

The Basket Of Tolerance

BOOKLET SERIES

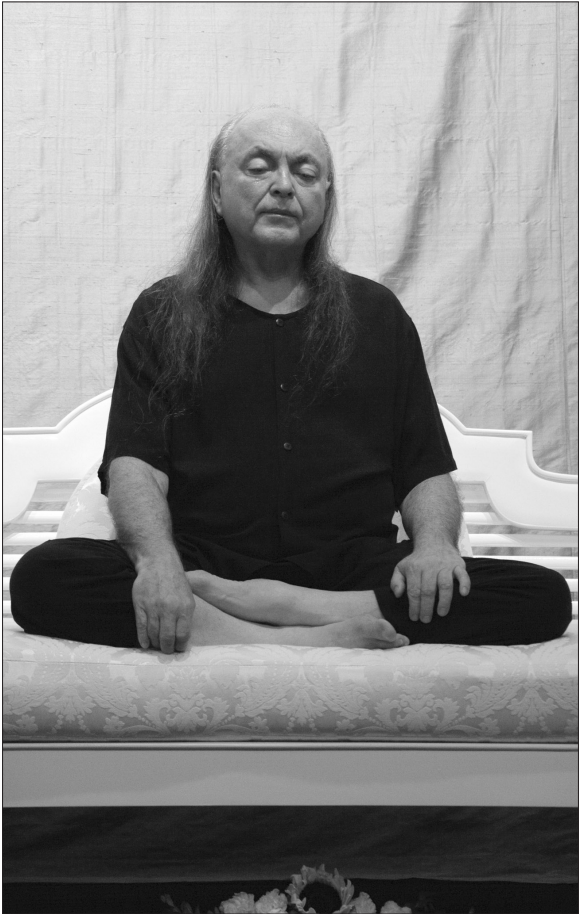
NUMBER 11

**The Revolutionary
(and Yet Conventional)
Effort of Classical Buddhism
and
“Mind Dharma” in Buddhism**



**The Ruchira Avatar,
Adi Da Samraj**

on
Core Goals, Concepts, and Potential Realizations
in Various Schools of Buddhism



Avatar Adi Da Samraj

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The Revolutionary
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Two Essays from
The Basket Of Tolerance

By
The Ruchira Avatar,
Adi Da Samraj



THE DAWN HORSE PRESS

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The devotional, Spiritual, functional, practical, relational, and cultural practices and disciplines referred to in this booklet are appropriate and natural practices that are voluntarily and progressively adopted by members of the practicing congregations of Adidam (as appropriate to the personal circumstance of each individual). Although anyone may find these practices useful and beneficial, they are not presented as advice or recommendations to the general reader or to anyone who is not a member of one of the practicing congregations of Adidam. And nothing in this book is intended as a diagnosis, prescription, or recommended treatment or cure for any specific “problem”, whether medical, emotional, psychological, social, or Spiritual. One should apply a particular program of treatment, prevention, cure, or general health only in consultation with a licensed physician or other qualified professional.

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I N T R O D U C T I O N

*All Must Be Purified.
All Must Suffer Through An
Ordeal Of Divine "Brightening".*¹*

—AVATAR ADI DA SAMRAJ

T rue religion or Spiritual life can be described thus—
as an ordeal of purification and Divine "Brightening".
Each of the various religious traditions has proposed a particular approach to this ordeal, depending on its fundamental point of view. But the entire collective Great Tradition² of humankind forms a single great and coherent process, with the unified (although variously expressed) purpose of Realizing the Truth, or the Divine "Brightness".

This is the message of Avatar Adi Da's extraordinary book *The Basket Of Tolerance*. In *The Basket Of Tolerance*, Avatar Adi Da Samraj "maps" the entire spectrum of potential religious points of view (as exemplified by all the known religious traditions of human history) through a precisely outlined and extensively annotated bibliography of over 5,000 items (including books, articles, video recordings, and audio recordings).³

In ancient India, the earliest Buddhist manuscripts were written on palm leaves, and the collections of leaves were stored in baskets. There were three baskets altogether—one basket for the disciplinary rules of the monastic community (vinaya), one for Gautama's collected discourses (dharma), and one for the special texts analyzing the nature of human mental operations (abhidharma).

* Notes are on pp. 14–15.

Thus, the canon of Buddhist literature came to be known as “the three baskets” (or, in Sanskrit, “tripitaka”).

In our time, the “basket” of religious and Spiritual literature includes the scriptures of all of the world’s traditions. People in all parts of the world can now read the literature of any of the religious traditions of past and present. Therefore, it is essential that human beings study this literature in the disposition of tolerance and with intelligent discrimination—appreciating the particular importance and significance of each branch of the Great Tradition. Avatar Adi Da created *The Basket Of Tolerance* in order to help all come to a right and full understanding of the collective Great Tradition of humankind, and in order to provide a context in which to understand His unique Appearance and Offering. Each of the booklets in the “Basket Of Tolerance” series contains a single Essay (or, in the case of this booklet, two Essays) from *The Basket Of Tolerance*, in which Avatar Adi Da Samraj elucidates a particular aspect of (or point of view within) the Great Tradition.

Many who have come to know Avatar Adi Da Samraj—through studying His books and experiencing His Transmission of Divine Happiness and Love—recognize Him as uniquely qualified to Reveal the significance of humanity’s collective religious search. This is because they recognize Him to be the Completion, or Fulfillment, of the Great Tradition—the Living Incarnation of the Very One that human beings throughout the ages have, in their various ways, worshipped and sought to Know or Realize.

The Revolutionary (and Yet Conventional) Effort of Classical Buddhism

By
The Ruchira Avatar,
ADI DA SAMRAJ

Classical (Hinayana and, later, Theravada Buddhism) is broad enough in its implications to qualify as a tradition in the total context of the first six stages of life.⁴ However, it is, basically, a “realistic” tradition that seeks to release individuals from the common limits associated with the first five stages of life.

Classical Buddhism was originally a phenomenon that was designed in direct contradiction to the popular ritualism and the esoteric mysticism of its day, and it still functions as a counter (or a critic and a contrary) to the popular ritualistic and “idealistic” culture commonly associated with the first three stages of life and the esoteric culture traditionally associated with the fourth and the fifth stages of life. Then and now, popular (and then esoteric) religious culture seeks (by appealing to the “Creator-God”, or to cosmic powers in general) to grant “good karma” (or the common goods and fortunes of life, and then the uncommon goods, or mystical fortunes, of life, and of the afterlife) to the individual whose beliefs, social behavior, and ritual (or, otherwise, mystical) performances are “correct” (from the popular religious point of view associated with the first three stages of life, and then from the esoteric point of view associated with the

fourth and the fifth stages of life). However, classical Buddhism is motivated exactly toward the opposite purpose. Thus, classical Buddhism seeks (by specifically not appealing to any “Creator-God”, or to any cosmic powers at all) to liberate the (relatively ascetical) practitioner from all karma (whether “good” or “bad”), or from all causes and effects within the human and cosmic domain.

The classical Buddhist “method” is the opposite of the basic (popular, or exoteric) religious “method” associated with the first three stages of life and the basic (esoteric) “method” traditionally associated with the fourth and the fifth stages of life. That is to say, the classical Buddhist “method” avoids cosmic mythologies (or cosmically oriented and “God”-oriented mythologies) and the techniques of ritual, of magic, and of mysticism (including mystical ascent), because ritual, magic, and (both descending and ascending) mysticism are karmic acts that seek to cause good karmic effects.

Classical Buddhism does appear to retain an aspect of popular religious “method”. It is the technique of morally effective behavior. However, the classical Buddhist use of behavioral discipline is not (in principle) intended for the sake of making “good karma”, but it is intended (at least in its ultimate purpose) for the sake of not making any more karma. That is to say, the moral discipline of classical Buddhism is basically (but moderately) ascetical, rather than “creative”.

Classical Buddhism is basically a revolutionary (but moderate, or “Middle Way”) ascetical approach to the karmic realities of the first five stages of life, and its “realistic” concern is for release from suffering (rather than the popular, and the esoteric, “idealistic” concern for a “good” fate).

Classical Buddhism is a kind of semi-popular ascetical “realism”, specifically opposed to all forms of exoteric and esoteric religious “idealism”. However, the ultimate fulfillment of that “realistic” method is a kind of sixth stage Realization of the Ultimate Transcendental (or Nirvanic) Condition. Therefore, classical Buddhism may be viewed as a kind of sixth stage “realistic” philosophy and practice that (by observation and analysis of all the objects of attention, or all the constituents of observable experience and knowledge) Realizes (or would Realize) the same Truth Realized (or to be Realized) in all “idealistic” sixth stage traditions and schools, including the “idealistic” traditions and schools of Indian Advaitism, and those of Mahayana (and Tibetan, or Vajrayana) Buddhism.

The “idealistic” traditions and schools associated (ultimately) with the sixth stage of life are “idealistic” not only because they generally remain compatible with the basic methods, purposes, and language of popular religious culture (or the exoteric culture associated with the first three stages of life), and even of all progressively esoteric forms of culture (that develop beyond the context of the first three stages of life), but primarily because they directly affirm and describe “That”—or the Inherently Perfect, and Perfectly (Non-conditionally) Subjective,⁵ Reality—Which Is Ultimate Truth, whereas the “realistic” (or object-oriented) language of classical Buddhism generally (and rather rigorously) avoids Ultimate (and Non-objective, or Perfectly Subjective) descriptions and definitions. (Also, the Ultimate Truth of the “idealistic” sixth stage traditions and schools may, in some fundamental sense, be directly intuited even at the beginning, or in any progressive moment, of sixth stage practice, or even earlier—whereas the classical Buddhist Nirvana can

only be Realized at the “end”, or in the event of final and complete fulfillment of the rather ascetical, and, necessarily, conditional, process.)

Classical Buddhism was (and is) a revolutionary (and yet, in some sense, rather conventional) effort based on the everyday presumed (and perceptual) “realism” of human (conditional, and psycho-physical) life—whereas the “idealistic” traditions and schools of sixth stage practice have always represented a non-conventional and non-conditional (and not itself psycho-physical) comprehension of existence (that readily moves beyond, and inherently stands beyond, the common limits of the first three stages of life and, ultimately, beyond even all of the first five stages of life).

The basic source of (or historical precedent for) all later sixth stage “idealistic” traditions (in India, and even, to a very large degree, in the Orient generally) was (and is) the Upanishadic movement (which developed in the same general historical period in which the earliest forms of classical Buddhism, and also Jainism, developed). And, even though the Upanishadic era in India produced a wide variety of esoteric (and even exoteric) schools, each encompassing one or more of the first six stages of life, and each advanced beyond the common popular religious movements of the ancient (or Vedic) period, the principal school or tradition that characterized (or, at least eventually, epitomized) the Upanishadic movement was the (rigorously non-dualistic) sixth stage tradition of Advaitism (that, in the modern era, has appeared, in the Hindu tradition, in the form of the tradition of Advaita Vedanta). ■

“Mind Dharma” in Buddhism

By

The Ruchira Avatar,
ADI DA SAMRAJ

In Tibetan (or Vajrayana) Buddhism, “Mind Dharma” is the Teaching about transcending all that is the conditionally arising mind, and the Teaching about Transcendental Realization of “Ultimate Mind” (or, more properly stated, the “Ultimate, Unconditional, Self-Existing,⁶ and Real Nature, Essence, or Source-Condition” of the merely apparent, or conditionally arising, mind).

Such “Mind Dharma” is, in much of its traditional description, also the core of even all of Mahayana Buddhism. Indeed, “Mind Dharma”, in one or another form (as philosophy and practice), is the basic characteristic of even all traditions and schools of Buddhism. It is only that there is, in classical (or Hinayana, or Theravada) Buddhism, no concept of “Ultimate Mind”—whereas such a concept (meaning the “Ultimate, or Unconditional, Self-Existing, and Real Nature, Essence, or Source-Condition” of the merely apparent, or conditionally arising, mind) is, in general, an essential characteristic of the traditions and schools of Mahayana Buddhism (including Tibetan, or Vajrayana, Buddhism).

Nevertheless, many interpreters of Buddhism—whether of the traditions and schools of Mahayana Buddhism (including Tibetan, or Vajrayana, Buddhism) or of classical (or Hinayana, or Theravada) Buddhism—insist (or, otherwise, appear to affirm) that the Ultimate

Nature, Essence, or Source-Condition of the apparent (or conditionally arising) mind is “Itself” merely the non-conditioned core of the conditionally arising mind (itself). In that case, “Ultimate Realization” is nothing more than a conditional attainment, or an apparently non-conditioned state of what is otherwise and only and merely a conditionally arising and conditionally existing condition or process. Therefore, such “Realization”—if it may be called such at all—is not Realization of What Is truly Ultimate (or Self-Existing, Unconditional, and Absolute).

It is generally characteristic of Buddhist philosophical language to deny the existence (or, at least, to deny the Ultimacy) of an Objective Absolute Mind (or Objective Over-Self, or Objective God), and (likewise) to deny that Ultimate Realization has anything to do with Re-Union (or Joining, or Merging) with such an Objective Absolute Mind (or Objective Over-Self, or Objective God). However, many interpreters of Buddhism appear to abandon the potential Truth of this (generally sixth stage) philosophical view by (in one manner or another) denying that Ultimate Realization Is Realization of the Inherent, and Perfectly Subjective (and, therefore, Perfectly Non-Objective), and Perfectly Self-Existing, and Perfectly Transcendental (and, therefore, Inherently Perfect), and Truly Absolute Self-Condition, and Self-Identity (or Inherent Identity), Which Is Inherently Non-conditional, and Which Is not at all conditioned, and Which Inherently Transcends the conditionally arising mind, and Which does not depend upon (or have even any necessary association with) either the conditionally arising mind or any other (or combination of other) conditionally arising forms, functions, states, or conditions. And the possibility of the (even frequent) misconception

that denies the existence (or, at least, the Ultimacy) of the Perfectly Subjective Reality is something to which those who study Buddhist literature (or even any of the literatures of the Great Tradition) must remain always sensitive, in order to detect and (by a right and true understanding) to go beyond that misconception whenever (and in whatever form) it appears.

Also, those who study Buddhist literature should understand (and, in that study, be rightly sensitized by the understanding) that, because the Buddhist tradition is (characteristically, and rather exclusively) based on the “Mind Dharma” orientation (and, in general, not on any kind of Spiritual orientation), concepts of the “Spiritual Dimension” of Reality (and, likewise, actual Demonstrations of Spiritual Transmission, and Spiritual practice, and Spiritual Realization) are not (in general) characteristic features of the Buddhist traditions and schools—just as they are often not characteristic features of traditions and schools anywhere in the Great Tradition that focus in the context of the sixth stage of life. And, even among those Buddhist traditions and schools that associate themselves with fourth and fifth stage ideas, practices, and even Yogic⁷ methods (as is the case with some traditions and schools of Tibetan, or Vajrayana, Buddhism), concepts of the “Spiritual Reality” and the “Spiritual Divine” are generally absent, and the demonstration of actual (or truly) Spiritual Transmission is most often (or even most generally) absent. ■

1. Avatar Adi Da uses the word “Bright” (and its variants) to refer to the Self-Existing and Self-Radiant Divine Reality.

2. The “Great Tradition” is Avatar Adi Da’s term for the total inheritance of human, cultural, religious, magical, mystical, Spiritual, and Transcendental paths, philosophies, and testimonies, from all the eras and cultures of humanity—which inheritance has (in the present era of worldwide communication) become the common legacy of humankind.

3. For a listing of *Basket Of Tolerance* books related to the Essays in this booklet, see the Selected Bibliography, pp. 16–17.)

4. Avatar Adi Da Samraj describes the experiences and Realizations of humankind in terms of seven stages of life. This schema is one of Avatar Adi Da’s unique Gifts to humanity—His precise “mapping” of the potential developmental course of human existence as it unfolds through the dimensions of the being. This clarifying “map” is given from His own Avatatic Revelation and Realization of the “Bright”, Prior to all conditional experience and conditional points of view. He describes the course of human experience in terms of the first six stages of life—which account for, and correspond to, all possible orientations to religion and culture that have arisen in human history. Understanding this structure of seven stages illuminates the unique nature of Avatar Adi Da’s Appearance and Revelation—and of the Spiritual process in His Company.

The first three (or foundation) stages of life constitute the ordinary course of human adaptation—bodily, emotional, and mental growth. The fourth and fifth (or advanced) stages of life are characterized by the Awakening to Spirit, or the Spiritualizing of the body-mind.

In the sixth and seventh (or ultimate) stages of life, Consciousness Itself is directly Realized, beyond identification with the body-mind. In the sixth stage of life, the Realizer

Identifies with Consciousness (in profound states of meditation) but on the basis of excluding (or dissociating from) the body-mind and the world. Avatar Adi Da has Revealed that this was the highest form of Realization known in the religious and Spiritual traditions previous to His Appearance. But this Realization is incomplete. Even the necessity to turn away from the world in order to fully Enjoy Consciousness represents a contraction, a refusal of Reality in its totality. In the seventh stage of life (or the Realization of “Open Eyes”), Revealed and Given by Avatar Adi Da Samraj, this last limit is transcended, and everything that arises is Recognized as a modification of the Divine Self-Condition (or Consciousness Itself). No exclusion is necessary, because the world is Realized to be not separate (or “different”) from Consciousness at all. In that Divine Self-Recognition, the world and all forms of conditional existence are (ultimately) Outshined in the Divine “Brightness”.

5. Avatar Adi Da uses the phrase “Perfectly Subjective” to describe the True Divine Source (or “Subject”) of the conditionally manifested worlds—as opposed to regarding the Divine as some sort of objective “Other”. Thus, in the phrase “Perfectly Subjective”, the word “Subjective” does not have the sense of “relating to the inward experience of an individual”, but, rather, it has the sense of “relating to Consciousness Itself, the True Subject of all apparent experience”.

6. Avatar Adi Da uses the term “Self-Existing” to describe Existence Itself (or Being, or Consciousness). In His Wisdom-Teaching, Avatar Adi Da Samraj often uses this term in conjunction with “Self-Radiant”—which refers to Energy, or Light Itself—thereby Communicating the two fundamental aspects of the One Divine Person (or Reality).

7. In this Essay, Avatar Adi Da uses the term “Yogic”—from “Yoga”, which literally means “yoking”, or “union”—to refer to any traditional discipline or process whereby an aspirant seeks to achieve real psycho-physical (as opposed to philosophically conceived) union with the Divine.

S E L E C T E D B I B L I O G R A P H Y

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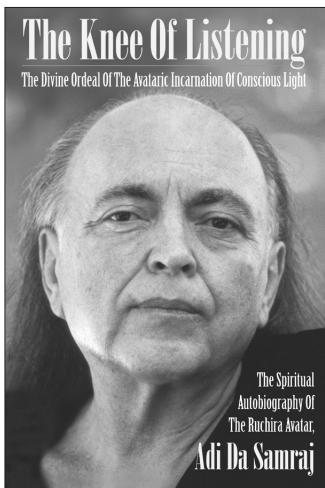
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Avatar Adi Da's Spiritual Autobiography—



The Knee Of Listening

*The Divine Ordeal Of
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*The Spiritual
Autobiography Of
The Ruchira Avatar,
Adi Da Samraj*

Born in 1939 on
Long Island, New
York, Adi Da Samraj
describes His earliest

life as an existence of constant and unmitigated Spiritual “Brightness”. His observation, still in infancy, that others did not live in this manner led Him to undertake an awesome quest—to discover why human beings suffer and how they can transcend that suffering. His quest led Him to a confrontation with the bleak despair of post-industrial Godlessness, to a minute examination of the workings of subjective awareness, to discipleship in a lineage of profound Yogis, to a period of intense Christian mysticism, and finally to a Re-Awakening to the perfect state of “Brightness” He had known at birth.

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