguard the "Sacred Treasures" or principal Spiritual Agencies of the True Heart-Master: The Free Renunciate Order (which includes the True Heart-Master and the practicing devotees who live as legal renunciates), the written and recorded Teaching Word of Heart-Master Da Love-Ananda, and the Empowered Sanctuaries
- to disseminate the Wisdom-Teaching of Heart-Master Da Love-Ananda and the history or "leelas" of His Work
- to provide educational services to Daist practitioners and the public, and to provide appropriate access to sacred Agencies of the Way
- to cultivate an intelligent understanding of the entire Great Tradition (especially honoring the contributions of the Adepts) and thereby to counterbalance the modern trends of scientific materialism and religious provincialism

These four responsibilities can be grouped into two principal functions: preservation and communication. The organizational structure of the Communion likewise reflects, in general terms, these two functions.

2. "HONOR, SERVE, CHERISH, PRESERVE, PROTECT, AND DEFEND THESE GIFTS FOREVER"

During Vedic times in ancient India, Spiritual scriptures existed primarily in oral form. Individual families, charged with the responsibility to memorize portions of the Vedas, were obliged to pass on these teachings to their children so that the scriptures would be maintained from generation to generation. Likewise, for hundreds of years individual families have served and protected specific holy sites and temples throughout India.

In a conversation about the responsibility of the sacred institution to safeguard its Treasures, Heart-Master Da pointed to this tradition in Vedic India. He said that the same consciousness toward preservation exemplified by these Indian families must develop within the culture of devotees.

The commitment to preserve what is sacred in the Vedic tradition is in stark contrast to the live-for-today materialism of modern Westerners. In this atmosphere of rootlessness and fatalism, to which each of us is heir, the impulse to preserve is easily smothered. Thus, in order to insure that the Gifts of Sacred Agency are maintained, Heart-Master Da has Worked to nurture this impulse in devotees and to educate them in the necessity to preserve what has been Given. As you will see in the talks that follow, He has not only discussed the Spiritual principle of preservation, but He has also criticized our failure to incarnate fully this responsibility. Devotees have tended to become obsessed with the growth and mere functioning of the institution itself while ignoring its Treasures, and they have also concentrated on the Agencies established by the True Heart-Master and neglected Him. The following quote from July 1, 1986, crystallizes this understanding:

"All the institution has is its Treasures, including the living Heart-Master. All that the institution is, is secondary. The institution is simply something that uses its Treasures."

To this day one of the oldest formulas of faith is the Triple Refuge:

I go for refuge to the Buddha,
I go for refuge to the Dharma,
I go for refuge to the Sangha.

Repeated thrice, the threefold statement refers the follower of the Buddha's Way to the original Sakyamuni Buddha who pointed out the Way; as well as to the Dharma—the corpus of his teaching and the reality which his teaching signifies; and the Sangha—the ongoing body of monks, and in a larger sense, the worldwide community which preserves knowledge of the Dharma, practices it, and shares it with all who are inclined to a profound and beautiful interpretation of man's existential predicament in a heartless universe.

Matics, Marion L., from the introduction to *Entering the Path of Enlightenment* (London: The Macmillan Company, 1970), pp. 14-15.

The Treasures of the Way

a talk by Heart-Master Da Love-Ananda

November 3, 1981

HEART-MASTER DA: The relationship to the Spiritual Master is fundamental to this Way, as it is fundamental to the Great Tradition. The best thing to do for the sake of Truth is to enter into a Spiritual relationship with an Adept and to be Given access to the Adept's Influence. The devotee lives the relationship to such an individual as the relationship to the Divine, a relationship that serves the devotee's awakening life. Such devotees assume a special responsibility for the Adept and His (or Her) Work. By providing for His life-requirements they make it possible for Him to do His Work.

Devotees created this institution to make just such provision, so that I could be available for my Spiritual Work. The institution was not created so that I could be occupied with a religion business. I did not create the Ashram by myself. When the people who were involved in Spiritual relationship with me were prepared to create the Ashram, then it was created. Now, those people were not very mature at the time, but the Ashram was created when they were responsive enough to at least like the idea. It was not created to put me in the religion business. It was created in response to the Siddhi of my Teaching Work.

When the devotee encounters the Siddhi in the form of the Teaching Word, then he or she acknowledges the Siddha, or the Source of the Wisdom-Teaching. The devotee's relationship to the Siddha is not the conventional relationship. It is the primary principle of Spiritual life. Just as the Divine is the ultimate setting of Spiritual practice, the relationship to the Adept, or the Source of Transmission, is the practical focus or setting of the living practice. It is a relationship that transcends time and space but that also functions in time and space.

Those who hear the Teaching Argument, who hear the Spiritual Master, and who acknowledge the Spiritual Master, respond by providing for the Spiritual Master in such a way that He can do His Work and be available. He must be provided the means to continue to do His Spiritual Work, from which devotees benefit. Devotees respond by applying themselves to the discipline and to the Teaching Argument itself, using the various Agencies of the Siddhi.

This institution was created fundamentally to serve that response in devotees. To grow beyond that fundamental purpose, in other words, to establish Regional Centers and a worldwide outreach, is also reasonable, because the Siddhi obviously radiates through all space and time and therefore in principle should be available to everyone. The Siddhi is inherent in the Teaching Revelation itself, but the process of expanding into the world is built upon the response of devotees, and it is not merely an operation of worldly business.

Those who respond become a kind of structure that is inherently expansive. Those who respond create centers and accommodate their own requirements culturally. While such expansiveness may therefore develop, the Spiritual Master must not be implicated in the expansive work of devotees as if He were in the religion business. He is from the beginning simply the Realizer of the Way and the Agent of Transmission. As such He is valued by people, His personal living is maintained, the living of those whom He needs to work for the sake of others is maintained, the Ashram is maintained, and the Wisdom-Teaching is patronized.

What is basically of value in this institution is what is at its core. There is the Spiritual Master, there is a group of people with whom He is working to develop the various services they can perform for others, there is the Wisdom-Teaching, and

there are the Sanctuaries. Some things about this Sanctuary³ are not ideal—it does not have the greatest climate in the world, and a road runs right by it—but it has been Empowered so that a form of Transmission is available in this physical place that is unique. Because I have Worked here in a certain fashion, this Sanctuary is among the primary Treasures of this institution. It should not be lost. It should be maintained and preserved. Maybe someday we will acquire other places that can be valued just as intensely because they have also provided a suitable circumstance for Empowerment.

A place like this Sanctuary is called a "Siddha Peetha" in the traditions, a place of the focus of Spiritual Transmission, a unique center of direct Transmission on the Earth. It should be valued as the Person of the Spiritual Master is valued. It should be protected and maintained through time. We should always own it, and no financial problems should ever threaten it. Nothing should ever threaten this Sanctuary, just as nothing should ever threaten the Spiritual Master.

Likewise, nothing should ever threaten the Wisdom-Teaching. It should always be possible to make the Teaching Revelation known. We should vigorously maintain the communication of this Wisdom. There should be no dilution of it. There should be no mediocrity in the approach of people to the Treasure that is this Wisdom-Teaching. It is not just some secondary scholar's commentary. It is unparalleled Transmission. It is arising as a Teaching Revelation under the most extraordinary circumstances. It is not a product of ordinary mind. It is a direct expression of Siddhi, Spiritual Transformation, Spiritual Power, Spiritual Consciousness. It does not arise in me or through me in the ordinary fashion. It is an utterly spontaneous and Spiritual event. Such Transmissions of Teaching do not occur arbitrarily. They are part of the higher scale of activity in the cosmos. Therefore, those who recognize a true Teaching have the obligation to preserve it and serve it and see to it that others can have contact with it.

Devotees have nevertheless not accepted all these Treasures as their inheritance as it has been suggested they do. They are not acting like people who have inherited great Wealth. Obviously we cannot expect every new person who becomes a student to be profoundly expressive of this kind of consciousness, but certainly we can expect the practicing devotional culture of the Community to be disposed in this fashion and to consistently self-generate this disposition. That is what a practitioner does. It is quite natural. What else would you do if you had received such a Gift, if you had access to such a Source? It is hard to imagine how people can so casually forget this principle.

This Siddhi Radiates throughout all space, and the Wisdom-Teaching is for all beings without limitation. It is obvious that the institution is oriented ultimately toward growth, the creation of Regional Centers, a large membership, and so forth. All of that is inevitable. But none of it is appropriate or even really possible if the basic responsibility of the institution is not maintained.

The Sanctuaries should therefore be maintained, the Free Renunciate Order should be maintained, the Wisdom-Teaching should be patronized, and the institution should be managed. When all this is being done, and people are energetically involved in the practice of this Way and using the Teaching Revelation, which should be constantly available to them in the future without any qualification, and when the Treasures are treated as such, then we can apply ourselves to creating Regional Centers and being expansive as an institution.

3. Heart-Master Da refers here to The Mountain of Attention Sanctuary, where He resided at the time He gave this talk. The Communion had not yet acquired the Hermitage Sanctuary in Fiji.

Our Personal Responsibility for Preservation

A recent incident in Hermitage serves to illustrate the necessity to preserve. One of the children there found a young kingfisher and decided to keep it as a pet. The bird was shown to Heart-Master Da who, noting its odd appearance, humorously named it Igor. Several days later, a devotee caring for the bird allowed it to fly on its own outside the village kitchen. This was a new experience for the kingfisher, who was not familiar with the dangers of the surround-

ing environment. Although several devotees passing by noticed a number of cats outside the kitchen and saw the bird in a nearby tree, they failed to take sufficient measures to protect the bird. Suddenly, the unsuspecting bird flew down out of the tree directly into the clutches of a large cat.

Heart-Master Da saw in this incident a sign of the weakness of the general Community to preserve and protect the Adept and the Agencies He has established. As He often does, He used an apparently casual event to initiate a consideration of great intelligence and compassion.

Responsibility and the Kingfisher

a conversation with Heart-Master Da Love-Ananda

February 2, 1987

HEART-MASTER DA: All creatures, including human beings, are habituated to living in an environment where they are part of the food chain. Human beings, however, have lifted themselves out of the food chain to protect themselves. The only way you can keep an animal as a pet, therefore, is to lift it out of the food chain. You must protect and nurture it and give it a different way of life, protect it from all the dangers associated with the food-chain game. You must likewise protect other creatures from pets. In zoos, for example, if animals were not isolated, they would all kill one another. Likewise, you must keep pets isolated. For instance, if you have dogs, you have to make sure they do not hurt cats. If you have pet cats, you have to make sure that they do not harm other creatures.

You must also consider what you create when you bring predators into an environment. We have brought cats to this island, for instance, where there is no natural control over cats in the food chain. We as humans must therefore control them. When humans bring a species arbitrarily into an environment, the new animals create problems, as the cats do here. When you bring wild creatures into an isolated environment, then you must protect that environment through control and isolation of the species. Otherwise, you have no right to bring such a species into the environment. Consider what would have happened if we had brought dogs here and allowed them to run wild. We would be responsible for controlling the dogs. Now our dogs are under control, but we must still control the cats.

The death of this bird represents the present level of consciousness about everything in our Community, including the right approach to me. People play with things just like children. They played with this bird just like children, they play with me like children, and they play at Spiritual life.

Such tends to be the level of responsibility of the whole Community. People do not take things into account, and everyone acts like a child. The Community is like a big nursery school of children, and this is in fact the way it has always been. So, people here made a bird into a pet, and they allowed it to be killed. Then they enacted an empty psychological ritual about the bird's being killed. In fact, they were only enacting their own psychological ceremony of attachment. They did not take the bird's needs into account, and they did not take reality into account.

People in this Community feel that the Community is some Sunday-school, mommy-daddy place, and that a mommy-daddy deity will take care of it all. They expect me to protect them while they live here like children. Then, through their



neglect and unconsciousness, they abandon me and let the Community and the culture fall apart. In cooperation with others you must care for the culture and the Community, or else they are endangered. There is no one else to do it. There is no mommy-daddy deity. It is all your responsibility.

Everybody thinks that God is taking care of everything. There is no such God. God Transcends everything. God is to be Realized. God is not your parent. What is arising arises only as a dynamic of opposites, a dynamic of creation and destruction. The Realm of Nature is a dynamic of opposites that creates and destroys everything. If you want to protect and preserve, then you must create a way to do it. What you do not preserve is destroyed. You must therefore take care of what you want to preserve. Eventually, it will be destroyed anyway, whatever care you take care to preserve it. Everything that is created gets destroyed almost immediately. Everything that arises gets destroyed. God is That in Which everything is arising, Transcending everything.

The more profoundly you Realize That Which Transcends everything, the more you have the ability to achieve a balance in this dynamic, so that you develop equanimity, or a certain capacity to preserve what arises conditionally. You therefore develop the ability to generate sattvic or balanced forms, forms that will persist in a balanced state for significant periods of time. Such an ability is uncommon in Nature. It is the direct reflection of resonance with the Divine.

When you go snorkling, the beautiful fish you see are so beautiful, so perfect, they seem to be gods in and of themselves.

If you look further, however, if you really observe what is occurring down there in the deep, you see that those apparent gods live only for a very short time, until somebody eats them. The beautiful designs of their forms are part of a plan of self-preservation, the signs that allow the species to live long enough to reproduce itself. The beauty you see in them is not the sign of a God in Heaven. It is the sign that those species must protect themselves because of the destructiveness in Nature.

Signs of beauty, therefore, have preservation value, yet they are still only temporary and brief. If you want things to remain for more than the moment they will exist in Nature, then you must extend your own equanimity, or the mind of balance, and create their preservation. If you do not take everything into account, if you do not extend that mind of balance, what you want to preserve will last only for a short while.

The human impulse is to transcend what gets destroyed. This impulse is part of the Spiritual Process. The more profoundly you understand this principle, the more you can preserve what gets destroyed. The more you increase the sattvic quality or mind of balance, the more you increase your ability to preserve things. Even so, preservation is not the purpose of existence. It is just a secondary quality of the Spiritual Process. However, we do value this sattvic effect. It is a superhuman quality that can appear in life. Most people are only struggling with the rajasic and tamasic pair of opposites. The truly human process also bears the superhuman sign of the sattvic quality, but it is a secondary effect, an extension, of the Spiritual Process, not its purpose. If we imagine that sattva, or balance, is the purpose of the Spiritual Process, we become attached to what inevitably fails. Every form eventually changes and is eventually destroyed. The purpose of the Spiritual Process is not to preserve everything, but to transcend all that arises.

That ultimate or perfect transcendence is realized only progressively, and only while sadhana is being done. The enhancement of the sattvic quality is part of sadhana itself, a way of testing the Spiritual Process in ourselves. Therefore, the practitioner must observe a discipline relative to the enhancement of the sattvic quality and find ways to cultivate it to a superior degree.

Even so, we must also constantly surrender ourselves in the Divine Condition, as well as surrender our attachment to things we are preserving, and therefore our contraction on ourselves through that attachment. The self-contraction of attachment is the egoic association with the sattvic quality. This is why the sattvic quality is not Enlightenment.

Human sadhana is to cultivate the sattvic quality of balance and preservation, but to do so through constant self-surrender or self-transcendence in the Divine Condition, rather than through egoic attachment to things themselves. There must be constant responsibility and constant self-surrender. To the degree you are not responsible for balance and the preservation of things, then to that degree you are reduced to the rajasic and tamasic states. In other words, you are disturbed and you

become inert and die. To the degree that you do not surrender and transcend yourself, you become disturbed and deluded by the events of life, and eventually you are crushed by the apparent negativity of the force of Nature. Through your own self-contraction, you forget the Divine Condition and fail to realize It.

This incident with the bird is a way to symbolize the subhuman functioning of people who fail to be devotees. You are not a devotee until you transcend yourself. The Community is not really a gathering of devotees, but a gathering of adolescent people just beginning to make a gesture to the fourth stage of life, still tending to function irresponsibly with various blind spots, as though someone else is in charge. They are failing to take all aspects of responsibility into account. Frustrated by this failure, people tend to become reactive, which is the sign of rajas, or they get resistive, which is the sign of tamas.

The Community is supposed to be responsible and to represent the sattvic quality and the signs of balance, right preservation and right championing of what we value, and true strength and creative service to what needs to be preserved. These are the signs that should be in evidence. Every individual, as part of the Community, is called to assume such responsibility. But you cannot fulfill such an obligation unless you are continually fulfilling your sadhana of the Spiritual Process, which is founded on realistic understanding of self and realistic understanding of life. The Way of the Heart is not an idealistic Way of trying to affirm the Spiritual Reality. It is about real self-understanding and real self-transcendence. There must be no weak mind, no weak navel, and no weak heart.

The incident with the bird symbolizes the level of responsibility that has always been characteristic of this Community. The fact is that the Treasures and the Way itself are in the hands of people who do not manifest true responsibility. The critical problem of this Community is that the Community and the Treasures are in the hands of people who do not take full responsibility. You are all in charge of a Great Gift, but you do not truly take charge of it with responsibility. Therefore, you tend to destroy the Gift itself.

This Community must grow with much more strength and competence. It must succeed in preserving the Treasures. The capacity to preserve is based on self-transcendence and Divine Communion, which is itself based on a realistic understanding of self and world. Likewise, the capacity to preserve must be exhibited not only in the larger scale of things, but in every detail of life. The various disciplines in our Way are an expression of a balanced disposition, the disposition that creatively preserves what is of value. If you do not assume right discipline in life, you are inevitably destroying, quickly or slowly, your own body-mind, your relations, and everything you think you would like to preserve or enhance. Whatever is not preserved through harmonious sattvic force is either progressively or immediately destroyed by the playing out of tamasic and rajasic forces.

The Future of the Communion and the Community

In the two talks that follow, Heart-Master Da extends the discussion of preservation of the Treasures by considering the future of the institution and the possible changes that may occur in the world. He makes it clear that the Treasures are given not only for the sake of living devotees but for countless generations to come. He has always had this orientation, and

we have always been slow to catch on. For example, one night before reading a poem to a gathering of devotees in Hermitage, Love-Ananda said that the recording being made at the time was for the sake of devotees 10,000 years from now on other planets! In these talks He shows that to guarantee that devotees in the future will hear that recording we must take measures now to insure the proper preservation of the Treasures. This requires us to manage the Communion strictly as a sacred institution, not as a worldly business.



Our Sacred Inheritance

a talk by Heart-Master Da Love-Ananda

February 2, 1983

HEART-MASTER DA: The Community of devotees has three things to preserve: The Spiritual Master, the Wisdom-Teaching, and the Sanctuaries. You have me to preserve only while I live, although even after I am dead, you must preserve the place where I am buried from intrusion. I will eventually become a sacred place, you see. Now, while alive, I am a sacred person, but eventually I am just a sacred place. Put me in the ground, and that place becomes a piece of property that has sacred significance. It must not be jeopardized by mortgages or business. In some basic sense, however, the obligation to preserve me disappears after I am dead, but you still must preserve the sacred properties and the Wisdom-Teaching.

The Teaching Revelation is not just some imaginative rendering of Spiritual Wisdom. It is created via a Great Process. It is a unique event, and it should therefore not be treated like a merely mundane property. It is meant to exist in perpetuity, as an eternal Wisdom-Teaching. It is not merely appropriate for our time. The intention of my Work is that the Wisdom-Teaching be perpetuated because so few in my own time are really able to respond to it. Most people can only begin to hear it. Perhaps only late in my life and then after my lifetime will this Communion and its sacred properties become profoundly significant. Then the Communion must obviously not lose the right to its properties for any reason whatsoever.

We must know what we are doing right now and we must think of the next century. What will be the situation then? There is probably nobody alive now for whom this question is really significant because it extends even beyond the lifetime of our children. We are trying to create a Communion that will perpetuate itself, because it is really only in the next century that it will become great.

A sacred institution has no business operating like a business. It must operate along different lines. It is already expected to do so, because it is given the right to be free from taxation. It is not supposed to compete with worldly businesses. It is supposed to be a whole other domain of human activity. A business can go into debt or have mortgages, huge liens, and loans, because as profit-makers businesses can declare bankruptcy and they can afford to fail. But sacred institutions cannot afford to fail, because if they do, they lose their sacred holdings, which are precious. Once established, those holdings must be continued into indefinite time.

We cannot jeopardize our Treasures anymore. We cannot go into debt. We cannot take out mortgages. We cannot be legally and financially responsible for franchises. We are not in the religion business, or any other kind of business. Our

purpose is to maintain, support, and protect the sacred things that are essential to this Communion—the Spiritual Master, the Wisdom-Teaching, and the sacred places. That is our business—if we can call it our “business”—as a sacred institution. Therefore, we do not have the right any longer to make gestures toward growth or toward any other purpose that threatens the basic things we already possess. We absolutely must not do that. We must not be doing anything as an institution—not just in these terms, but anything whatsoever—that threatens what we want to perpetuate into future generations.

Until the twentieth century, when the religion business became really big business, religious institutions traditionally have never gone into debt. But truly, religions are not businesses, and that is why they are supposed to be free from taxation. Therefore, they should acquire what they need to acquire for their purposes, through the good will, the offerings, the tithes, and the gifts of those who participate, owning everything their members value and owing nothing.

For instance, a hermitage cannot be mortgaged. Hermitages are eternal places, places that are not in jeopardy. They are a free space. They are perfectly secure. There is no threat to a hermitage. A hermitage should be not at all threatened by its environment or by the institution to which it is connected. Likewise, the Communion should not be threatened in any way financially or legally, and its fundamental holdings should not be threatened in any way.

I do not want to live anywhere that is owned by anybody but God. I have a very personal connection with the Owner in that case. (Laughter.) Our Treasures must exist in perpetuity. That means I must also exist in perpetuity, and the Communion must not jeopardize my existence.

The Teaching-Revelation must likewise be preserved. It belongs to no one but God and it is usable by all those who want to use it. It is sacred property, in other words, that belongs to the sacred institution. The Communion’s responsibility is to keep the Wisdom-Teaching in print, keep it available, communicate it to others, communicate the right view of it that is to be understood in perpetuity.

Therefore, we should operate as a sacred institution operates. We should own what we have acquired. Once we acquire a property and occupy it, we develop it through Spiritual activity. It is thus not merely property that we own. It becomes a sacred place by virtue of our activity there. Such a place does not have anything to do with business, and it should not be jeopardized in any way by the business of this world. The Sanctuaries must never be vulnerable to being acquired for any secular reason whatsoever, for eternity. And we certainly must not jeopardize our sacred properties by liens through mortgages and all such business. By doing so we voluntarily enter into the domain of business. We must not do that. We must operate differently.

The Survival of the Community of Devotees

a conversation with Heart-Master Da Love-Ananda
May 19, 1980

HEART-MASTER DA: The members of this Communion must function in the realities of this world and also engage in Spiritual practice. Yet they are acting as if they live forever and as if the world will continue to be a TV-land forever. Practitioners must understand the circumstances in which we live and they must understand what the Communion must do. There should be no "ifs", no conditions on the survival of this Wisdom-Teaching in the world. This institution is not like a business that may or may not survive. It therefore requires a profound commitment of energy and intelligence to insure.

Many long-standing prophecies from many sources foresee that the entire population of the world will be reduced to a fraction of its size through a combination of wars, natural disasters, and plagues. This dimension of the karma of humans may affect the experience of the world profoundly, and it must be taken into account. If the Communion is to survive, even though many may be lost, there must be locations in many areas of the world where a certain number of members of the Community exist. Then the Wisdom-Teaching in the world can survive, and centers of practice can be part of a regeneration of the Communion in the future—if such profound negative effects will actually be suffered. Therefore, it is in the interest of the Communion, as a cultural entity, to create renunciate hermitages in isolated areas and to support them for the survival of the Wisdom-Teaching and for the practical survival of devotees.

The Sanctuaries and the Spiritual Master's residences will always be the principal form of a renunciate hermitage. But a number of places could be established in other locales so that the Spiritual Master could reside in any one of them. Such hermitages should be in places that are so isolated that they would not likely be affected by war and political influence. Each could be inhabited by a small group of people. Each should be a repository of the Wisdom-Teaching. Each hermitage should also contain a good library, and people should live there who are practicing in the advanced stages of the Way. The hermitages should be self-sustaining environments for educational and priestly activity to preserve and communicate



the Wisdom-Teaching and to maintain the Sacred Influence within the Community of devotees.

Even if there is no holocaust, it is still reasonable to do all this, because we live in a world that is distracted by itself, corrupted, and turned in on itself, a place where human beings are easily deluded. This is the reason for the evolution of the Spiritual Community, which must pursue its cultural integrity through the creation of its own centers of activity. The principle of these centers is Satsang, an essential Spiritual life, and "Good Company", including the Company of God, the Company of the Spiritual Master, and the company of devotees.

It is reasonable to do all of this if there should be a holocaust. The Communion might well have to deal with many eventual negative effects. The first would be a full holocaust, such as a war or other such disaster. The second would be dramatic political and economic changes, and the third would be the inevitable influence of deluded humans, which always exists.

We must therefore create cultural environments where Spiritual life can be practiced. We must do all this while remembering that as long as it takes and to whatever degree possible we must function for the sake of others. The Communion must always be the vehicle for the education of the world and for the intelligent consideration of the Wisdom-Teaching in the world. We must be outer-directed while at the same time not undermining ourselves.

3. "BE MY ADVOCATE IN THIS WORLD"

With right preservation of the Treasures of The Free Daist Communion stands the great function of right communication of the Way of the Heart. Heart-Master Da Love-Ananda has said that the institution is "information-rich". The information we possess—and that the world desperately needs—is the Teaching Revelation of the Adept, including the leelas of His Divine Work. Heart-Master Da has admonished devotees to share this liberating information with all who would respond.

HEART-MASTER DA: *You must serve the information-poor. We are rich in information about religion and Spirituality, but the world in general is bound to very archaic religious ideas. Most people know nothing about the Great Tradition. Most people do not know anything except what they hear on Sunday morning TV. (April 17, 1981)*

Merely to dispense information about Enlightenment, however, is not sufficient. The Communion also needs to educate and guide people in the actual Process or Great Ordeal by which true Enlightenment is Realized. That communication differs radically from the merely consoling and cultic message of a downtown religion business. Such a message only comforts and reinforces the ego with hopeful notions about salvation and social morality. Devotees of the Way of the Heart must, through self-understanding and real application to the Way itself, transcend the egoic need to create a cultic and merely religious institution. Likewise, the institution must reflect the real practice of its members in its communication of the Wisdom-Teaching in the world. To the degree that we persist in the conventional and cultic beginner's orientation to the institution, Heart-Master Da Love-Ananda has had to reorient devotees to rightly understand the communication function of the Communion. He addresses this conventional mind in the following talk.

Do Not Reduce This Institution to a Religion Business

a talk by Heart-Master Da Love-Ananda
October 18, 1981

HEART-MASTER DA: I started Communicating this Wisdom-Teaching, rather bright-eyed, more than a decade ago already, and I am still struggling with the same lack of response in people that I encountered when I began. Nobody is really interested. I have not really seen any response to my Work. I have seen the usual, gleeful, sitting-around-at-a-lecture attitude with which people respond to movies and TV. The Teaching Argument is just a commonplace. To enter into a higher frame of existence is just not very important to people. They really do not care to do it, particularly if it requires great effort, great energy, great attention, great intelligence, great will. Anything great to be Realized requires all of those things, but people are used to being sold everything, as if they can just have it at a cost they can comfortably afford.

Like everyone else, you are adapted to the psychology of the consumer. If something exists to be desired, you can have it just by coming into contact with it, or by going to a store, by picking up a book, and by going someplace for a weekend. Everything is supposed to be instantly consumable. The message is that what is between you and a mouthwash is the distance between here and the store. You only need to plunk your money down. Everything is like a sex-object, conceived solely in terms of its consumability, its desirability. Even the great Realizations of human life have somehow been drawn into the stream of communications that propose such things merely as desirable objects. However, the substance of Spiritual life is not merely a desirable object that you can notice and then desire just because it is there, or that you can acquire simply by coming in touch with it. The conventional consumer's mind says that there is nothing between you and anything you might desire but space, whereas what is really between you and What is Great is much more than space!

The distance between you and What is Great is not only space but time, or mind. It is the distance between where you are now and your ultimate overcoming. God-Realization is not a consumable product. Spiritual Teaching cannot be presented as a consumable object. To become a successful institution or religion business involves making the Teaching somehow consumable, an object you can sell. And if the Teaching is to be an object you can sell, then not only the Instructions but also the Realization must become salable.

People are not interested in coming to your church if Enlightenment is not what they get by coming there. If they do come to your church, and you tell them all the things they must do in order to become Enlightened, they go to sleep. People simply do not have any tolerance for the Way whereby the Great Things are Realized. They reject the whole process. It is too much. They think it is evil. They cannot desire the Way.

If you cannot make a religious or Spiritual offering in its fullness available like a consumable object, you cannot generate the growth that seems desirable. Religious institutions grow, therefore, by creating religious illusions, consumable religious products, consumable Spiritual products. Religious institutions hype illusion, or ideas, in such a fashion as to make them desirable, make them somehow seem like Enlightenment itself. You would think that just the ideas themselves were the

equivalent of ultimate Realization, or ultimate Happiness. All you have to do is consume these things. All you have to do is get kriya initiation, and right then, having gotten that now, you are happy. People flock to organizations to get products that are hyped, thinking that they are getting Happiness, or getting the ultimate Great Thing. But they are not getting true Happiness at all. The religion business exists to make the unattainable seem like a product that can be purchased.

I have been Teaching the Real Thing to people all these years, and I know what happens to people when they are confronted with the realities of Spirituality. Unless they are unusual people, they basically do not respond. They somehow can get attached to the Teacher, or attached to whatever organization may seem to develop around the Teacher, because they are hopeful of something, or because in the context of belonging certain goods come across so consoling that people do not mind being hangers-on.

But we do not have an "Enlightenment-product" to sell here. The Way must be lived. The Way requires disciplines. As soon as we emphasize the disciplines in The Laughing Man Institute and talk about the profound orientation to practice, every student wants to retreat and become a friend. But if we keep The Laughing Man Institute a kind of middle-class religion business, wherein we do not make demands too heavily and we permit people to dramatize their human ordinariness, then we can make that department into a business. People do not mind being consumers of The Laughing Man Institute business we produce here—although even so it is very difficult to develop that business!

One of the reasons it has been so difficult to establish The Laughing Man Institute is that the Wisdom-Teaching is inherently critical of the point of view of religion business. This Wisdom-Teaching just does not have anything to do with anything like religion business. The Wisdom-Teaching is not consumable. The Way is not consumable. The Way is not something some smiling jerk can purchase and tell his friends about. It is too difficult, too profound.

The problem with the people who are involved here is that they have not observed life itself in such a light that they are motivated toward the Great Process. Life still seems to them to be an amusing opportunity. They want to continue with its consolations. They are not really observing life as a whole. They are not really seeing what is before them. The profound nature of existence escapes them. They are involved in a very superficial level of existence, largely oriented toward bodily amusement. For them, life is the proposition of bodily fulfillment. Of course there is mortality and difficulty, and therefore they like to throw a little religion into their heads, just to protect themselves.

This Teaching is not the kind of religion that can serve such a purpose. The kind of religion that can serve that purpose is conventional, exoteric, downtown churchism and all the hype of self-help groups. The ultimate, Transcendental, esoteric Spiritual Process has always been a great matter. Very few have ever been involved in it. Very few even heard about it before the last century. The ordinary run of humanity just is not in touch with it. Thus, it has always been reserved.

Then the Lord said to the monks: "I am released (*mukta*), O monks, from all fetters (*pasa*), whether divine or human. You too, O monks, are released from all fetters, whether divine or human. O monks, wander! We will go forward for the benefit of many people, for the happiness of many people, out of compassion for the world, for the good, welfare and happiness of gods and men."

Kloppenber, Ria, translator, *The Sutra on the Foundation of the Buddhist Order (Catusparisatsutra)*, Vol. 1 of the *Nisaba Religious Texts Translation Series* (Leiden: E. J. Brill, 1973), p. 43

Yet, because the world has gotten into such a bad state, and because the science of communication has advanced, the secret stream of human evolution and higher Teaching has become more public. As a result, the secret Teaching became part of the domain of business and superficial culture. And that is our double bind: We are involved in a Teaching that is fundamentally only for those who can use it, and at the same time we have an apparent obligation to the world at large that requires a worldly business.

Today all kinds of weak-minded people are making commentaries on great matters, as if they were authorities. The Great Teaching has been made an object of abuse and casual treatment by the general public, who are threatened by its existence. If you want to succeed as a religious institution, you must reduce yourself to a common message. You must present yourself as a congenial, friendly little thing, a little character that does not know too much or own too much, is not free too much, is just a good guy. You must be like everybody else. You must present something that is consumable by all people just as they are. "Jesus loves you just as you are" is the message, you see.

All people want to be just as they are, and they want to enjoy themselves just as they are. Such is the common motivation—to be exactly as you are and to enjoy yourself. People basically come around here expecting to find out that they can simply enjoy themselves and not have to change one whit. They merely want to be what they are, the born physical character. They desire all the things that would be fun to do, and they want to know how to do them. The reason they are asking about how to get happy, of course, is that they are frustrated and unhappy and mortal, but they do not want to get too philosophical about all that. They do not want to look at their frustration and unhappiness to the point of becoming something else altogether. Of course, if they come to me, they are told, "You should really examine all of this and be something entirely different." Yet they keep coming back every week, asking, "Are you sure that is the way it is? Are you sure I have to do all this stuff? Are you really serious, or is this just a bit of theatre? Are you just setting us up for a big party? What you are really going to wind up telling us is that we really do not have to do anything but simply enjoy ourselves, right?" Meanwhile, I am busy working myself over, trying to Communicate the

Truth to you in such a form that it will make a difference to you.

Now, why should I be worried about that? Why should I be concerned to find some new way of phrasing the Truth that will somehow make the difference for you people here? If you had half a wit, *The Knee of Listening* would have changed your life! It has been in print since 1972, but you simply do not like the implications of *The Knee of Listening*. It suggests that you must change, you see. It suggests that you cannot enjoy the consoling religious ideas. You must have a fundamental understanding now, and if you live on the basis of that fundamental understanding, you will change your life. Your whole life will be taken up by disciplines, meditation, and God-Realization, but you do not want it.

What do you want? You want some promise, some graduated path. Why must a Teaching based on the Wisdom that there is no graduated path and that the ultimate Realization is not the goal of human life busy itself creating a graduated path wherein the goal of Realization is constantly sought? Why must a gradual path be created? Because of the nature of the people who come around. Because they are not really available to the Wisdom that is offered to them, they must be given something else to do in the meantime so that perhaps they will gradually be brought around. Not only are people not ready for the esoteric dimension of this process, but they are not even ready for the basic communication.

You simply do not use the radical Wisdom. You insist on being associated with the conventional archetypes. As long as I use archetypal words, you feel you are in the presence of something religious, you feel all right, you will keep struggling along, applying yourself in some very minimal way because you are not truly motivated. You are motivated only if you wake up, and then you have great energy. But since you have not awakened yet, you only want to be surrounded by a few comfortable slogans and archetypes, and you will apply the discipline only to the degree that you are not burdened by guilt.

The trouble with religious and Spiritual institutions all over the world is that people do not practice. In general the institutions do not even regard this reality to be a problem. They become immune to it. They are willing to exist specifically for people who do not practice. Lack of practice has likewise

always been a problem here. I have been able to function as someone who communicates, but I have not been able to function as somebody who communicates in the company of people who practice. The institution itself takes on more and more of the quality of non-practice, on the justification that "If we are going to succeed and grow, then we must give up on this idea that people are supposed to practice seriously, if at all."

If all there is is what there was at the beginning—which is me, having Realized the Truth—then that is all there is about this institution that is real. All the rest of it is a worldly machine that has developed around me because of my poor interest in bringing other people into God-Realization. But I ask myself, "Why should it be a concern of mine?" Why am I concerned about whether or not people hear me and change their lives? That concern just led me into more and more involvement with people and with the world, an involvement that confines and threatens my own existence and that does not represent a change in other people.

I did not become involved in this Teaching Work in order to create a religion business, not at all. My Teaching Work was a serious impulse, a real impulse, based on what I had observed in everybody since the day I was born. What I had seen in other people seemed to make them worthy of being instructed. Something needed to be found out, and if it could be found out, there would be profound change. It always seemed to me that if I could find it out, then to let other people know about it was something important to do. Such has always been my impulse, but it is an impulse that is always frustrated, even subverted and re-interpreted by the institutional process of communicating the Teaching Argument to people. Something could be profoundly different about everybody's life, but the fact that I am interested in its being profoundly different does not mean that other people are interested in its being profoundly different. Basically people are not interested.

You know that saying in *The Knee of Listening*, in "The Man of Understanding" section, something like "Nobody understands so he makes himself happy with the idea that you have already understood." There is no way whereby you get to understand. There is nothing I can do to make you understand. The Bodhisattva vow does not really work, not in any ultimate sense. Some sort of Transmission is involved in the awakening of one individual, because the Divine Reality Transmits Itself to the world in one way or another, but such Transmission is required eternally. It must happen again and again and again and again. Nothing one individual can do in one lifetime is going to make the ultimate or absolute difference for mankind as a whole because of the nature of this material bondage that is humanity.

I have had only the best intentions, but this world, and the people who come around to hear the Wisdom-Teaching, and the people who are available to listen to it, are doing something different than I am doing. I lived what everybody else lives in the midst of this Teaching Work in order to be instructive. It became very clear to me in the midst of that submission that everybody is interested in my living what they are living forever. What they liked was the fact that I was living their kind of life, not the fact that I was Teaching in the midst of their life. Everybody was really very disappointed by the fact that I did not want to live that kind of life very long and by the fact that I am not doing it now.

Everybody is wondering where the good times are! People become worried when they see me just as I am, when I am not taking on their qualities, playing life just the way they want to play it. They start getting uptight. If I am just sort of invisible, criticizing things and making demands, people become un-

interested. They feel burdened by everything. When all they hear about is the disciplines of Spiritual life, they lose interest.

The survival of the institution should not be dependent on immature people who presume they are already Enlightened beings. Because immature people are what they are, we must have a proper formal structure for their involvement. That is the way it was always done traditionally. If there existed a core of renunciate or esoteric practitioners, they related to the public and to beginners through the kind of very formal temple structure I have described in the past. They did not create folksy, informal association with inappropriate expectations and access to beginners.

It is a nice idea that there be a gathering of mature practitioners, but it is very difficult to manifest, particularly in this wasteland where forces propagandize against the higher possibilities of humanity from all directions. It is basically against the law to become Enlightened. You must violate basic human taboos to enter into the real Process of Spiritual life. There is not enough free space. Everyone is obliged to be the same. How can you possibly create an authentic gathering under such circumstances? It would be a rare case if any single Realized individual came out of that, and it is rare and unusual, but today everybody wants to maintain the egalitarian view of humanity. Everybody imagines that if one guy can do it, everybody must be able to do it in a weekend. It must be as easy as pie.

Adepts almost never appear. Real practitioners are very, very rare. That is the way it has always been, and it is still the way it is. To hear people talk you would think there were thousands of Adepts all over the country. There are not even thousands of real practitioners. There are people famous for their Spirituality who are not even real practitioners. This is an Alice-in-Wonderland world. It is not real. That is why there must be the Great Teaching. That is why the Truth is of such great consequence, because it is hardly understood, and the real implications of Spiritual Wisdom are not grasped.

Even in the optimum circumstance of the traditional setting, it still took years and years to develop a disciple. And there were very few of those. Look at the history of the traditions and consider the people who were associated with Adepts. How many Adepts were, in effect, fathered by other Adepts? How many Adepts produced one or more other Adepts, even in the apparently optimum circumstances of the traditional setting?

All of the Adepts basically act as if, in their sort of bright-eyed fashion, they are going to save the world. What they have Realized obviously has great consequences. If everybody else could Realize it likewise, things certainly would be remarkably different. Thus, the Adepts are always laying the Teaching onto people and suffering and being abused for doing so. What is the history of mankind? It is not the absence of Adepts and Teachings. These have always appeared. It is the non-use of them, the non-response, the abuse, the suppression. Yes, religion is famous, but not as true religion, not as the servant of Truth, not even as the medium of Truth. Religion has become famous because it is not really religion. It is the same thing that existed before the Truth was proclaimed. And it makes the Truth or the atmosphere of Truth into something else entirely, basically a justification for the conventions of worldliness, not Enlightenment.

And yet religious institutions have value in that they keep some sort of stream of Spiritual teaching in the world. What they present is often falsified, manipulated, suppressed, abused, and miscommunicated, but these institutions are the only vehicle apart from the occasional arising of an Adept. This is

why it seems important to me to create an institution that functions rightly, but not because I have even the slightest sense that the world could be suddenly changed by hearing the Truth. It has never happened, and it is never going to happen, at least not with humanity as it is. In general, it is not going to happen in the manifest realms, and there is no other place where it could happen.

To communicate the Truth is always difficult because the Truth is about waking up from the presumption you are making on the basis of manifest existence. Even religion and so-called Spiritual endeavor tends to be based on that same presumption. The religion people hold on to, cling to, feel consoled by, is the religion based on that error, that false presumption. The Truth is another matter. The Truth is taught in a religious or Spiritual context, but if it is to be practiced, the error you are making on the basis of manifest appearances must be thoroughly transcended. Such transcendence is Enlightenment. Such transcendence is hearing the Teaching.

Just to begin the Way you must hear the Teaching. You must Awaken. Whole-bodily Enlightenment in the most thorough, full, and high sense involves a Great Process, but Enlightenment is not its goal. Enlightenment is its root. Enlightenment is a fundamental Awakening, a fundamental insight, which you then use moment to moment to create the Way. A practice that is not based on that fundamental insight is not based on Truth.

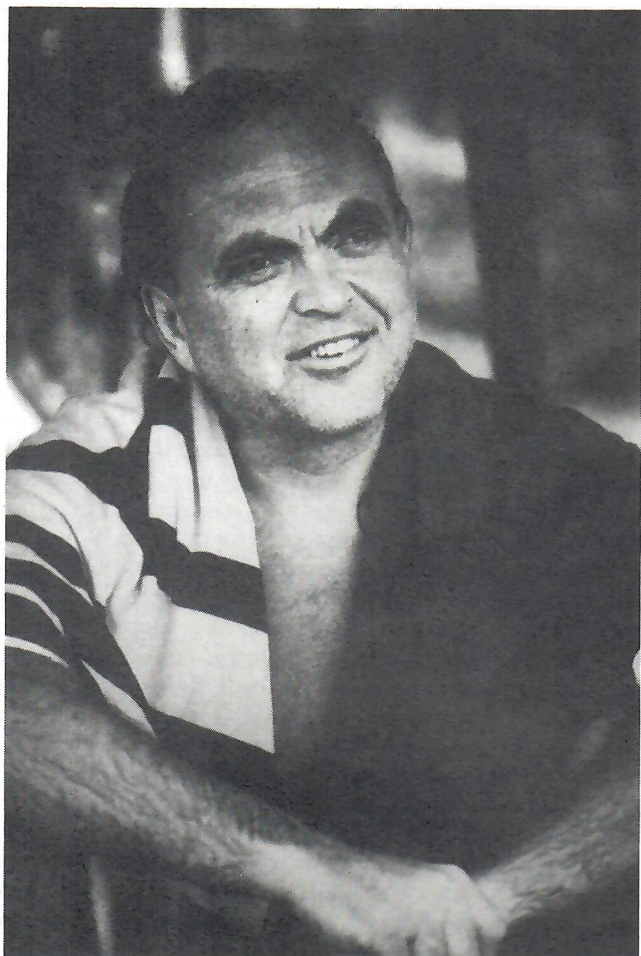
Therefore, the basic Teaching this institution should represent is the understanding of this fundamental error, or the mechanism associated with manifest existence that makes it into an illusion, into suffering, un-Happiness, un-Enlighten-

ment, Godlessness. You cannot merely believe something positive and develop a true religious or Spiritual life. Enlightenment is not simply a matter of believing in conventional God-ideas that motivate you to be better. All such ideas must be understood. You must enjoy this Awakening, this insight. You must hear the Teaching Argument.

4. "MY PLAY IS UNIQUE"

In previous eras, and especially in the East, Spiritual Adepts were not bothered with the functioning of religious organizations. They Taught in forest retreats or simple ashrams, with no concern for the kinds of institutional complications we must take into account in this day and age. Heart-Master Da Love-Ananda, on the other hand, has been obliged to nurture the creation of Spiritual Agency and the development of true Spiritual leadership in the very midst of today's aggressively secular society. And members of the Communion must remain aligned to the True Heart-Master in their development of an institution capable of representing true Agency.

Heart-Master Da Love-Ananda gave the following talk during a period in 1981 when the institution was still developing. Heart-Master Da was living at Tumomama Sanctuary, formally retired from active Teaching of beginners in the Way. Although He returned to California later that year to once again realign devotees to the Radical process of the Way, this talk clearly describes His right function as Heart-Master, not as an "organization-man" or a conventional religious leader.



I Gave It All Away

a talk by Heart-Master Da Love-Ananda

May 22, 1981

HEART-MASTER DA: The entire Work of my Teaching developed spontaneously. I simply did my Spiritual Work with the people who came to me and who were right in front of me at the time. I was never a businessman. I Taught, and an institution was necessary, but it was always created in response to the Teaching Revelation and the circumstance of the time. I was never in business.

In one sense, my relationship to the institution is similar to Ramana Maharshi's relationship to the organization that developed around him, although, because Maharshi gave the business to his brother, he did not take interest in their organization's communications. I was always concerned for the communication of this Way, enough to offer advice and to help people understand the politics of Spiritual communication so that the Teaching Work would go beyond the few intimates to whom it was communicated and Demonstrated, and so that it would have a real usefulness in the lives of others in the future. Maharshi did not have that concern. He was indifferent to such Spiritual Work.

The lack of attention on Maharshi's part to the culture of practitioners around him eventually led to problems in their institution, although he was not as separate from the daily and cultural life as he is thought to be. People tend to have the impression that Maharshi just kind of sat around, said nothing, did nothing, and from time to time gave a few cryptic remarks. But in fact he was very active and functioned as Guru to devotees. He could have done more to straighten out the institution, but he simply had no interest in it.

The world of religion is basically a failed world. This is why

I struggled for so many years to guarantee, for the sake of the world, not just the survival but the integrity of the institution. Unlike Maharshi, I did have an interest in providing a medium for real Transmission in the world. I worked to purify the institution and to teach it how to purify itself from the self-corrupting influences that are always arising, so that the institution would be able to deal with this tendency to become corrupt. I stayed with that Work for a significant period of time, so that the institution could be an effective Transmitter of the Truth in the world.

The institution should refuse to be reduced to a dull, low-energy, hyped, worldly communication. We must be more than an institution. We must be committed to a lively, vigorous, intelligent, sophisticated, stable, cool, and Enlightened communication of the Way of Truth. Some games should simply never be played. Some games you only suffer profoundly until you drop them. Therefore, do not begin them. Simply refuse to function in certain ways. Look at other religious organizations—you can see something in all of them that reveals how they have compromised themselves. Some things should just never be done.

The Spiritual Master should be known for maintaining a commitment to authenticity, to a true and free communication of the Teaching of Truth, and to the Way of life that necessarily follows. Likewise the institution should be so known. It is in this principle that we can see the struggle. In our attempts to grow and make peace, you make compromises, and bit by bit you stray from the center. You then find conflict between what you are trying to do and what you are supposed to be. We should not do anything that we could not do and still practice the Way at the same time. Have some class.

There is a scene in the movie *Roots* of an organizational fund-raiser, a black man, a school teacher. He is a good symbol from which the institution can learn. Some white women come to see this man, patrons of the school in which he teaches. They ask him to sing a song for them, and after he sings the song, he says to another black man that he would tap dance in white-face on the steps of the White House for the sake of the school. Such is what institutional people become.

Ours must be a higher communication than that. You must realize that we are more than an institution trying to survive. You must do more than merely survive. You must make the institution function as an actual Transmitter of this Wisdom-Teaching. Only then will you know what to do. In other words, you must realize that the institution is a shell for the Transmission of the Teaching of Truth in the world. If you forget that, if you do not understand that, then we are reduced to being an institution only. But if you can keep your attention on the fact that you are a process of Transmission, you will not compromise the Way I have Revealed to you. If you are not aware of your function, and if you are not functioning from a high Spiritual point of view, you will inevitably compromise the Way.

The institution is not a limiting principle, nor is the fact that we are a unique culture that serves the Transmission of Truth in the world. We have tended to think that being an institution limits our Spiritual practice and that having to communicate the Teaching of Truth limits our effectiveness as an institution. But that is not true. The truth that we are more than an institution is an admonition to keep Spiritual life alive at the center and also to grow as an institution. You will see that if you will only persist in Spiritual practice, the institution will be effective. It is only because you are struggling to be merely an institution without understanding our real purpose that you continually fail.

Other institutions are at war with each other. Their teachers are trying to dominate one another, and their members are prima donnas. They will do anything to seem bigger than everyone else. When the primary concern is the institution, then the institution, and not the Way of Truth, becomes the focus. This institution, however, is only a mechanism for what we are trying to do, which is to support the Spiritual Transmission of this Wisdom-Teaching.

I always Worked with the fullest intent to communicate the Truth, and I never compromised It. You can tell people that I did not go out in the world. I stayed in the "pits" with the people who were responding. My commitment was always to the Way. I was never interested in anything else, and I was committed only to the communication of Truth. Because of that commitment, many things have happened, and you have grown to some extent, but now it is the cultural responsibility of devotees to fulfill their obligation in the Transmission of this Teaching Revelation. Some things are plain old bullshit, and you must know what they are. Such integrity must characterize the institution.

Is it difficult? Yes, it is difficult, there is no doubt about it, but some things have to be done, should be done, must be done, can be done, and to create this institution as a Transmitter of the Wisdom-Teaching is one of them! You must constantly be serving something higher than yourself, higher than just the institution, which tends to become the ego of the group. You must serve and expand beyond yourself. Each individual must do that, and collectively you must stand beyond our institutional life, our institutional self. How will you do that? By remembering the Source. You and I must maintain our connection. Our connection is what Remembrance is about. Our connection is what the Prayer of Remembrance⁴ is given to serve.

It is because of the lack of practice in people that they become dissociated and in doubt, wonder what is the right thing to do, and have no energy for defending and supporting What is their Source. If they would only contact That—and they cannot make the right judgments until they do contact It—then the problems created by lack of practice would come to an end. There will always be creative matters to deal with, but they will know how to deal with them appropriately and they will live as devotees.

There are two approaches to the Spiritual Teacher. There are formalities, niceties, things you must do and say when you approach an institutional representative. This is one form of response, the approach that is popular, exoteric, and traditionally made available. The other is the approach exemplified by the man who came to Bodhidharma. There were no roads and no games. Bodhidharma just dealt with what was in front of him, and his response to the devotee made the Way a living Teaching, a living Process.

My approach is this second one. It is the Adept's approach, not the lineage approach. It is the Source of Teaching, the circumstance in which true Teaching is generated. I refused to accept the conventional role. Can you not see the difference between the conventional role of institutional figures and the unconventional role of a free Adept? This Way is the Adept's Process. It is a non-institutional Process. And our institution is the bearer of this kind of Teaching.

Devotees must do real samyama, rather than opt for the

4. The Prayer of Remembrance is the whole-bodily exercise of invoking and surrendering body and mind into the Divine by means of the Name "Da", which denotes the "Giver" or the Divine Being in Its Personal aspect. It is the basic devotional practice in the third practicing stage in the Way of the Heart. See *The Dawn Horse Testament*, chapter 22, and *Bodily Worship of the Living God*, for a complete description of this practice.

traditions in a way that shows a weakness on their part to understand the Adept. You can read all kinds of traditional literature, but you must understand the actual living process or else you will fail to communicate it in Truth. Everyone must practice the art of Agency of Spiritual Transmission, and devotees must become serious about it. Let those who practice with depth and power and strength and faith come forth, and let them communicate the living Teaching, the Living Reality. Let them practice the Way and thus in every moment be an Agency of Transmission. Let them help others make this adaptation to the Living Reality. This is their service!

One of the things such devotees will discover is that there is a remarkable level of non-interest in the Truth. This fact changes institutions in the wrong direction. It is like opening a store in Honolulu with the idea of selling the most exquisitely crafted gifts from the Pacific, the finest items. Suppose you go to the Pacific islands and you locate the finest articles and you make your contacts and you come back and you open your store—and there are no sales. A few years later you are selling junk like everybody else, to survive, because the masses will buy only certain kinds of common art. Only the rare few want the finest. Well—you must therefore open up the right kind of store, a different kind of store, and you must cater to the rare few. You must simply persist without compromise until you find a way to sell what you value.

It is the same with religions. The first barrier is that the Truth is not what people want. Look at what is sold on TV on Sunday morning, and then look at the rest of the week. That is what people want, at least what people in numbers want. It has nothing to do with the Truth! But you cannot allow this observation to change your own commitment. You must find ways to function as a bearer of the Truth without having to become another version of what sells cheaply.

I found out a long time ago that people are not interested. But I had a sense of humor, and you must also develop a sense of humor. Instead of collapsing every time you run up against opposition, have a sense of humor. I kept my commitment. I was not compromised by mediocrity. And whose mediocrity was I confronted with? Your mediocrity! But you were changed by my commitment.

The institution must therefore serve people who bother to approach this Way, and serve them in a true fashion. People do come—lots of people have come—and they must be rightly served. They must be served at their level of interest and through their capacity to respond. You should not be corrupted by the tendencies of ordinary people. What you confront in the public is very real, but you should not be corrupted or compromised by it. You yourselves should stay real, and you must at the same time artfully succeed. You will not artfully succeed unless you practice the Way. That is why I have told you that practice is more than what you do in the Communion Hall in the morning and evening. Practice is what you do in life! You must practice there. To be effective you must transcend your subjectivity with all the energy that you tend to withhold. You must be alive. You must be functioning at a high level of energy. To be effective in that way, you must transcend your reactivity and mediocrity.

Many institutions have failed when they became confused and compromised by the realities of ordinary people. And now that we are getting our shot at it, what will we do?

Our staff must understand what it is in them that causes them to weaken and fail. The failures of the institution in the past have occurred because the people in charge were not able to transcend these qualities in themselves. Something in their tendencies causes them to betray their own Help. They are

psychologically tending to be weak because of a weak commitment to the Way and a lack of awareness about the world and its processes. They must transcend their lack of knowledge, their naiveté, and their dramatization of the adolescent's need to control everything.

It is not that they should retire into a cave. They should serve in their functions by growing up and living like devotees. There are many, many forms of service in the institution, and the small group at the top must not try to do everything. To do so is to keep a stranglehold on the institution. To do so is a sign of craving for power and authority. It is a false motivation, and it must be transcended. To make this Work grow, devotees must pass the Prasad. They must grant people their energy. They must stop killing life and holding on to information.

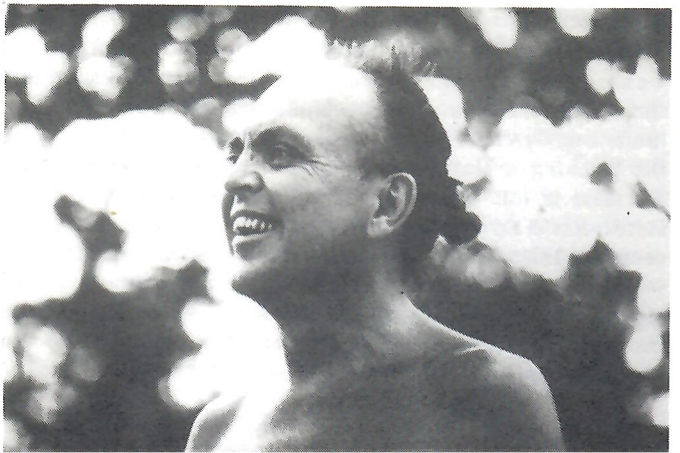
I gave it all away. I created it, and I gave it all away. There is enough there for thousands of people. But devotees do not understand what has been given to them. They must come to that understanding. They must be manly, and they must take this Prasad as a Gift. They must know that the Teaching Revelation has been given to many, and that I am in Communion with countless people who have not yet been notified.

It is the institution's responsibility to notify those people, to help them practice, and to encourage them to serve the institution. Devotees have inherited a great estate. They do not yet know that they are millionaires. The institution must therefore notify them. People are always coming to the Sanctuary and being surprised by the Presence there. They always say that they want to come back. Why aren't thousands of people coming there constantly as a Source of refuge? And why aren't they telling their friends about it?

The institution must be vigorous and expansive. People must be communicated to. People are dying and suffering even though there is religion and everything else out there, but most of religion and everything else are fake, a compromise. They do not serve and help people truly. My intention has been to establish an institution that is a Transmitter of the Greatness of this Way, and to see it be wholly and vigorously alive and dealing with things that other religions do not want to think about yet, but that must be addressed.

The institution must help many people become involved with all the unique areas of this Teaching. Practitioners must stop interfering with the Process that is working in them, and they must become the inheritors of what they have been given. They should be the happy inheritors of this Way of life. When I see devotees, I want to notice how they have expanded their wealth.

I have given you an immense fortune. Go beyond your neurosis. Get involved with many more people. Be creative with your wealth. You have been given so much. It seems impossible to fail when you have been given so much, but you will fail if you do not recognize what you have been given.



5. "LET ALL DEVOTEES SERVE THE PROCESS OF GOD-REALIZATION IN ONE ANOTHER THROUGH A TRUE CULTURE OF COOPERATION"

When there is the creation of the Community of Devotees who are consciously living as I have described, then the work of the Siddhas is fulfilled, and it is possible for a new kind of human history to begin. When this Community is established, the Guru-function is forever returned to its identity with God, and need not appear epitomized in any human individual again. Instead, it will manifest directly through the Community of human individuals to whom the Divine Siddhi is always available in Satsang.

Heart-Master Da Love-Ananda
Garbage and the Goddess, p. 225

Since the first days of His Teaching Work, Heart-Master Da Love-Ananda has described the ultimate purpose of the gathering of individuals who respond to Him as Guru: It is to live as an Enlightened Community, serving as the living Agent of the Divine in the world. Although there are not yet fully Realized devotees, all members of The Free Daist Communion are called to participate in community to the degree that is appropriate to

their stage of practice. As an individual matures in the Way, his or her responsibility for living in community increases.

A natural extension of Heart-Master Da's Teaching Work is the Communion, which gives form to His Communication and provides devotees access to Him. The second force at play is the development of the mechanism of a community organization, which brings the devotional response of devotees into the sphere of cooperative community. These two institutions, the Communion and the community organization, are structurally independent but cooperative. Thus, they work together to create Spiritual Agency for Heart-Master Da Love-Ananda's Teaching Revelation and Blessing Work.

The community organization organizes the cooperative efforts of devotees to presolve many of the practicalities of life, thus freeing devotees' attention and energy for Spiritual practice. Through cooperative community devotees provide the practical necessities of life, including food, housing, transportation, education, medical care, a death and dying ministry, and the basis for both men's and women's cultural life. All this requires a many-sided organization that is even more complex than the Communion. Over time the force of thousands of devotees cooperating in this manner will become very attractive to others and begin to exert a real Spiritual influence in the world.

Heart-Master Da Love-Ananda has described the Spiritual understanding that must be the basis of community.

The Vision of Community

a talk by Heart-Master Da Love-Ananda
February 1, 1980

HEART-MASTER DA: I am here to acquire the world for Love. The institution and Community are here to be the entire world altogether, and to change the entire world for the good. We are not "enemies" of the world, set apart from the world. We wish to cooperate with the good will of people of all kinds through mutual Spiritual understanding of benign human purposes. To establish such benign relations with people, institutions, and forces in the world is a function of both the Community and the Communion.

What need is there to say much more. Do whatever pleases your Guru and avoid doing anything he would not like. Be diligent in both of these.

Asvaghosa, *Fifty Verses of Guru-Devotion* (Dharamsala: Library of Tibetan Works and Archives, 1976), p. 29

Of course, before devotees can do this, they must consider their relationship to me. *Fifty Verses of Guru Devotion*⁵ recommends that the devotee and the Spiritual Master should meet, evaluate one another, and consider everything. The devotee must come to the point of being totally willing to live this Way of life. The devotee must not be a blind believer, a fanatic. He must intelligently awaken to Who is communicating to him as the Spiritual Master. He must come to the point of realizing that the Master is the true Spiritual Master, not someone arbitrarily trying to manipulate others or offering an empty doctrine. The devotee must realize Who the Spiritual Master is and become committed to Divine Communion through that relationship. All vagaries must cease.

You must awaken to the understanding that I am not an arbitrarily born personality. My life has a unique Force and Significance. That is why it can become the Instrument for the changes I am describing. But the devotee must feel and understand this Truth and become committed to me completely. Then everything becomes possible—but not until then.

You must therefore rightly communicate my life and your relationship with me. My present relationship to anyone who would become a devotee is different than it was in the days when I was sitting in the back room of the store in Los

5. See *Fifty Verses of Guru-Devotion* by Asvaghosa, p. 12. This text was written in the first century prior to the common era by the Indian poet Asvaghosa, who became a devout follower of Gautama Buddha and wrote many works on the various aspects of His Teaching.

Angeles.⁶ I am not here to personally bring every person into my room and deal with them. That is no longer necessary. The Communion and the Wisdom-Teaching and the Community are now the Agents for my Spiritual Work.

The Agencies I have created, which are a medium of direct association with me Spiritually, must be effectively created. Yet such a medium of my association with people is lacking at the present time because I personally am the only Instrument of Spiritual Transmission. The Communion, the written Teaching, the Community—all of these must exist, and when they appear, then I will have a way to contact people.

They have all been lost. Read the scriptures of old cultures. Read the *New Testament* or the *Bhagavad Gita* or the *Bhagavata Purana*. The scriptures of the cultures of both East and West speak of an order of society that is pervaded by laws, or dharmas, or appropriate forms of action. In this time when people are fragmented into a mass of individuals these laws have been lost. There are no "dharmas" anymore, no right action. There are merely possibilities to be exploited. We have lost not only the Law, or Great Dharma, of Divine Communion, but we have also lost all other dharmas or laws of daily association, including everything from right dietary practice to dealing with the politics of world order.

In ancient India, for example, there were dharmas relative to every single aspect of life. Life was intended to be lived for the sake of happiness, well-being, good effects, blessings, and Divine association. A total life was oriented to the Great Dharma and all the lesser dharmas. If you were a householder and you wanted children and wealth, a way to attain them was prescribed. These areas of responsibility were called "varnas". The four castes were not a structure for shutting certain people out from the happiness of life, although that is certainly one of the historical developments of that system. Basically, the caste system was a way to develop the functions of life within the pattern of dharmas. Each class associated cooperatively with the other classes to create a benign human order in which everyone had access to Grace, access to God, directly, and in which everyone had dharmas, laws of action, through which to attain the goods of life. In that ancient time, people presumed cooperative association with all the powers of existence, not merely with other human beings. If you needed better weather in your area, for example, you performed sacrifices to certain powers, the weather responded, and you had good crops. That is the way life continues when people do not live chaotically. All cooperated consciously and actively to create benign effects in life.

Human beings must become so profoundly awakened Spiritually that they can again take responsibility for the chaos of this world. The world is politically, economically, and culturally in utter chaos now. It is without the Divine Dharma and without the dharmas or laws that are expressions of Divine Association in every area of daily life.

There is the Great Law, and there are all the laws of life. The Communion is the instrument for establishing the Great Law, or Dharma, of Divine association. The community organization, in response to that Dharma, is the instrument for the implementation of all the laws of life. Such has also been the cultural idea in ancient times. The ancient scriptures such as the *New Testament*, the *Old Testament*, the *Bhagavata Purana*, and the *Bhagavad Gita* have all appeared in a cultural context. Those texts put forth a total structure of human existence, and

the same must be re-established today through a sacred institution. In creating a Communion and a community organization, we envision re-establishing the sacred law of life.

Devotees must come to a point of understanding that to become my devotee, to become a member of this Communion, implicitly and explicitly involves them in an obligation to engage a total Way of life in relation to other devotees, and in relation to the world. Whatever their position or circumstance in the world, they must move into the society of this Communion and transcend the mind of "me and my castle, me and my ego alone, bodily fulfilling myself", and see how the law of cooperation, mutuality, and relationship, rather than independence, changes their relationship to and use of money, ownership, and land. Devotees must understand free cooperative association as the structure wherein all the goods of life exist.

Within this order, all the requirements of life should be immediately accessible to everyone by virtue of the great strength of a union of thousands of people. The more cooperative the Community becomes, the more enviable the position of a devotee will be from the point of view of chaotic society. Cooperative community should be attractive. Others should feel how desirable this practice is, what great advantages it has, and how it frees energy for a happy human life in those who accept it.

Everyone is struggling in the midst of a piecemeal, egoic existence wherein the pattern of relations is fractured. Such existence is not founded on Divine Association. Every aspect of life is merely an arbitrary influence or activity rather than something that has integrity based on the logic of Divine Association. Circumstances in the shared community, however, have a way of working out benignly because the Community takes the Divine Relationship into account, sees the great field or pattern of relations and experiences as a Divine Field rather than an arbitrary force with which to struggle and ultimately within which to die.

You can see what a great enterprise it all is ultimately! On the other hand, there are a few basic principles to begin with: simplicity, law, structure, accepting relationship rather than ego as the principle on which decisions are made about how to act, instead of acting arbitrarily based on the limited, emotional understanding of the ego.

In a chaotic human world, the idea of the Divine is limited to the notion of salvation. When everybody is merely suffering, the purpose of God becomes salvation, or making individuals realize at the level of the psyche that they are happy—in other words, consoling people. The true purpose of God, however, is beyond the moment of salvation or the original moment when you hear the Teaching Argument and enter into Divine Communion. The true function of the Divine is to be that Principle or Being, Person, Relationship, or Process in which every aspect of life is restored to order. Thus, true community is the instrument for ordering the world and for bringing the righteous principle which is its Source into life. There is not merely salvation or holy association. There is also a Way of life. Salvation is what everybody looks for when they are living in chaos, but when everybody has been saved, when the Divine becomes obvious, when the Dharma of Divine Association is clear to everyone, then the function of God is not sought so that "He will save me".

The function of God is to be Present, to provide the basis upon which you make all the changes in your life with everyone. Find God. Enter into Divine Communion. What you have left over is the community organization, your need, or the process you are involved in with God once you are saved or enter into Divine Communion.

6. Heart-Master Da refers to the early days of His Teaching Work in the Ashram in Los Angeles, where He often met informally with students in the small office behind the Communion Hall, and otherwise engaged those who came to Him in a direct, personal way as Teacher. See Jerry Sheinfeld's *leela*, pp. 2-5, for a description of the Ashram and Heart-Master Da's relationship to students in 1972.

Conclusion: Respond and Cooperate

The Free Daist Communion turns fifteen years old this month. Compared to most sacred institutions and religious movements, it is still in its infancy. Yet one would be hard-pressed to find a more dramatic and dynamic decade and a half in the history of any organization, Spiritual or secular. Heart-Master Da Love-Ananda's Teaching Work was passionate, radical, and unprecedented. As a result, the Way of the Heart has been fully Revealed and Demonstrated in our time, and genuine Spiritual Agency has been established for the sake of mankind.

Now, however, Heart-Master Da has Retired from that great Effort. He is moving more and more into the Indifference phase of the seventh stage of life. Although He has been in the process of Retiring for many years, His Demonstration of Indifference intensified after His Death Experience on January 11, 1986.⁷ That date marked such a profound change in the Life and Work of Heart-Master Da that its import is only now being fully Revealed.

On March 20, 1987, Heart-Master Da Love-Ananda briefly described the significance of the event of the past year, and He indicated that during the period following the Death Event all His relations have changed—His relation to the Institution, the world, groups of devotees, and individual devotees who serve Him. His relationship to all has changed. As devotees living and serving in Hermitage attest, His relationship to having contact with anyone has changed. His response has changed.

We have been called to a new way of relating to Heart-Master Da since His Death Experience. We too are obliged to change, because of what is occurring in Him. In effect the Death Event continues as a progressive process that is becoming more and more profound. The Death Experience was not an event, but it was the beginning of a process that was set in motion then. Heart-Master Da cannot maintain certain qualities He has manifested in the past, and this is evidence of a Spiritual Process occurring in Him.

Heart-Master Da used to submit to others and take on their likeness. This is a basic way to describe how He Taught in the past. Since the Death Experience that mechanism in Him is receding now. His ability to duplicate the human condition exists at some level, but the mechanism that is the Teacher is dying. He no longer has the instrument to assume our likeness or to live in the worldly context of life in order to Teach and relate to others as He did. And all this is a specific Spiritual Demonstration of what Heart-Master Da calls Indifference.

The Vedanta Temple Event was the death of Franklin Jones. The Death Event in 1986 was the death of Da Free John, the death of the Teacher. Heart-Master Da Love-Ananda is now called by a different Name. He is still here, but not as Da Free John, the Teacher. Before the Vedanta Temple Event He was Franklin Jones, and after that Event the body was still there, but the structure of the individual appearance had profoundly changed, and Siddhis appeared then that served the process of His Teaching Work. The Vedanta Temple Event was the birth of Da Free John. The Death Event in 1986 was the death of Da Free John and the birth of Da Love-Ananda.

He said recently:

7. In early 1986 the unanimous refusal of devotees to receive Heart-Master Da Love-Ananda's Gift of Realization brought Him to a crisis of despair, and on January 11, 1986, Heart-Master Da gave up His Teaching Work and abandoned the body. This dramatic Event and the Sacrifice of His return to the body for the sake of all beings are documented in the June-August, 1986, issue of *Crazy Wisdom* and in the introduction to the *Love-Ananda Gita*.

HEART-MASTER DA: *My Death Experience was a Divine Event of the Siddhi of the release of my Teaching Work. My Teaching Work began spontaneously, as a Siddhi following the Vedanta Temple event. Therefore, to bring my Teaching Work to an end required a Siddhi, or Divine event, and that event was the Death Experience. A different Siddhi arose after the Death Event, the Siddhi of my Blessing Work. One sign of this Siddhi was the tapas, or penance, I did for others, but fundamentally it is a Siddhi of Indifference, or the Ultimate demonstration of the seventh stage of life. This Siddhi is still producing signs. Devotees must understand it and value what is going on in me. They must not resist my relinquishment of my Teaching mode and my taking on an Indifferent mode, or being Present simply for the sake of their contemplation, or for a Spiritual purpose.*

The significance of the Death Event is the ongoing demonstration of Indifference and the Siddhis associated with the end of my Teaching Work and the beginning of my Blessing Work. It is not necessarily associated with absolute asceticism, but it may be, since I no longer have the instruments to participate in the conventional habit with people. (March 20, 1987)

Heart-Master Da Love-Ananda acts spontaneously, but clearly the God-Realized stage of Indifference is being Demonstrated in how He lives. And while this Indifference may or may not be expressed as asceticism, its principal expression is always Freedom and Happiness, regardless of what arises. As He says in *The Dawn Horse Testament*:

Observe The Manner Of My Human Life. When I Am Alive In Human Bodily Form, I Simply Observe and Allow and Relate To whatever arises and whatever Is Brought To Me. I Act and Serve Spontaneously and In Freedom. I Do Whatever Is Necessary To Preserve or Promote Harmony, Naturalness, Humor, and Enlightenment. I Do Not Abandon The Heart-Force Of Inherent Happiness. I See There Is Only Inherent Happiness, Love-Bliss, or Self-Radiance (Rather Than self-Contraction, Un-Happiness, Un-Love, and Non-Bliss). Therefore, I Do Not Seek. I Am Certain That whatever arises conditionally Is Merely and Only A Chaos Of Limits, Changes, and Endings. Therefore, I Simply Persist, Without Illusions. Happiness, or Love-Bliss, Is My Indifference. Happiness, or Love-Bliss, Is The Only Real Freedom In This Midst. Therefore, I Let all conditions arise, stay awhile, and pass. I Play My Given and Expected Roles. So What?⁸

The Free Daist Communion is now at a crossroads. In order for the institution and the Community to remain authentic while continuing to grow, devotees must step forward to assume responsibility both for their individual practice and for the culture of practice as a whole. We can no longer afford to be irresponsible or unresponsive. Like the sons in the biblical parable, we have been given a Great Inheritance. Now we must discover the lawful way to accept it, to share it, and to preserve it.

The opportunity represented by the Way of the Heart in the face of the suffering of the world is immeasurably great and real. Each person whose heart has been touched by the Teaching Revelation of the True Heart-Master must make a choice in life as a result of this encounter with Truth. Let us not take for granted the great Gifts offered by Heart-Master Da. Let us not indulge in doubt of what has been Revealed to our hearts. Let us not fail to recognize the descent of Divine Grace occurring through the Incarnation of the Adept. Let us not turn from the Divine Lover who longs only for our embrace. May the Great Work continue through the Agency of devotees. May it flourish and prosper for all time. ■

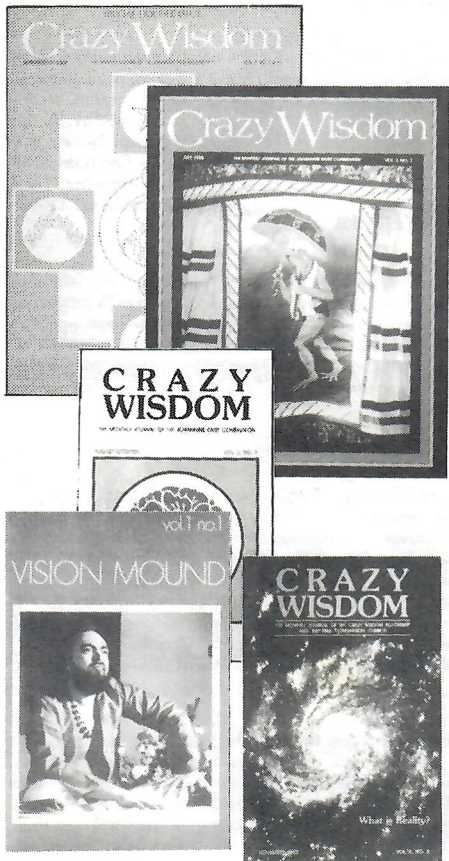
8. Heart-Master Da Love-Ananda, *The Dawn Horse Testament*, 2d ed., revised and enlarged, New Standard Edition, forthcoming.

Crazy Wisdom/Vision Mound Classics

Among the richest sources of Heart-Master Da Love-Ananda's talks and leelas are the journals, *Crazy Wisdom* and its predecessor, *Vision Mound*. Limited back issues of these two magazines are still available for students and friends of The Free Daist Communion. These magazines, all shortly to be collectors' items, contain Spiritual discourses by Heart-Master Da Love-Ananda, which in most cases are nowhere else in print, and which are a constant

reference source for those interested in the evolution of Heart-Master Da's Work with devotees.

The following back issues of *Crazy Wisdom* and *Vision Mound* are available in limited quantities. (For a full description of the contents of all of the issues of *Crazy Wisdom* and *Vision Mound* listed here, request a synopsis of available back issues from *Crazy Wisdom* magazine at the address below.)



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