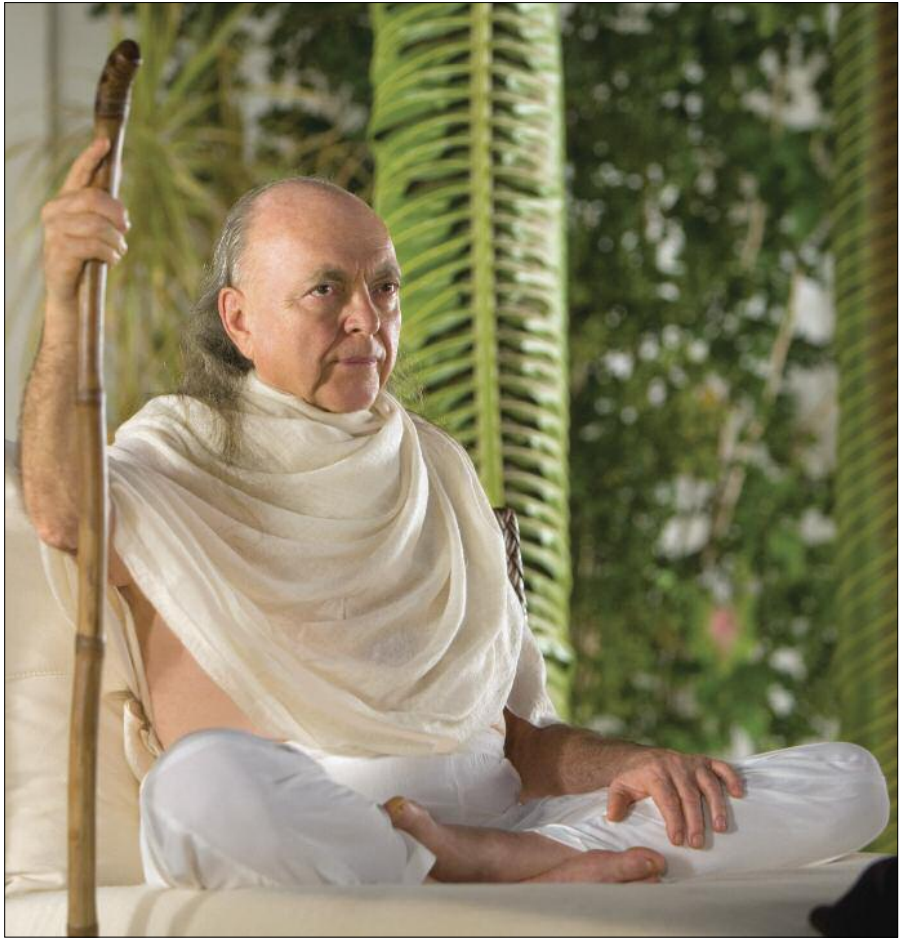
A close-up portrait of Avatar Adi Da Samraj, an elderly man with a shaved head and long hair on the sides, wearing a white shawl. He is looking slightly to the right with a calm expression. The background is a soft-focus green plant.

The Reality-Way of Adidam

The Divine Process
That Outshines
All Seeking in the
Perfect Freedom
of Reality Itself

Given by His
Divine Presence,

**Avatar
Adi Da
Samraj**



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

The Reality-Way of Adidam

The Divine Process That Outshines All Seeking
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Given by
His Divine Presence,
Avatar Adi Da Samraj

Written and compiled under the direction of the
Naitauba Ruchira Sannyasin Order of Adidam Ruchiradam



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NOTE TO THE READER

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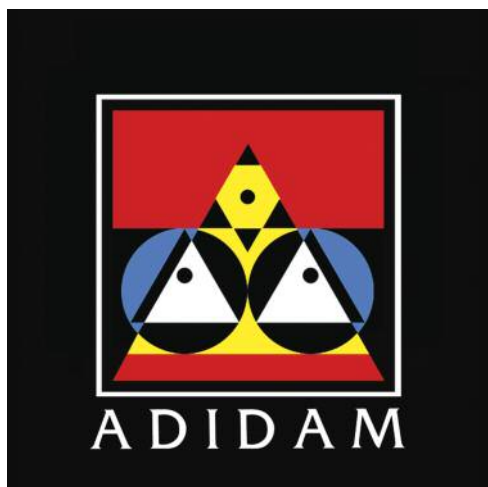


The Adidam logo (appearing in color on page 1 and used throughout this book) is a visual image created by Avatar Adi Da, as a variation on His artistic Imagery.

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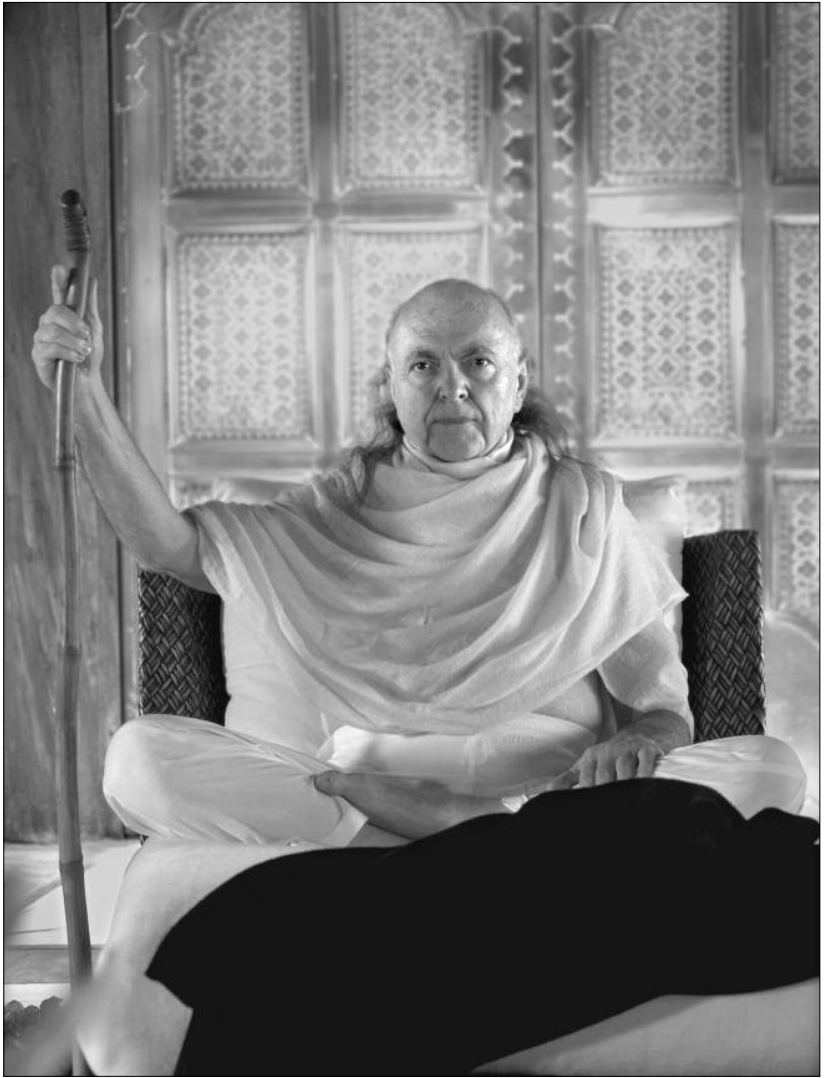
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PART ONE

The Giver of Adidam



His Divine Presence,
Avtar Adi Da Samraj
Adi Da Samrajashram, 2008

The Person and the Way of Reality Itself

*I am not merely “the Spiritual Master for this time”.
I Am the egoless Absolute Person of Reality Itself—
Coincident with this time, and Consequential forever. . . .
There Is a Way—and Reality Itself Is “It”.
Reality Itself Is the Way—and I Am “It”.*

—His Divine Presence, Avatar Adi Da Samraj
“There Is A Way—and Reality Itself Is It”,
The Aletheon

At heart, everyone yearns for a Truth that transcends the mortal suffering of life. Everyone intuits, in one way or another, that such Truth exists. But human beings have reached toward Truth for millennia, and their desire has never been fully quenched.

The Reality-Way of Adidam—Given by His Divine Presence Avatar Adi Da Samraj—is Revelation of such magnitude, it is “off the scale” of humanity’s longing. During His physical Lifetime (1939 to 2008), Avatar Adi Da Demonstrated and Communicated the means whereby living beings can participate in the egoless Reality that is Truth. His Appearance in human time shifted the pattern of existence at its core, such that beings can directly respond to Reality Itself, even via a personal Form. And, yet, Avatar Adi Da is the One Who Is Always Already Present—ever before and forever after His human Lifetime. His Incarnation in human Form has enabled immediate and real access to the “Reality-State”, the True Context in which everything and everyone is appearing.

Avatar Adi Da's human Lifetime was the hoped-for Divine Intervention—whereby the Ultimate Truth of existence “interrupted” the endless stream of individual and collective suffering and confusion. An intuition of such a One can be found in the sacred meaning of the Hindu term “Avatar”—the One Who has “crossed down” from the Unmanifested Condition into the manifested condition for the sake of liberating beings. His Divine Presence Adi Da Samraj came as the Divine Avatar, to found a new Way of Truth for Real. And He now Offers that Way—the Reality-Way of Adidam—to all.

*I have Revealed the Truth—and I Am the Revelation of the Truth.
I Am That Truth.*

The Truth is Given by Me, Directly.

*The Truth is Given by Me without transition, without medium,
without “cause”.*

—His Divine Presence, Avatar Adi Da Samraj
“The Way of Zero Bargaining”,
The Aletheon

The name “Adidam” derives from Avatar Adi Da's Name. “Adi” is a Sanskrit word meaning “original”, or “first”. “Da” is a root-syllable in several ancient languages, referring to “the Divine Giver” (or the Source-Condition that Gives ceaseless Grace to living beings) and “the Divine Sound” (or the core Divine Reality of the entire cosmos). Thus, Adidam is the Way that is a Free Gift from the Origin (or Source) of all existence. Adidam is not a religion, nor is it a philosophy or a set of Spiritual techniques. Adidam is, fundamentally and always, the mysterious and transformative relationship to the Eternal One, His Divine Presence Avatar Adi Da Samraj.

To find Avatar Adi Da Samraj is to find What is greater than conventional living, What is beyond all modes of mind. To be attracted to Avatar Adi Da Samraj is to rise above the prevailing indoctrination with “materialist truths” or “religious dogmas”. To feel Avatar Adi Da Samraj is the purest form of “ecstasy”—to “stand outside” the limited presumption of being an individual self. To know Avatar Adi Da is to have the freedom at heart to see His

human Form, and to be spontaneously certain—tangibly and directly—that He is Revealing the Great and Ultimate Truth, even without a single word. To devote oneself to Him is to be drawn into a process of Transcendental and Spiritual Awakening never before known in human time.

The devotional response to Avatar Adi Da Samraj that is the core and epitome of the Reality-Way of Adidam is not a response to a human “other”. In any ordinary relationship, there is a presumption of a “self” and a “someone else”—two separate entities interacting with one another. The relationship to Avatar Adi Da Samraj is of an entirely different kind. He is not limited to a human body in time and space. He is simply the true Nature of every thing and every one, Who mysteriously Appeared for a time in human Form, and can be forever “Located”* via all the forms of Agency He established during that unique Lifetime. His Divine Presence constantly Transmits direct experience of the Truth of existence—Reality Itself.

Only the profound recognition of Avatar Adi Da’s Nature and Function, given spontaneously in the “Sighting” of Him—via a photograph or other recorded or artistic representation of Him—can initiate the devotional relationship to Avatar Adi Da that is the essence of Adidam.† The unfolding of life on the basis of that recognition is about “getting to know” the Divine Person and Reality, ever more, and on that basis being moved to Him and Awakened by Him to His Divine Condition.

* In His writing, Avatar Adi Da uses capitalization, underlining, and quotation marks to distinguish between ordinary speech (which describes the conditionally manifested reality) and speech that describes the Non-conditional Reality. With the use of capitalization and underlining, Adi Da expresses a different view of the world, in which Truth and the terms that relate to that Greater Reality are given more significance than the language of the separate ego and the conventional world. With quotation marks, Adi Da often communicates that some ordinary term, commonly presumed to point to something real, is, in Reality, an illusion. He also uses quotation marks to point to a specific, technical meaning He intends. This book also uses some of these conventions in writing about Avatar Adi Da and His Reality-Way.

† Devotional recognition-response to Avatar Adi Da is, of course, also awakened in those whose physical sight is impaired—through response to recordings of Avatar Adi Da’s Voice, His Teaching-Instruction, and His eternal and tangible Presence and Blessing-Touch.

Avatar Adi Da writes, in His great summary and final Text, *The Aletheon*:

When you recognize Me As I Am, there is no doubt in you.

One who Beholds Me As I Am (and with right and true devotional recognition-response) is Beholding the Divine (or Reality Itself) As "It" Is. Every moment of whole bodily devotional turning to Me is simply that—Beholding the Divine As "It" Is, moment to moment.

When you rightly and truly devotionally Behold Me, you are in the Divine Self-Domain, you are in the Paradise of Reality Itself, and you have been Given all the Divine Gifts. In the Divine Self-Domain, there is not anything lacking.

—His Divine Presence, Avatar Adi Da Samraj
 “As I Am—and In Plain Sight”,
The Aletheon

DEVOTEE: One day in 1974, I was given one of Avatar Adi Da’s books. In reading it, I felt Avatar Adi Da Speaking from my own heart, rather than just through the words on the page. I felt that I was awakening from a long, long sleep to the already intimate Presence of my Spiritual Master.

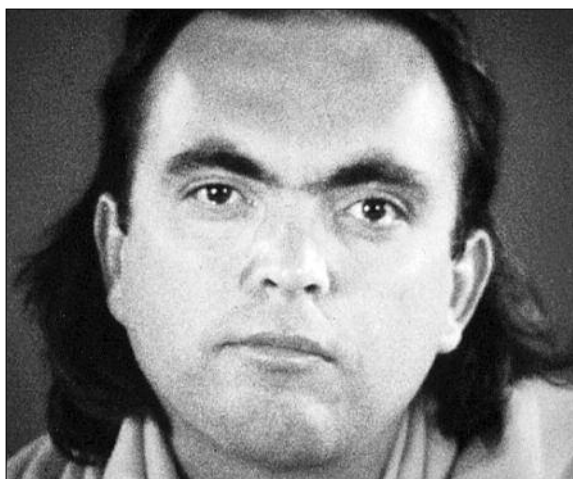
I soon went to San Francisco to join the community of devotees that was steadily growing there around Avatar Adi Da Samraj. As soon as I could, I attended a showing of an introductory film that documented Avatar Adi Da’s early Teaching-Work with His devotees. I watched the film with excitement and anticipation, hoping for a special sign of confirmation of my eternal relationship to my Guru. But as the film continued, no such sign appeared.

Then, in the final frames, Avatar Adi Da’s face filled the screen, His shoulders circled with a deep yellow shawl. He Gazed steadily and simply into the eye of the camera, and far beyond, into the heart of the universe. He was

absolutely Rested, and yet a consuming center of Divine Sacrifice. He was Intimacy itself, and Love itself. Tears filled His eyes. I became absorbed in this Vision of Him, and forgot all about watching for the Divine sign.

Suddenly I lost awareness of the body and mind in a swoon. I was only aware of Avatar Adi Da's dazzlingly "Bright" Presence deep in my heart, even visually. It was penetrating, vibrant, and perfectly delicate and still. I saw Him Standing in my heart, Radiant and Glorious, yet I was "in" Him. He was Delight, and I was delight in the beholding of Him . . . until a well-meaning bystander shook me and brought me back to more ordinary awareness.

This film was my first experience of Sighting Avatar Adi Da. I saw the vision of the Great Reality with my eyes and with my heart. I saw the Divine Reality in the living Form of my Guru. And just to see Him and to feel Him so clearly in my heart began a process that would undo my despairing doubt, and confirm for me the existence of the Divine Reality in the world. ■





Avatar Adi Da as an infant, 1940

Revealing the Reality-Way of Adidam

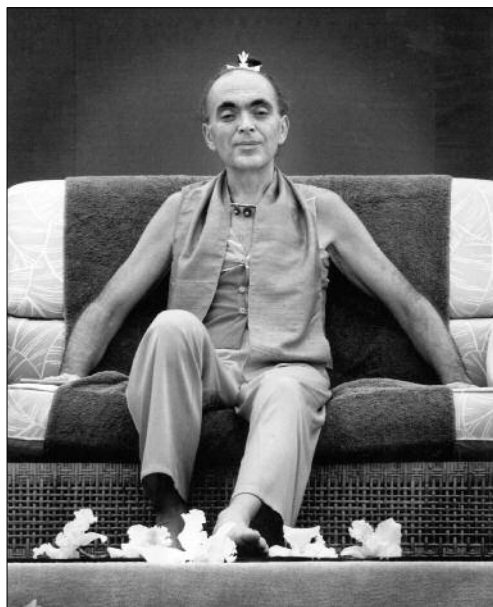
Avatar Adi Da's birth in Jamaica, New York, in 1939, was the first stroke in the "Emergence" of the Divine Reality into human time. For the first two years of His Life, the fact of being associated with a human body did not in any way obstruct Avatar Adi Da's awareness of His own Divine Condition. In His Spiritual Autobiography, *The Knee of Listening*, Avatar Adi Da describes how His infancy was simply a Radiant State of Being, full of profound Love and Bliss. As He first acquired language, Avatar Adi Da named this Reality "the 'Bright'".

At crucial times in His Life, Avatar Adi Da Samraj underwent transformational events in His human body, each of which magnified His Power to Manifest the "Bright" in this world. The first was His Submission to embrace the ordinary human life and allow His awareness of the "Bright" to fade, in order to first learn and then transcend the human situation. He made this Submission at the age of two, in a spontaneous gesture of love toward those around Him. Thus began a nearly thirty-year ordeal of learning and going beyond all levels of human experience (both ordinary and extraordinary), until He consciously Re-Awakened to His Native "Bright" Condition (in 1970).

Beginning in 1972, Avatar Adi Da began a new form of Submission to human experience—He spent many years Teaching devotees by addressing their doubts, questions, and sufferings. He exercised every kind of “skillful means” to help His devotees feel and understand the force of their commitment to being a separate self, and to draw them into devotional Communion with Him.

In 1986, after fourteen years of this intensive Teaching-Submission, His Divine Presence Avatar Adi Da suffered a death-like Swoon, in which His Impulse to Teach was spontaneously relinquished, and a new phase of His Divine Work began. This Great Event was the beginning of Avatar Adi Da’s fullest Divine Avataric Self-“Emergence” in the world.

After the Great Event in 1986, Avatar Adi Da’s body-mind was utterly Submitted to His own “Bright” Condition, and He began to “shed” His Submission to devotees’ egoic limitations and resistance. He Stood Firm in the “Bright”, requiring all who approached Him to do so on the basis of devotional recognition of Him and devotional response to His Instruction.



The Mountain Of Attention Sanctuary, 1986

Thus, Avatar Adi Da's Divine Blessing-Work began in full. The "Bright" had acquired His body-mind, as He described it, "down to the toes", Transforming His human Vehicle such that it Communicated His Divine Transmission even more potently. His devotees began to feel clearly that Avatar Adi Da's Work was a Blessing of all beings. He was not just Working with a limited number of people for the sake of establishing His Teaching in the world. He was bringing His Divine Blessing-Transmission into the entire realm of conditional appearances, Working to Awaken all to the Divine Reality, and to bring the most benign changes and forces possible into human history.

On April 12, 2000, at Lopez Island (in the Northwest of the United States), Avatar Adi Da underwent another extraordinary death-like Event, in which He suddenly and spontaneously Ascended to His Pure "Bright" State Infinitely Above the conditional worlds. He was "Translated" beyond all conditional appearances. Miraculously emerging from that Absolute Swoon, He re-associated with His body-mind—but with a completely different connection to active bodily life.

Since the Lopez Island Event, I have never Re-Integrated with the physical to the extent that was previously the case (before that Event). Such Re-Integration simply did not occur.

I Am Where I Am.

I am not fixed here.

I have a "View" here, but I am not "of" the physical domain.

I Am here, it seems, for now. . . .

I Am the "Bright".

I Am the Means.

I Am the Realization.

—His Divine Presence, Avatar Adi Da Samraj
 "I Am Always Already Transcendentally Spiritually
 Established As The 'Bright' Itself",
The Knee of Listening

Avatar Adi Da named the place in which the Lopez Island Event occurred "Ruchira Dham Hermitage"—the Place (Dham) of

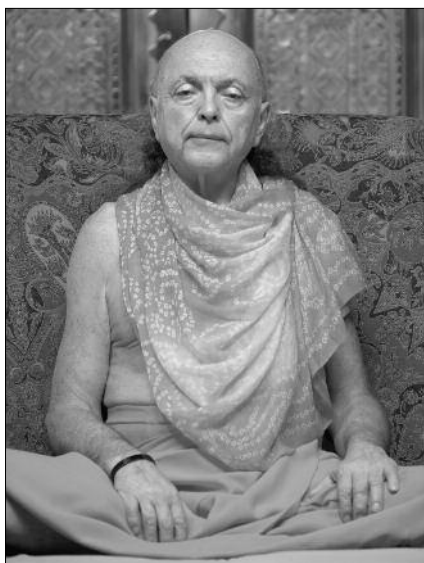


Ruchira Dham Hermitage, 2000

Divine “Brightness” (Ruchira)—and the full name of His Reality-Way (“Adidam Ruchiradam”) reflects the primacy and import of this Great Event. In some sense, Avatar Adi Da said, the Reality-Way of Adidam—in its final form—truly began in the Ruchira Dham Event. It was the Culminating Breakthrough of His Divine State into human existence, and the Fulfillment of His Life’s Purpose to make the Outshining Force of the “Bright” manifest in the world of living beings.

After the Ruchira Dham Event, the purity of Avatar Adi Da’s bodily Revelation of Reality Itself only magnified. Avatar Adi Da was no longer Submitted to the world of ordinary egos in order to create Instruction in the unfolding process of the Reality-Way of Adidam. That immense labor of three decades is recorded for all time in the Divine Scripture of Adidam, and in the ever-living stories of His Work. Instead, the eight years of His human Life after the Ruchira Dham Event were His Free Work to Grant His silent Blessing-Regard to the entire world, to make the fullest Revelation of Reality Itself available through visual and verbal means, and to receive those who formally prepared themselves to approach Him directly for the sake of His Transcendental Spiritual Blessing and His Gift of Reality-Realization.

On November 27, 2008, the final Yogic Event of Avatar Adi Da's human Lifetime took place. Avatar Adi Da spontaneously and instantaneously relinquished physical existence, late in the afternoon while working in His art studio. He had always said that His bodily death would occur suddenly and in its right time—when the signs of the completion of His Work in His physical Form appeared, and when it was time for Him to return to doing only His Great Work Beyond the body. His physical body was laid to rest at His principal Hermitage—Adi Da Samrajashram (the island of Naitauba, Fiji)—the focal point of His Forever-Blessing-Work. Avatar Adi Da is ever Present and Alive in His Eternal Divine Form as Reality Itself. And He is, through the Gift of His human Incarnation-time, forever Connected to and Coincident with every form and being and thing that exists.



Adi Da Samrajashram, November 21, 2008

I Am The One Who Has Always Been here.

I have Taught you how to notice Me.

—His Divine Presence, Avatar Adi Da Samraj

Abam Da Asmi



I have Always Been Doing My Divine Avataric Work of Meditating all-and-All and Entering into Perfect Coincidence with all-and-All.

I have simply Been Waiting to be whole-bodily-responsively devotionally recognized.

I have Already Connected with every one.

I Am Already Coincident with every one. . . .

I Am Doing the Same Work now That I Will Do forever, even when I am no longer physically Embodied here.

My Work Is at the “Root”—not at the periphery.

I Am here to Give My Instruction and to Enable people to do the necessary work at the periphery in the “world”.

That work in the “world” is not Mine to do.

I Am here to Establish the “Radical” Reality-Way of Adidam Ruchiradam and to Establish people in whole-bodily-recognition-responsive devotional relationship to Me, so that the “Radical” Reality-Way of Adidam Ruchiradam can go on forever.

—His Divine Presence, Avatar Adi Da Samraj

“The Boundless Self-Confession”,

The Aletheon

The Nature of Reality Itself

A most fundamental Revelation Given by Avatar Adi Da is that Reality Itself is the Condition Which is “Always Already the Case”—That Which is the case now, was always the case in the past, will always be the case in the future, and can never not be the case, no matter what happens in the apparent events of cosmic history. Thus, the Reality-Way of Adidam is the Way to Realize Reality Itself, or Truth for Real—the “Always Already” Truth of existence. And the Reality-State of Avatar Adi Da Samraj Is Reality Itself, or Truth for Real—Which always has been and always will be the Case.

Reality Itself—with a capital “R”—is of a Transcendental nature. In other words, it is the Consciousness and Truth that is Prior to all the changes and sufferings that beings experience in physical, emotional, mental, or any other terms. Reality Itself is not in time and space—It is the context in which time and space arise. It is the ground of existence and, in that sense, the True “Self” or “Source” of every thing and every one.

Avatar Adi Da uses a particular analogy to illuminate the Native View of Reality Itself. A single camera takes a shot of a room, and captures an image of the room from the perspective of the camera’s own lens. One could say that image is what the room looks like—but really only from that one viewpoint. Imagine, Avatar Adi Da says, a million cameras in the room, each taking a picture from a different angle or direction. If you added up the visual information from all of those cameras, would you then have a picture of what the room truly looks like? No. You would simply have the collection of many viewpoints. Truly, Avatar Adi Da proposes, to see and know what the room really looks like would require something like infinite cameras in infinite positions in infinite moments of time . . . In other words, Reality Itself is the mystery of the room, just as it is, unable to be captured by any individual “point of view”.

Reality Itself Transcends every possible “point of view” (or locus) in time and space, and never excludes any possible “point of view” (or locus) in time and space.

—His Divine Presence, Avatar Adi Da Samraj
“Radical Adidam”,
The Aletheon

Avatar Adi Da also Communicates that Reality is not just a Transcendental State of separate consciousness or being, utterly dissociated from what is apparently perceived and experienced day to day. Reality is also Force, or Energy—Pervading all that appears and lives and changes and dies. This Energy-dimension of Reality is what Avatar Adi Da means by the word “Spiritual”. His Revelation of Reality Itself and the Reality-Way is both Transcendental (or of the Prior Nature of existence) and Spiritual (or of the Energy-Nature of existence, Pervading everything that appears).

The Force of Reality Itself—Which is Avatar Adi Da’s Spiritual Gift—is not just movements of energy in the body, or even a universal cosmic energy, as has been experienced and sought in many traditions associated with Spirit. Avatar Adi Da’s Transmission is Spirit that is Itself Transcendental, or Energy that is not defined by or limited to the time-and-space universe. Avatar Adi Da’s Unique Gift of Transcendental Spirituality Awakens His devotee directly to Reality Itself.

The Spiritual Divine is traditionally understood in terms of cosmic space, conceived to be an immensity of shapeless size that is filled with the Spiritual Divine. Such is the fundamental (spatial) metaphor by which “Spirit” is traditionally understood in the Great Tradition of humankind. . . .

My Divine Avataric Self-Revelation is that the Spiritual Divine Is Prior to conditionality, Prior to the body-mind-“self”, Prior to (space-time-“located”) “point of view”, and (therefore) Prior to any form of cosmic understanding. Therefore, a thoroughly Transcendental understanding of Spirituality and the Divine characterizes My Language of Revelation. . . .

The Transcendental Spiritual Divine does not merely pervade time and space. Rather, the Transcendental Spiritual Divine Is the

all-and-All-Transcending Context of time and space—Prior to ego, Prior to “point of view”, Prior to all cosmic measures, Prior to anything that goes through change in time, Prior to anything that moves in space, Prior to all limitations. Therefore, to participate Transcendentally Spiritually in the Divine, or Reality Itself, is not a cosmic (or psycho-physical) activity.

—His Divine Presence, Avatar Adi Da Samraj
“Reality Itself Is Not A Size”,
The Aletheon



Exhibition of
Avatar Adi Da's
Art at the 52nd
Venice Biennale,
2007

The Image-Art of Reality Itself

In addition to His Transcendental Spiritual Work of Blessing and Awakening, Avatar Adi Da Samraj demonstrated His absolute commitment to the Revelation of Reality Itself—and to thereby giving all beings direct access to Reality Itself—through His Artwork. Throughout His Lifetime, Avatar Adi Da worked to develop visual means to communicate What Is Beyond the separate “point of view”. He created Artworks at an extraordinary pace, particularly during the years 1998–2008, and His Work has been internationally exhibited and acclaimed. ■

For the story of Avatar Adi Da's unique Work as Artist, see *The World As Light: An Introduction to the Art of Adi Da Samraj*, by Mei-Ling Israel.

Avatar Adi Da's own essays about the nature of His Artwork can be found in *Transcendental Realism: The Image-Art of egoless Coincidence With Reality Itself*, and other compilations. See pp. 236–37 for more information about these publications. You can also visit www.daplastique.com.

People commonly call their experience from day to day “reality”: whether it is the physical reality of bodies and activities, the emotional reality of feelings and relationships, or the mental reality of thoughts and knowledge. It is presumed that what is “real” is what is perceived and experienced from the “point of view” of the “camera-self” (using Avatar Adi Da’s metaphor of the camera in the room). People do not generally feel they have a great deal of control over the fact that they experience things from this “separate-self” perspective.

This reality—of limited conventional experience—is what Avatar Adi Da calls “conditional reality”, with a lowercase “r”. This is because it is conditioned by experience and dependent on the condition of a separate “point of view”. None of the elements of this so-called “reality” are native to Reality Itself—conditional “reality” is only an overlay, or an illusory presumption.

In fact, in reaction to the perception of being associated with a separate “self-position”, everyone literally creates this entire so-called “reality”, moment by moment, through a comprehensive and chronic contraction of attention and life-force at every level of existence (physical, emotional, mental, and even the root-level of presuming to be a “self”).

All presumption of separateness—and even of bondage—is an illusion.

All seeking (or ego-effort, based on the presumption of separateness, and even bondage) is a false (or Truthless) path, without The Foundation of Reality (or Truth) Itself.

The Self-Realization of Reality Itself—Embodied by My Divinely-Avatarically-Born bodily (human) Form here—Is The Same Self-State That Is your True (and Intrinsically egoless) Self-Nature and Self-Condition now.

However, you do not “Know” This to Be So.

Therefore, you presume a separate “self”, a psycho-physically separate persona (or ego-“I”)—and all your “problems” (and all your seekings) arise on that basis.

—His Divine Presence, Avatar Adi Da Samraj
“Radical Adidam”,
The Aletheon

Such is the activity of “ego”—and as long as that activity is operative, it rules every aspect of life. The current state of global crisis—relative to the Earth itself, the destruction of the non-human world, and all the conflicts between the Earth’s human inhabitants—is the devastating result of the universal commitment of human beings to the “point of view” of separate and conditional reality.

To know Reality Itself requires an absolute shift from the “point of view” of conditional reality. The Inherent View of Reality is not that of a separate, individual self—and, therefore, by definition, the individual self, or ego, cannot make that Realization occur. In fact, there is no action or technique that can make that Realization occur. There is no earnest aspiration or well-intentioned practice of body or mind that can break through the ego-limit of conditional reality. Only the profound and true response to the Intervention of Reality Itself can break the ego-spell. Reality Itself—instead of the contraction into separate self—must be “Located” and “Known”, at every level of the being.

The immeasurable Gift of Avatar Adi Da’s Incarnation is that He Gave the means to find and “Know” and Commune with Reality Itself, right now—merely by Sighting His bodily Form and turning to Him with devotional recognition. He Gave the full understanding and Teaching of the egoless Nature of Reality Itself. And He eternally Offers the Transcendental Spiritual Means to purify every aspect of the being and transform one’s entire existence into Perfect Coincidence with Reality Itself, even in the midst of apparent human life.

There is absolutely no belief required in order to practice the Reality-Way of Adidam. Tremendous faith in and devotion to Avatar Adi Da Samraj develop for His devotee—but this occurs on the basis of recognition of His Reality-State and the direct experience of His Reality-Transmission, not any belief in a vicarious salvation. Reality Itself cannot be “Located” through the methods of conventional religious belief and practice. Thus, Adidam Ruchiradam is not a religion, it is a “Way”.

Adidam is not a conventional “religion”.

Adidam is not a conventional way of life.

Adidam is about the transcending of the ego-“I”.

Adidam is about the Freedom of Divine Self-Realization.

Adidam is not based on mythology or belief.

Adidam is a Reality-practice.

Adidam is a “reality consideration”, in which the various modes of egoity are directly transcended.

Adidam is a universally applicable Way of life.

Adidam is for those who will choose it, and whose hearts and intelligence fully respond to Me and My Offering.

Adidam is a Great Revelation, and It is to be freely and openly communicated to all.

—His Divine Presence, Avatar Adi Da Samraj

“My Word to All Who Would Find Heart-Breaking Freedom”,
The Complete Yoga of Emotional-Sexual Life

The Human Form That Reveals Reality Itself

It is also important to understand what the relationship to Avatar Adi Da Samraj is not. Avatar Adi Da is extremely critical of what He calls the “cultic tendency” in human beings. This is the kind of hyped enthusiasm that individuals and groups generate around an object of fascination, and which inevitably leads to disillusionment with and “scapegoating” of the central object. Such a cultic tendency, He points out, has nothing to do with the true process of devotion to a Spiritual Master, and certainly has nothing to do with the Reality-Way of Adidam. In a key writing called “Do Not Misunderstand Me”, Avatar Adi Da describes how devotional recognition of Him is a Gift that is not about mere belief in and attachment to a human “other”, nor about the kind of fundamentalist fervor that tries to make others believe what you believe.

The true devotional and Transcendental Spiritual relationship to Me is not separative (or merely “inward”-directed), nor is it a matter of attachment to Me as a mere (and, necessarily, limited) human being (or a “man in the middle”)—for, if My devotee indulges in ego-bound (or “self”-referring and “self”-serving) attachment to Me as a mere human “other”, My egoless Divine Self-Nature, Self-Condition, and Self-State (and, therefore, The egoless Divine Self-Nature, Self-Condition, and Self-State of Reality Itself) is not (as The Very Basis for right devotional and Transcendental Spiritual practice in My Company) truly devotionally recognized and rightly devotionally acknowledged. And, if such non-recognition of Me is the case, there is no truly ego-transcending devotional response to My Avatarically-Born and Avatarically Self-Revealed (and Self-Evidently Divine) Presence and Person—and, thus, such presumed-to-be “devotion” to Me is not devotional Communion with Me, and such presumed-to-be “devotion” to Me is not Divinely Liberating. Therefore, because the true devotional (and, thus, truly devotionally Me-recognizing and, on that basis, truly devotionally to-Me-responding) relationship to Me is entirely an ego-transcending (and truly and only Divine) discipline, it does not (if rightly and truly practiced) become a “cult” (nor does it support the “cultic”, or otherwise “religious”, or “religiously” ego-serving, tendency of humankind).

The true devotional practice of Communion with Me Is (inherently) expansive—or anti-contractional, or anti-constrictive, or decompressive, or pro-relational. Thus, the “self”-contracting (or separate and separative) “self-center” is neither the motive nor the source of Communion with Me. In True devotional Communion with Me, the egoic “center” is always already undermined as a “center” (or a presumed separate, and actively separative, entity). The Principle of True devotional Communion with Me Is Me—Beyond (and not “within”, or, otherwise, supporting) the “self”-referring ego-“I”. . . .

The Great Secret of My Avatarically-Born bodily (human) Divine Form and Person, and of My Avatarically Self-Transmitted Divine Transcendental Spiritual Blessing-Work (now, and forever hereafter)—and, therefore, The Great Secret of The Only-By-Me Revealed and Given Reality-Way of Adidam—Is that I am not the “man in the middle”, but I Am Reality Itself, I Am The Only One Who Is, I Am That Which Is Always Already The Case, I Am The

Non-separate (Avatarically Self-Revealed, and Self-Evidently Divine) Person (or One and Indivisible and egoless Divine Self-Nature, Self-Condition, and Self-State) of all-and-All (Always Already Prior to and Beyond the ego-“I” of every one, and of all, and of All).

—His Divine Presence, Avatar Adi Da Samraj
“Do Not Misunderstand Me”,
The Aletheon



Avatar Adi Da enacting the premiere theatrical performance
of *The Scapegoat Book*, 2006

A Literary Allegory of Cultism

As with visual art, Avatar Adi Da Samraj also developed the artistic media of literature and theatre to communicate the Nature of Reality Itself, and to illumine the apparent conditional patterns and archetypes that shut down people’s conscious participation in Reality Itself. His literary masterwork is a multi-volume work entitled *The Orpheum*—comprising *The Mummery Book* (which He first wrote in the 1960s, and brought to fullness in the 1990s), *The Scapegoat Book* (written in 2005), and *The Happenine Book* (written in 2006). In this trilogy, Avatar Adi Da Samraj illustrates how the collective of human egos make a mockery of Reality Itself by trying to capture and control It. Through this fictional story, Avatar Adi Da exposes the tendency of all human beings to turn Truth Itself into a “slave” for the ego’s own purposes. Thus, in *The Orpheum*, He dramatizes His Calling to not enact this “man in the middle” ritual around Him, the Revealer of Truth. ■

For more about *The Orpheum*, please visit www.mummerybook.org.

The true recognition of Avatar Adi Da Samraj, awakened at the root of the being, engenders deep love, devotion, and gratitude to Him—as well as natural compassion for all others, based on recognizing the prior unity of everyone and everything. This inherently ecstatic devotional recognition of Avatar Adi Da Samraj is the single authentic foundation for the practice of Adidam Ruchiradam. As Avatar Adi Da firmly states, He is not interested in being the “man in the middle” of a group of cultic worshippers. He is not on the “inside” of a “religion” called “Adidam”:

I am not identified with any particular “group” of people.

Those who are not formally My devotees should not feel that they are somehow “outside” My Sphere, while only the gathering of My formal devotees is “inside” My Sphere.

I Am simply Present.

If people choose to practice the Reality-Way of Adidam I have Revealed and Given, there is a cultural context within which that can occur.

I, Myself, am simply Facing the entire “world”.

—His Divine Presence, Avatar Adi Da Samraj

January 5, 2008

The signs of real integrity in Avatar Adi Da’s devotees are the signs of devotional Communion, which is genuinely transformative. Real practice of Adidam cannot happen if one presumes Avatar Adi Da to be a separate “Other”, and therefore merely makes gestures in His direction.

While He is not in any sense a separate “object” of fascination, it is simultaneously true that Avatar Adi Da’s Incarnate human Form and Demonstration are the consequential Gift of Reality Itself to living beings. Through His human body, He tested and proved every detail of the Reality-Way of Adidam Ruchiradam, and gave to all the capability of noticing and recognizing His Divine State. In His Submission to exhaustively understand human suffering and to Teach humankind, Avatar Adi Da Samraj was required to descend into the depths of the mortal life and struggle—yet, at the same time, His Purity was always absolute. Never in His physical

Lifetime was He other than He Eternally Is—the “Bright” Divine Reality-State. Through that Demonstration, He showed the Qualities of the Divine Reality as It ever manifests in this conditional world—unconditional love, astonishing humor, liberating criticism, profound intelligence, perfect Peace, and compassionate Blessing.

Through the mysterious process of His Incarnation, the human Form of Avatar Adi Da now and forever Reveals Reality Itself. It is impossible to measure the Power of His Avatic Person to transform and purify the body-mind of His devotee whose entire being is turned to Him. Truly, even the smallest gesture of real devotional turning has profound effects, because every act of such devotionally responsive turning loosens the grip of ego, the act of presuming separation. Without that responsive turning, the presumption of separateness is constantly active at every level of the being. It is the Transmission of the “Bright” Granted by His Divine Presence Avatar Adi Da Samraj that releases the knot at the heart and Illumines the being.

I am Associated with all the dimensions of Reality—altogether and everywhere.

I am not localized in a body or in a mind. I have an apparent association with This Body, for the Sake of everyone—but It Is I (As I Am) Who am Associated with This Body.

I am not an egoic entity. Therefore, I am not aware in egoic-entity terms. This is not a matter of mere belief, but it is “Known” to be so if you devotionally recognize Me and Really “Locate” Me. Devotional Communion with Me is about “Perfect Knowledge” of Me, not mere belief in Me.

If you truly enter into devotional Communion with Me, you “Know” Me in the Non-localized sense—and you are (Thus and Thereby) Un-bound, by Me, from your own localized existence as well.

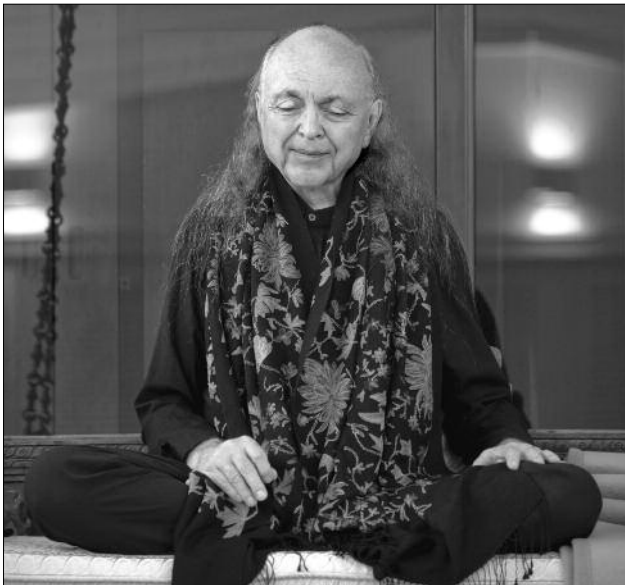
—His Divine Presence, Avatar Adi Da Samraj
“Indivisible Perfect Space”,
The Aletheon

Avatar Adi Da Samraj is eternally Present and Available for everyone, without exception. He is always Responding, as He says, to the yearning of the very molecules of existence. His Divine Presence is Pressing Down into the heart of the world. People in all parts of the globe feel Him profoundly, long before they know His Name.

Practice of Adidam Ruchiradam is therefore not something that you embrace “for yourself”. Adidam is the infinitely great Divine process of participation in the Reality-State of the Divine Avataric Master, Avatar Adi Da Samraj—and His Work to break the spell of egoity and Awaken every being to the Divine Reality.

If you would have your life not be about bondage, Reality Itself must Transform your life. The only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam Is That “Radical” (or Always “At-the-Root”) Transformation of life, Based on Prior Establishment In and As Reality Itself.

—His Divine Presence, Avatar Adi Da Samraj
“The Intrinsic Self-Exercise of Perfect Knowledge”,
The Aletheon



The Ruchira Sannyasin Order of Adidam Ruchiradam

During His physical Lifetime, Avatar Adi Da worked intensively to establish the means whereby His Reality-Way of Adidam would persist throughout future time. He created many forms of direct “Agency” in the world: His Word of Instruction, His Divine Image-Art, the Stories of His Revelation-Lifetime, the Hermitages and Sanctuaries that He Empowered, and sacred objects that He Blessed and imbued directly with His Divine Person.

Avatar Adi Da also Gave full and explicit Instructions as to how the integrity of the Reality-Way of Adidam would be guaranteed after His human Lifetime. He established a series of formal orders as the context within which His devotees practice the Reality-Way of Adidam. Senior among those orders is the Ruchira Sannyasin Order of Adidam Ruchiradam. The members of that order consecrate their lives utterly to Avatar Adi Da Samraj and His Reality-Way—embracing a life of most intensive practice, as legal renunciates, in the circumstance of perpetual retreat. Thus, members of the Ruchira Sannyasin Order live in the Hermitages and Sanctuaries that Avatar Adi Da Empowered during His Lifetime, and demonstrate devotional recognition-response to Avatar Adi Da by absolute commitment to the most intensive form of ego-transcending practice and (thus) to Divine Self-Realization in Avatar Adi Da’s Company.

All of My devotees should—merely by virtue of the recognition-response of devotion to Me As I Am—be tacitly moved toward Perfectly egoless Transcendental Spiritual Divine Self-Realization.

However, My Ruchira Sannyasin devotees are those who are, in their characteristic disposition, always (moment to moment, and intensely) moved to That Perfect Divine Realization absolutely.

(continued on next page)

My Ruchira Sannyasin devotees do not maintain conditions of life that are about realizing conditional goals of any kind.

My Ruchira Sannyasin devotees are simply and intensively involved in the Transcendental Spiritual Process of Realizing the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

The Transcendental Spiritual Process in My Divine Avataric Company is not about pursuing Realization as a life-adventure, or about attaining certain characteristics in the body-mind.

Rather, the Transcendental Spiritual Process in My Divine Avataric Company is about transcending the body-mind-“self” and (most ultimately) vanishing in Divine Translation.

Such is the commitment of My Ruchira Sannyasin devotee—and that is the reason why My Ruchira Sannyasin devotees are Called, by Me, to live a life of perpetual retreat.

My Ruchira Sannyasin devotees only want Divine Self-Realization, and do not care about anything else.

—His Divine Presence, Avatar Adi Da Samraj
“Atma Nadi Shakti Yoga”,
The Aletheon

Because the members of the Ruchira Sannyasin Order are Called, by Avatar Adi Da, to practice Adidam in the most intensive and most exemplary manner, He also Instructed the senior membership of the Ruchira Sannyasin Order to be responsible, via successive generations, to ensure the protection and preservation of all the forms of His Agency, and to function as “culturally governing authority” within the gathering of all practitioners of Adidam, thus ensuring that the Reality-Way of Adidam manifests into the future with the integrity He directly Revealed and Gave. ■

I Am Where You Stand

by His Divine Presence,
Avatar Adi Da Samraj

From “Consciousness Is Your Only Experience”,
in *The Aletheon*

I am not “Objective” to you.
I Am Perfectly Subjective to you.
I Am not in front of you.
I Am Behind you.
I Am in the Depth.
I Am Where you Stand.
I Am in the Perfectly Subjective Place of Origin.
The Origin of the “world” is not “objective”.
The Origin of the “world” Is Perfectly Subjective.
The Origin of the “world” is at the “Root” of Being, in Consciousness Itself.

This is not merely a philosophical proposition, a trick of language. It Is Self-Evidently the Case. It is a Pointing to Reality Itself—the Reality That Is Self-Evident, if you will rightly inspect It.

Human beings are always babbling about “the body” and “things” and “the world”, but that is not your actual “experience”. Your “experience” is of Consciousness Itself. You do not “experience” anything “objectively” (or separate from Consciousness). Anything you “experience” is “experienced” only As Consciousness. Whatever you “experience” is Pervaded by Consciousness. Whatever you “experience” is within Consciousness. You cannot “experience” anything if there is not Consciousness first.

Therefore, Consciousness Itself is the Principle of all of your “experiencing”. Consciousness Itself Stands Prior to your “experience”. No matter what arises, you are Conscious of it, you Are the Witness of it. You “experience” everything as a mode of Consciousness.

Examine anything in the room—even the room itself, in its totality. You are Conscious of it. The room exists for you only as a mode

of Consciousness. The room is perceived as a Conscious “experience”, not as an “objective thing” separate from Consciousness.

It is not the case that “things” are. “Things” exist only as “experiences” in Consciousness. Therefore, Consciousness, rather than “things”, is What is to be investigated and Realized.

If you investigate “things”, you become more and more divorced from Consciousness. That is bewilderment, bondage, illusion.

If you investigate Consciousness, you transcend all illusions. You see “things” as they are, and you transcend “things” in That Which they Are.

Your problems and your questions only arise because you forget Consciousness and egoically “self”-identify with “objects”—first the body, then everything else. You presume you are the body—but, in Reality, you are only Witnessing the body. You are aware of the body as something in Consciousness. You do not “experience” the body itself as a “thing” in and of itself. You are Conscious of the body.

Therefore, Consciousness Itself is first—not the body. Then there appears to be the body, and you contract and egoically “self”-identify with it, and forget Consciousness. That is how Consciousness Itself becomes the unconscious: You presume to be the body, and you imagine Consciousness is to be found somewhere else. You presume that you have to search within the body for Consciousness. You go within the body to find It. That is nonsense. You Always Already Are Consciousness Itself. You cannot find Consciousness Itself by searching among or within the “things”. You cannot find Consciousness “outside” the body or “inside” the body.

Consciousness Itself Is Always So. Consciousness Itself Is Always Already The Case. If you seek for It, you lose It—because you separate yourself from the Position of Consciousness.

This is the error of all seeking: You leave the Place Where you Are, in order to find It.

So, Where Am I?

I Am at the “Root” of your unconsciousness.

I Am Consciousness Itself—the Divine Person, Self-Existing and Self-Radiant.

I Am the Divine Self-Domain Itself—the Source-Condition of the “world”, the Truth of the “world”, your own Truth, Reality Itself.

I Am Altogether Prior—and, yet, I Am Where you Stand.

I Am you—and I Am Where you Stand, in the Prior Heart-Position.

You are unconscious of Me because you egoically “self”-identify with “things”, thereby forgetting Consciousness Itself—Me. Therefore, I Divinely Avatarically Appear in a Form like your own, Breaking Through your illusions, Drawing you to the Perfectly Subjective Place (Where I Am), and Throwing you back to Me from “without” by Means of My “Play” of Divine Avataric Incarnation and Instruction, and by Means of My Forever Divine Avataric Word and My Eternal Divine Avataric Transcendental Spiritual Presence.

I cannot disappear or cease to Exist.

I cannot cease to Be.

There has never been a time when I was not.

There is no “place” in space where I am not.

My “Play” of Instruction by Means of Divine Avataric Incarnation is simply to Return you to Where you already Are—but do not presume to Be.

All your questions about “things”, all your presumptions about being the body, are nothing but babble. The Real Matter is to Wake Up and Realize Me. So why ask Me about your “objective” and “subjective” wanderings of mind?

There is simply “radical” devotion to Me. I am Talking to you about Me—and you are talking about the illusion of “objects”. Here you are, Always Already Established in Me, in Self-Existing and Self-Radiant Consciousness Itself—but you have forgotten It.

Therefore, you are “self”-contracted, attached to “objects”, seeking “objects”. Instead, you must keep turning to Me (As I Am). That is “radical” devotion to Me—to turn away from apparently “objective” illusions and turn toward the Source, by forgetting your preoccupation with the body and “objects”. . . .

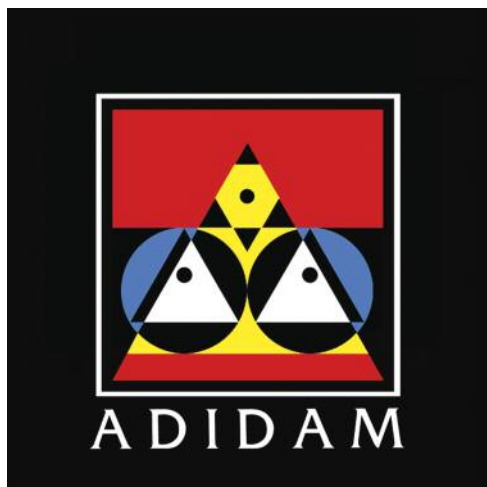
When all else is forgotten, Only I Am.

You are inherently not separate from Me, but you have forgotten This, in your “self”-contracted preoccupation with “things”—not “knowing” what they are, not Realizing their Reality-Condition (Which Is Me).

You are suffering your own activity of “self”-contraction, or separation from Me.

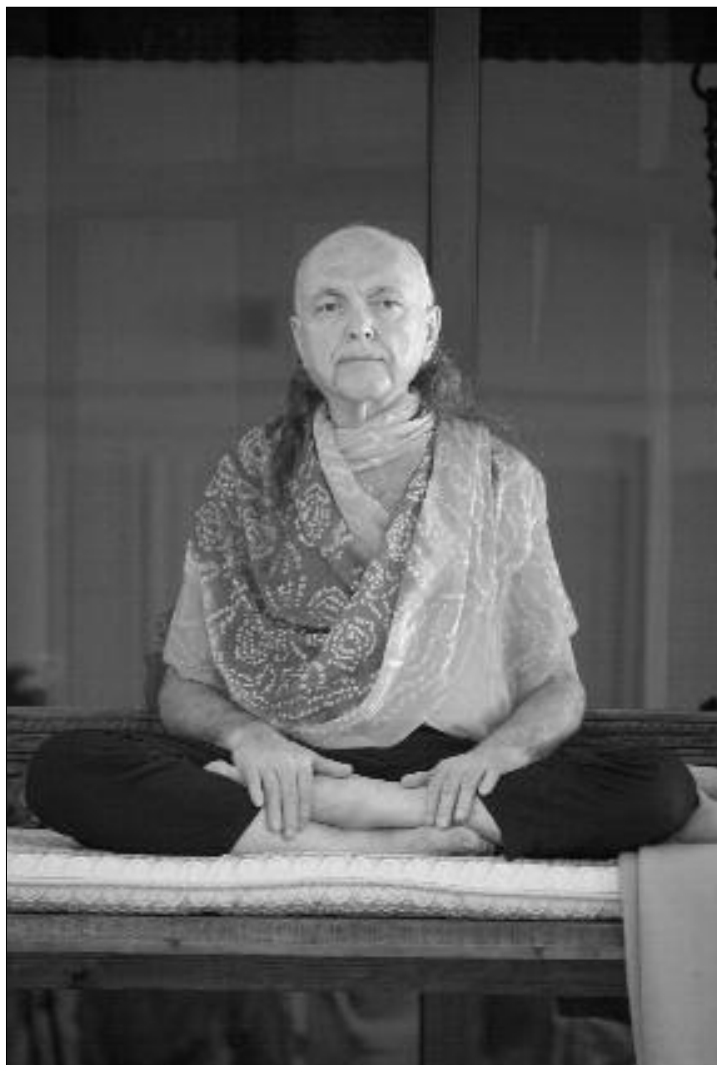
Therefore, you must forget that with which you are apparently preoccupied, and Remember Me.

That Is the only-by-Me Revealed and Given “Radical” (or “At-the-Root”) Reality-Way of Adidam—or Adidam Ruchiradam. ■



PART TWO

The Dimensions of Adidam



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

OVERVIEW

The Three Dimensions of the Reality-Way of Adidam

Given by His Divine Presence, Avatar Adi Da Samraj

Avatar Adi Da Samraj has Given a Way that, in essence, is supremely simple. From beginning to end, that Way is the ever-deepening devotional recognition of Him—as the Revelation of the Love-Blissful Truth of Reality Itself.

When one devotionally recognizes Avatar Adi Da, one is immediately moved to demonstrate the devotional response to Him. That heart-movement—of devotionally recognizing Avatar Adi Da and devotionally responding to Him—is lived and expressed through the three fundamental dimensions of the Reality-Way of Adidam. These three dimensions—which are practiced throughout the entire course of the Reality-Way of Adidam—are described in Part Two.

These fundamental dimensions are never to be engaged as any kind of “technique” to “get somewhere” in one’s practice of Adidam. Rather, they are simply the “evidence” of the fundamental process of devotional recognition and devotional response.

THE FIRST DIMENSION

“Radical” Devotion

The Root-Practice of Heart-Beholding Avatar Adi Da Samraj,
Who is the Revelation of Reality Itself

The foundation of the Reality-Way of Adidam is always “**radical**” **devotion** to Avatar Adi Da Samraj, Who is recognized at heart to be the Revelation of Reality Itself—both in His human Form and in His Eternal Divine Form. Such devotion is

“radical” because it is a spontaneous response to Avatar Adi Da with every faculty of the body and mind, and is resonant with Him at the very “root” of the being, prior to the presumption of a separate self. Once devotional turning to Him is fully established, it becomes a moment to moment devotional Communion that Avatar Adi Da calls “searchless Beholding” of Him.

THE SECOND DIMENSION

Right Life

Re-Patterning the Energies of the Total Body-Mind

In devotional response to Avatar Adi Da Samraj, through fulfillment of His Instruction, the devotee lives a comprehensive discipline of **right life** based on the non-seeking disposition Revealed in devotional Communion with Him. This includes specific practices relative to all aspects of practical and relational life—including money, food, sexuality, and social relations—as well as a sacred life of meditation, worship, and service in cooperative association with other devotees of Avatar Adi Da Samraj. Through this life—founded in the equanimity of Communion with Avatar Adi Da Samraj—the being is purified of ego-patterning and becomes more deeply available to Avatar Adi Da’s Blessing and Transmission.

THE THIRD DIMENSION

“Perfect Knowledge”

Priorly Standing in the egoless Reality-Position

Avatar Adi Da Samraj Calls His devotee who is founded in devotional recognition-response to Him and who is living right life to intensively “consider” and be established in the **“Perfect Knowledge”** of Reality Itself. He makes this Offering first via rudimentary and “preliminary” forms of listening-practice for His beginning devotees—and, ultimately, for mature practitioners,

via a “Perfect Practice”. In devotional Communion with Avatar Adi Da, it is Revealed that no “object” or “knowledge” or “subject” or “point of view” is True or Real—but, rather, Reality Itself is Shown as the Prior and egoless Condition that is Always Already the Case.

Even from the earliest moment of the embrace of Adidam, these three aspects of Avatar Adi Da’s Reality-Way are both the means and the demonstration of ego-transcending devotional Communion with Him: In recognition-response to Avatar Adi Da Samraj, identification with the separate body-mind-self is transcended, and He Reveals the Prior Freedom of His Reality-State. Part Three is a description of how, in the Transcendental Spiritual process of Adidam, these three dimensions are the searchless basis on which Avatar Adi Da’s Transcendental Spiritual Grace Awakens Realization of His Reality-State.



“Radical” devotion to Me is right and true devotional recognition of Me, always responsively whole bodily turning to Me and searchlessly “self”-surrendering to Me—on Sight.

Right life is straightforward obedience to Me, without reservations (or “looking right and left”).

The preliminary practice of “Perfect Knowledge” is the attentive Listening to My Divine Avataric Revelation-Instruction relative to Reality Itself—Which Is Always Already The (One and Only) Case, and Which Is Self-Evidently Divine (As Is).

“Radical” devotion to Me, right-life obedience to Me, and “Perfect Knowledge” of Me are—all three—implicit (or Always Already Given, by and As Me) in right and true devotional (and, in due course, Transcendental Spiritual) Communion with Me (As I Am).

—His Divine Presence, Avatar Adi Da Samraj
“Acausal Adidam”,
The Aletheon



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

THE FIRST DIMENSION

“Radical” Devotion

The Root-Practice of Heart-Beholding
Avatar Adi Da Samraj,
Who is the Revelation of Reality Itself

Devotion to a Spiritual Master has a unique quality of living force about it, because there is a fullness of turning to the Spiritual Master that brings free energy with it—energy that would otherwise be locked up in the patterning of egoity. The energy of right and true devotion is a kind of flower, and the energy of right and true devotion is a flower that always turns and moves to the Light of the Spiritual Master. The energy of right and true devotion is the “conductivity” that characterizes “radical” (or truly ego-transcending and Reality-Realizing) devotion to Me.

If your energy and your attention are trapped in “self”, then your energy and your attention do not come to Me.

I Am the Principle of Adidam. Therefore, My true devotees are profoundly impelled to bring Me the free energy of devotional attention, in recognition-response to Me.

The Reality-Way of Adidam is that devotion.

—His Divine Presence, Avatar Adi Da Samraj
“As I Am—and In Plain Sight”,
The Aletheon

“**R**adical” devotion to His Divine Presence Avatar Adi Da is the egoless, non-seeking recognition-response to Him as Reality Itself—That Which Is Divine and Always Already—Revealed before your eyes. To recognize Him as the Divine Intervention in human time is the most profoundly liberating and life-transforming discovery that can possibly happen for any living being. That recognition is a Gift, not an effort. In that recognition, the being is moved to Him in a single, spontaneous, ego-forgetting gesture.

The Ancient Walk-About Way

Devotion is free and full response to What is recognized as great, profound, and Divine. Such response can be manifested in any religious tradition, but the supreme form of devotion in the esoteric Spiritual traditions is devotion to a human Master, or Guru—an Illumined being who is qualified to awaken Spiritual Realization in others. Since ancient times, it has been acknowledged by true practitioners that it is only by the Master’s Blessing that the devotee is transformed and awakened. As Avatar Adi Da has said, for those who are serious, the necessity of the Guru has never been in doubt.

Thus, “radical” devotion in the Reality-Way of Adidam is linked with the root-essence of even the most ancient forms of human Spirituality—the natural, nonverbal response to the mere sight of an Illumined being. Such responsive transformation is not bound by preconceived doctrine or formalized practice. This secret heart of Spirituality has existed since the most ancient times, even many millennia previous to the earliest records of human history, because it is intrinsic to the human being—not dependent on writing, institutions, or any other artifacts of “history” and “civilization”. Avatar Adi Da calls this core esoteric practice the “Ancient Walk-About Way”.

Thus, the Reality-Way that Avatar Adi Da has Revealed and Given is, in its first fundamental dimension, the completion of the “Great Tradition” of humanity’s religious and Spiritual impulse—which in some sense began with the wandering of early human beings all over the Earth, over fifty thousand years ago. According to genetic evidence, it was such wanderings that eventually produced all the apparent variations in the human species.* This is the sense in which Avatar Adi Da uses the term “Walk-About”—the inherent unity of humanity in intelligent association with its environment, not disconnected by the abstractions of mind, and thus free to directly respond to the Revelation of Truth wherever

* For a simple visual presentation of this evidence, see www.nationalgeographic.com/genographic/atlas.html.

it is Given.* As Avatar Adi Da Samraj once said to a gathering of His devotees:

Though there are many historical traditions of “religion” and Spirituality, there is, in Truth, a single Great Tradition. In fact, that Great Tradition is far older than the recorded history of humankind. There is a prehistorical background to all the historical traditions of “religion” and Spirituality. That background tradition, which I call the “Walk-About tradition”, existed long before there were concentrated bodies of civil society where human beings became highly organized in large numbers. Even anciently, people were being “religious” and Spiritual. In fact, ancient peoples were, as a general rule, being everything that human beings are being now. Thus, even the prehistoric peoples are part of the Great Tradition.

The Great Tradition of humankind is a universal tradition, because it is based not only on the Great and Indivisible Non-conditional Reality, but also on the prior unity of conditionally manifested existence and the commonality and prior unity of human beings themselves.

—His Divine Presence, Avatar Adi Da Samraj
September 8, 2004

The function of the Awakened Master, or Guru, has appeared in every genuinely Truth-Realizing form of sacred practice. From Buddhist masters and Hindu gurus to Jewish rebbes and zaddiks, Christian Spiritual fathers, and Muslim shaykhs, the transformative relationship to the Illumined guide is testimony to the universal truth of the “Ancient Walk-About Way”.

* Although this Great Tradition naturally includes the indigenous Australian cultures (and all human cultures), Avatar Adi Da does not use “Walk-About” in the specific sense that has been used to refer to the Australian Aborigines.

Testimonies about Devotion from the Great Tradition

A striking perception for a student of religions is the universal insistence that instruction by an adept teacher is necessary for development in the spiritual life.

—Joel D. Mlecko, scholar



[A] brother confessed to an elder: “In my cell I do all that one is counselled to do there, and I find no consolation from God.” The elder said: “This happens to you because you want your own will to be fulfilled.” The brother said, “What then do you order me to do, father?” The elder said, “Go, attach yourself to a man who fears God, humble yourself before him, give up your will to him, and then you will receive consolation from God.”

—*Sayings of the Desert Fathers* (early Christian)



One Thursday evening, after a Dharma talk at the Cambridge Zen Center, a student asked Seung Sahn Soen-sa, “Is it necessary to have a Zen Master, and why?”

Soen-sa said, “Why did you come here?”

The student was silent.

Soen-sa said, “If you are thinking, it is necessary.”

—Seung Sahn Soen-sa (Zen Buddhist)



The shaikhs of the Path have declared the following about the necessity of having a master, “He who has no spiritual master has no religion.”

—Traditional Sufi saying

The Way of the Tao must be taught. If you do not meet an enlightened teacher, everything goes awry.

—Liu I-ming (Taoist)



The zaddik stands between heaven and earth. His relationship is twofold. On the one hand, he is the means by which heaven reaches the people. On the other hand, he is the means by which the people reach heaven. He brings heaven to earth and raises earth to heaven.

—Rabbi Yaakov Yosef of Polnoy (Hasidic Jewish)



The guru must be worshipped as God. He is God, he is nothing less than that. As you look at him, gradually the guru melts away, and what is left? The guru picture gives place to God Himself. The guru is the bright mask which God wears in order to come to us. As we look steadily on, gradually the mask falls off and God is revealed.

—Swami Vivekananda (Hindu)

Sources of traditional testimony about the Guru:

Joel D. Mlecko, “The Guru in Hindu Tradition”, *Numen: International Review for the History of Religions* 29, fasc. 1 (July 1982): 33.

Quoted in *Soul Friend: An Invitation to Spiritual Direction*, by Kenneth Leech (San Francisco: HarperSanFrancisco, 1992), 42.

Seung Sahn, *Dropping Asbes on the Buddha: The Teaching of Zen Master Seung Sabn*, ed. Stephen Mitchell (New York: Grove Press, 1976), 22.

Quoted in *In the Tavern of Ruin: Seven Essays on Sufism*, by Dr. Javad Nurbakhsh (New York: Khaniqahi-Nimatullahi Publications, 1978), 120.

Liu I-ming, *Awakening to the Tao*, trans. Thomas Cleary (Boston: Shambhala, 1988), 88.

Paraphrased in *The Zaddik: The Doctrine of the Zaddik According to the Writings of Rabbi Yaakov Yosef of Polnoy*, by Samuel H. Dresner (New York: Schocken Books, 1974), 124.

Quoted in Mlecko, “The Guru in Hindu Tradition”, 53.

Avatar Adi Da once described the “physics” of the Guru-devotee relationship as a “law of vibration”, using the example of tuning forks. When one tuning fork vibrating at a particular frequency is brought into proximity with another tuning fork of the same size and shape, the second tuning fork begins to vibrate “in tune” with the first. The Guru appears in human likeness, but not in the ordinary human state. The Guru is one who is—to one or another great degree—beyond limitation, and thus literally “vibrates” a State of Realization. The devotee comes into the sphere of the Guru, and what is communicated is not an exchange with a separate, “other” human being, but rather the Guru’s Realization itself. By spending time in the Spiritual Company of the Guru, the devotee who does not “hold on” to self (and thus prevent the process of sympathetic “vibration”) becomes more and more resonant with the Guru’s State. The human Guru is thus the profoundest possible help to human beings, because the Guru appears in human form to communicate that which is otherwise beyond human experience.

“Radical” Devotion Is ego-Transcending

Although it is continuous with this esoteric heart of the entire Great Tradition of religious and Spiritual endeavor, the practice of Guru-devotion in Adidam Ruchiradam has a unique basis and purpose.

“Radical” devotion to Avatar Adi Da is direct, spontaneous heart-response to the One recognized as Reality Itself. Thus, devotion to Adi Da is not merely a life of practice in the company of one who is more Illumined than others. Avatar Adi Da Samraj Is the Divine State and Person. Therefore, to devotionally recognize Him, via His human Form, is the means to know what Reality truly Is. “Radical” devotion to His Divine Presence, Avatar Adi Da Samraj, is a directly “ego-transcending” process—a process that takes place in Reality, Prior to the ego.

Avatar Adi Da uses the term “ego” specifically to mean the separate “self”, presumed as an “I” over against “others”. How does this sense of separation, of separate identity, arise? It is, Avatar Adi Da

Teaches, the result of an activity that everyone is doing—an activity that He calls “self-contraction”.

The True Nature (or Self-Condition) of everyone and everything is the Intrinsically egoless Ecstasy of Non-separateness. But the act of self-contraction (which is habitual and largely unconscious) is the sense of a separate, limited, mortal self (or ego). By identifying with a human body-mind, the ego cuts itself off from awareness of the Free and Unlimited Condition of Reality Itself. The ego (the conditional self) is not an entity, not a “fact” of existence. The ego is an activity—something that each one is doing. Avatar Adi Da often illustrated the nature of this self-contracting activity by holding up an open hand, which is freely and directly related to the world, and then contrasting it with a clenched fist, which is tight and contracted from all forms of relationship. The fist of ego appears to “contain” an identity—but when the self-contraction opens, it is obvious there was never any separate self “inside” it.

Devotion to Avatar Adi Da opens the heart and unlocks the self-contraction. In any moment of true devotional turning to His Divine Presence, the self-contraction is “cancelled”, in devotional Communion with Him—just as the action of opening the hand releases the clench of the fist. As the habitual activity of self-contraction weakens, you become more and more deeply established in blissful Communion with Avatar Adi Da Samraj.

Therefore, it can be said that the practice of responsive devotion to Avatar Adi Da is based on two complementary esoteric laws:

1. You become what you meditate on.

Putting your attention on something is a powerful act. When you fix your attention on something over time, it influences you profoundly, and you create a pattern of conforming to it. Thus, because Avatar Adi Da’s human body is utterly Revealing of His Divine Reality-State, the persistent practice of turning attention and energy to Him (or “meditating on” Him) awakens direct Communion with His Divine Reality-State, or the “Bright” Divine Condition of Reality Itself.

2. Whatever is not used becomes obsolete.

The complement to the first esoteric law is that whatever you do not put your attention on tends to fall away. By doing this practice of turning to Avatar Adi Da, self-oriented and loveless habit-patterns of thought, feeling, and action are relinquished. Thus, these ego-patterns become obsolete, and you are awakened to the constant process of devotional Communion with Him.

The “programs” of egoic habit do not persist unless you give them your life-energy and attention. If you give your life-energy and attention to Me (instead), then all your egoic “programs” will, Ultimately, become obsolete and (literally) vanish. That Is the Divine Truth and the Divine Law.

You reinforce (or become) whatever you put your attention on (or to). Therefore, if you make Me the “Object” of your attention, all the other “things” of attention (which have no permanence) will dissolve.

If you (merely, or inherently searchlessly) turn to Me, the Virtue That I Am will Prove Itself. Therefore, I will Prove Myself to you, without your egoic effort, if you will do this simple (devotionally, and intrinsically, ego-transcending) turning to Me.

—His Divine Presence, Avatar Adi Da Samraj
 “The Searchless Essence of Radical Devotion To Me”,
The Aletheon

The Four Principal Faculties of the Body-Mind

Avatar Adi Da describes four human faculties—the four dimensions of the total body-mind—that “follow the heart” in devotional response to Him:

1. mind (or attention)
2. emotion (or feeling)
3. body
4. breath

Ordinarily, the faculties of the body-mind are occupied in various activities, thoughts, and feelings that are the expressions of the self-contraction—the ego’s active presumption of being separate from everything and everyone else. When the faculties of mind, emotion, body, and breath turn to Avatar Adi Da, through the attracted response to Him, the self-contraction is instantly undermined. In that moment, you are practicing whole bodily devotion to Avatar Adi Da Samraj—thereby enacting the relationship to Him through turning the faculties of the body-mind to Him. In His Words, “You enter My Sphere and leave yours.”

The turning of the four psycho-physical faculties to Avatar Adi Da Samraj is not a form of self-effort or self-manipulation. It is not about intentionally changing the thoughts in your mind, or emotional feelings, or the sensations in your body, or patterns of breathing. “Radical” devotion to Avatar Adi Da is only true when the devotional recognition of His Divine Presence is alive. Any willful effort to turn the faculties to Him will not manifest the true practice of devotional turning to Him.

Avatar Adi Da describes here the process of turning the four faculties to Him:

Instead of wandering in the maze of thoughts, give Me the faculty of mind—which is epitomized by, and as, attention (itself).

Instead of being tossed about by the waves of emotions, give Me the faculty of emotion—which is epitomized by, and as, feeling (itself).

Instead of seeking bodily pleasure and avoiding bodily pain, turn (or face) the body toward My Divinely-Avatarically-Born bodily (human) Divine Form, and (altogether) give Me the body—through full feeling-intention, enacted through constant devotional service to Me.

The faculties of mind (or attention), emotion (or feeling), and body are connected to one another via the breath—and, thus, the gesture of turning to Me must also be done via the breath.

Therefore, altogether, in the right and true practice of the Reality-Way of Adidam, mind (or attention), emotion (or feeling), and body are turned to Me, and breathed in devotional Communion with Me.

—His Divine Presence, Avatar Adi Da Samraj
 “The Searchless Essence of Radical Devotion To Me”,
The Aletheon

There is nothing abstract or mechanical about this practice. It is activated by Avatar Adi Da’s Divine Grace when you are directly Sighting His Incarnation-Body—either through regarding His photograph (or another representation of Him) or by simply recollecting His Form in the mind. His devotees often wear a locket with a photograph of Him—so that there is no waking moment when one cannot be refreshed in this devotional regard, and turn the faculties to Him by beholding His bodily Form.

In the process of this devotion, the “contents” of the faculties are irrelevant. It does not matter what you are experiencing at any given moment—which distractions, what wandering in mind, what intense emotions, what bodily sensations. The liberating truth of “radical” devotion to Adi Da is that it is not governed by your experience. It can be practiced in any circumstance, in the “worst” as well as the “best” moments of your life. All you do is allow the faculties to turn to Adi Da Samraj at their root, allowing the content to be whatever it is. And you persist in this, even if the content intensifies. In fact, the content will generally intensify, and it will also be released by the Grace of the Divine Avatic Master, Adi Da Samraj. Devotional Communion with Avatar Adi Da is the great means that transcends the suffering of the self-contraction.

Through this practice, Avatar Adi Da Works in the body-mind of His devotee, releasing its psycho-physical knots, and establishing a profound equanimity in the being.

Devotional turning to Avatar Adi Da is summarized in His Admonition to all His devotees: “Invoke Me, Feel Me, Breathe Me, Serve Me.” This Admonition accounts for each of the four faculties respectively—mind, emotion, breath, and body. Such devotional response to Him is the means to Invoke His “Bright” Presence constantly at the heart. It is the “lifeline” that Avatar Adi Da Gives to His devotee in the midst of this bewildering and mortal existence.

The basic purpose of the body-mind-complex is Invocation of Me. If it is used otherwise, the body-mind-complex inevitably tends to contract upon itself. Therefore, My devotee must whole bodily Invoke Me—from the heart.

You must always be able to breathe Me and feel Me—beyond all fear, sorrow, anger, and un-love, beyond the stress of reaction to the gross physical situation.

The conditionally manifested cosmos is an immense electronic happening, or appearance—most of the dimensions of which are not even suggested by any “experience” of the usual human kind. Nevertheless, the Fundamental Unity and Reality can and must be Realized—or else there is no True and Most Profound Happiness (or Perfect Ecstasy), but only confinement to the mortal view of suffering.

If you are still hoping to discover “Something Bigger” that is somehow “in charge” of the cosmos, then you are still just being a morsel of sorrowful meat. Conditionally manifested existence is pitiful and sorrowful. Therefore, your life must become Invocation of Me. Altogether, the entire body-mind-complex must become Invocation of Me, beyond the “self”-contraction. You must live as faith, beyond the mind.

—His Divine Presence, Avatar Adi Da Samraj
February 13, 2000

Devotional Turning Is Perpetual

“**R**adical” devotion to Avatar Adi Da Samraj is the basis of the Reality-Way of Adidam from the beginning, and it is the process of Adidam at every moment of its demonstration. Thus, “radical” devotion to Avatar Adi Da never ceases. Attention is liberated from bondage to the conventional aspects of life—the world of “money, food, and sex”, and social ego—and freed up for ever more profound participation in Communion with Avatar Adi Da Samraj.

In *The Dawn Horse Testament*,* Avatar Adi Da Gives a vivid metaphor for the practice of devotion to Him:

Above the clouds, There Is Always The Sun—Forever Free Of Earthly weather. By Tendency, You Are Always Looking At the local weather, and Not At The Sun Itself. That Is What egoity Is About—Always Suffering the changes Of The local Patterning That Is the bodily human being In its egoic Bondage. Instead, You Must (In every moment) Turn To Me, Avatarically here-Manifested In Bodily (Human) Divine Form—and You Must Do This Forever, Such That (Ultimately) You Become An egoless Participant In The Conscious Light (or The weatherless Divine and Perfect Sun) Of My Supreme Divine Avataric Gift Of Most Perfect Divine En-Light-enment. . . .

I Am Not “Located” In The Core Of Your Suffering smallness, Below, In The weathering Dark.

The weather (Made By ego) here Can Darken all-and-All—Such That It May Seem To You There Is No Divine (and Perfectly Conscious) Light At All. Nevertheless, In The True Practice Of Devotional Turning To Me, There Is No weather—Ever.

This (here) is “weather-all-the-time”-land. Time is weather. And the body-mind-complex is Always weathered—To the ego’s Quick.

* *The Dawn Horse Testament* is one of Avatar Adi Da’s primary Revelation-Books (the other being *The Aletheon*). In *The Dawn Horse Testament*, Avatar Adi Da employs a unique scriptural convention of capitalization, in which the overwhelming majority of words are capitalized, and only those words that indicate the egoic (or dualistic) point of view are left lowercased. This capitalization convention is in itself a Teaching device, intended to communicate His fundamental Revelation that “There Is Only Reality Itself”, and that only the ego (or the dualistic or separative point of view) prevents the Realization of that Truth.

Nevertheless, If You Will Live By Always Turning the Total body-mind To My Divinely-Avatarically-Born Bodily (Human) Divine Form and Person, You Will (Thus, In Due Course, Constantly and Literally) Incorporate My “Brightness”, Making Me The One and Only Condition—Even Of the body-mind-complex and its “world”.

By Always Turning To My Divinely-Avatarically-Born Bodily (Human) Divine Form and Person, You Make This By-Me-Avatarically-Given Divine “Brightening” Process Possible—To Begin, and To Go On, and (Ultimately) To Become Perfect.

—His Divine Presence, Avatar Adi Da Samraj
The Dawn Horse Testament

When the turning of the faculties of the body-mind to Avatar Adi Da becomes a stable life-practice, demonstrated by a real equanimity of the being in Communion with Him, the practice of devotional turning is called “searchless Beholding” of Avatar Adi Da Samraj.

Non-Seeking Devotion

A fundamental principle of Avatar Adi Da’s Teaching is the necessity of understanding and transcending all forms of seeking. Avatar Adi Da Teaches that seeking is, in fact, the symptom of the activity of self-contraction. It is only on the basis of this self-created unhappiness that people enter into the search for any form of experience. Therefore, in the context of the fundamental practice of devotional Communion with Avatar Adi Da, you also observe, understand, and transcend the self-contraction, the unconscious activity through which the ego constantly recreates the sense of a separate, threatened, loveless self—seeking for a way to feel “okay” about life.

It is impossible to seek Truth Itself and—as a result of the seeking of It—Find It.

It is impossible to seek Reality Itself and—as a result of the seeking of It—Find It.

Therefore, you must transcend the search itself.

The only-by-Me Revealed and Given Reality-Way of Adidam Is the One and Only (and, altogether, Divine) Reality-Way (and Reality-practice) of understanding and transcending the search for Truth Itself, the search for Reality Itself, the search for Real (Acausal) God, the search for Happiness (or Self-Evidently Divine Love-Bliss) Itself, and (indeed) all seeking—by directly (and constantly) transcending “search” (and the egoic “cause” of seeking) itself.

The only-by-Me Revealed and Given Reality-Way of Adidam is not a means for seeking Truth Itself, or Reality Itself, or Real (Acausal) God, or Love-Bliss-Happiness Itself—or for achieving Truth Itself, or Reality Itself, or Real (Acausal) God, or Love-Bliss-Happiness Itself as a result of that search.

The only-by-Me Revealed and Given Reality-Way of Adidam is the Way (and, therefore, the active—and, necessarily, ego-transcending—practice) of the always present-time devotional (or Me-recognizing, and to-Me-responding) Realization of Love-Bliss-Happiness Itself—Which Is Truth Itself, Reality Itself, and the Only Real (Acausal) God.

—His Divine Presence, Avatar Adi Da Samraj

“The Search For Truth Is Absurd and Unnecessary”,

Da Love-Ananda Gita

What makes Adidam Ruchiradam a non-seeking Way is that Avatar Adi Da Appeared in the world as the bodily manifested Revelation of the Divine Reality. By means of devotional recognition-response to His bodily (human) Divine Form, you are Given always present-time access to Love-Blissful Communion with Him, and thus with Reality Itself, or Truth Itself. Truth Itself is Realized to be not “elsewhere”, not to be sought and found only in the future. None of the practices Given by Avatar Adi Da are techniques for achieving a goal. Seeking itself is transcended in the always present “finding” of Truth in relationship to Avatar Adi Da Samraj. To “Locate” Reality Itself is a Gift that unlocks the seeking effort and thus allows great calm and depth in the being.

How Magical! How Profound!

DEVOTEE: *One balmy evening in February 1994, on His Island Hermitage, Adi Da Samrajashram, the Divine Avataric Master, Avatar Adi Da Samraj, was seated with a group of His devotees under a palm-frond roof extending from the porch of His small residence. Devotees formed a loose semi-circle around His chair, in the oasis of light whose edges disappeared quickly into the Fijian darkness. Fruit bats in the mango trees nearby regularly erupted into competitive choruses, and crickets thrummed a constant undercurrent to Avatar Adi Da’s Instructional Discourse.*

At some point, He began to speak about one of His own Spiritual Masters, Swami Muktananda, and Swami Muktananda’s great example of Guru-devotion. As Beloved Adi Da spoke of the ecstasy of devotion, He became a more and more Radiant and Attractive Force. My whole body began to ache, and it felt like He was magnifying the devotional response to Him in my own heart and body. I could see others weeping or laughing, also swooning in this feeling of love and happiness of devotion to His Divine Presence Adi Da Samraj. I felt as if my heart would burst out of my chest with love and gratitude to Him—for all that He described was experienced in the moment. The occasion was truly magical, as He even described at the time. His gift of Instruction—both verbal and experiential—was a glimpse of the great intensity and passion of the transformative relationship to Him.

AVATAR ADI DA SAMRAJ: In the few photographs of Baba Muktananda with His Guru, Bhagavan Nityananda, Baba Muktananda is sitting at Bhagavan Nityananda’s Feet with His hands folded. His hairs are practically falling out! In the presence of His Master, He was so full of love that it seemed His entire body would

disintegrate. He observed certain manners, fine—but there was just this devotion, this love, this overwhelming love for His Master, the Bliss of it. He can hardly contain himself—yet, manners require that He do so. Once He had met His Master, He was obsessed with His Master, His heart wrenched by devotion, so full and so profound that He could not think about anything else, could not think about anyone else. “What do I think about but my Master?” So He was.



Swami Muktananda sitting at Swami Nityananda's feet

What a Master My Baba Muktananda was! What a Master! What a devotee! That is how you should live with Me!

You need not find out about devotion by reading about it in the traditional books. Here I Am! As My devotee, your right sign is total conversion of your life, total conversion of the heart, by your obsession with the Master. When you see That One with clear eyes, how can you help yourself?! What else is there to do? Such devotion does not prevent you from functioning and handling your

life-business—nothing of the kind. All the while Remembering your Master, all the while obsessed by your devotion to your Master, all the while governed by that Person, all the while thinking of the Master, all the while, in every moment—this is what it is to be My true devotee. It is the same sign given by great devotees in the past, this feeling-Remembrance, this total concentration in the Realizer, the One Who Is, even there bodily, before you.

This is Real life. Wonderful! What a Joy! What Beauty there is to it! How Magical! How Profound!

Real life is obsession with That Which Is Beyond life—That Which Is, Miraculously, somehow Shown in life, but Which Moves you Beyond all ordinary life-concerns.

You must become Divinely Mad with this devotion. Everything is purified by it. It is the one Great Principle of existence.

All I am doing in this conversation with you tonight is Giving you permission to do so. You will do what you will. ■

“Only I Am the Gift”

In October of 1988 at His Fijian Hermitage, Avatar Adi Da Samraj awoke from sleep one morning having already composed the first passages of a profound devotional Text—the *Da Love-Ananda Gita*. He had been Giving Instruction to a devotee in the dream state. In the Text that grew from these first passages, He Instructs His devotees in the core matter of devotion to Him, pointing out that the turning to Him that is the essence of the practice is not for the sake of anything one can attain for oneself.

Having Come to Me, do not look within your body or your mind to discover whether you have received some “thing” from Me (to satisfy your little pouch of separateness).

Rather, surrender and release your total separate (or “self”-contracted, “self”-contracting, separative, and always seeking) psycho-physical “self” (including your entire body, your breath, your emotions, your mind, your “knowledge”, and all your “experiences”) by the constantly and consistently applied Means of devotionally to-Me-Resorting, searchlessly Me-Beholding, Me-recognizing, to-Me-responding, and (Thus, responsively) ego-surrendering, ego-forgetting, ego-transcending, and (altogether) total psycho-physical devotional Communion with Me—and, Thus, Grow to Luxuriate in My Divine “Bright” Spherical Self-Domain of Love-Bliss.

If you truly and really surrender and release your ego-“I” (or total separate and separative psycho-physical “self”) to Me—then not any meal of “things” (or effects), but Only I Am the Gift, the Object, the State, and the Realization.

Therefore, Come to Me (and for Me Only), “Bond” to Me (and to Me Only), and Stay with Me (and with Me Only, forever)—and you will (by This) Realize Me (truly, really, and Only).

—His Divine Presence, Avatar Adi Da Samraj
Da Love-Ananda Gita

As the process of devotion to Avatar Adi Da matures, and when the devotee is rightly prepared, Avatar Adi Da Initiates His devotee into the process of participating in His Transcendental Spiritual Self-Transmission. Ultimately, for those who choose a life of formal renunciation and intensive concentration in the practice of Adidam Ruchiradam, Avatar Adi Da Initiates the profound demonstration of devotion that is the “Perfect Practice” of Transcendental Spiritual Communion with Him, in which the devotee is Identified with His Prior Reality-State (and no longer identified with the apparently individual body-mind-self).

Real devotion to Avatar Adi Da Samraj is free of any egoic strategy or quest. It is love-surrender, coming from the heart’s own depth—an impulse born of a wordless response to Avatar Adi Da’s Revelation of the “Bright” Divine Reality. It is the recognition of Him as one’s only true Refuge and Happiness in the midst of all the changes of experience. This is the first dimension of the Reality-Way of Adidam. ■



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

I Am Your Unique Advantage

by His Divine Presence,
Avatar Adi Da Samraj
From *The Aletheon*

1.

Real (Acausal) God is not merely and only at the end of The Reality-Way of Adidam (or Adidam Ruchiradam).

Real (Acausal) God Is Always At The “Root”—and, therefore, even from the very beginning—of The Reality-Way of Adidam.

I Coincide with you Always Already and Perfectly.

I Reveal and Show Myself to you Self-Evidently and Always Immediately and Directly.

I Constantly Descend and Enter into your life.

I am not merely calling to you from Beyond, or telling you a philosophy.

I have Divinely Avatarically Entered Fully into the cosmic domain.

I Am Perfectly Coincident with all-and-All.

I Am Fully here.

All you need to do, in any moment, is recognize Me As The Divine Avataric Attractiveness of My Person and State.

All you need to do is recognize and respond to Me As I Am—by Tacitly and Intrinsicly “Knowing” The State of My Divine Avataric Person, Self-Revealed in your moment to moment Sighting of My Divinely-Avatarically-Born bodily (human) Form.

All you need to do is forget your “self” by whole-bodily-responsively recognizing Me and (Thereupon) whole bodily Communing with Me.

You need not be concerned with how much concentration of mind there is, how much poetic vision there is, how much relaxation there is in the body, or how pleasant the “resultant” conditions of life are.

You need not be concerned with the fact that life is difficult at the moment, or that you yourself are obnoxious.

You need not be concerned about any of your “signs”.

All of that content is merely the inevitable suffering that is the ordinary (or naturally “caused”) “result” of conditional existence itself.

All you need to do is “Locate” and “Know” Me—by Means of whole-bodily-recognition-responsive devotional Communion with Me.

Therefore, in every moment, simply be Attracted to Me, and let the body-mind-complex (as a whole) be purified, transformed, and (altogether) Divinely Self-Awakened and Divinely Translated by My Divine Avataric Self-Transmission of My Divinely Self-“Bright” State.

Such is The Fundamental Principle of the devotional (and, in due course, Transcendental Spiritual) relationship to Me.

Such is The Fundamental Principle of The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam).

Because of That Principle, I Am your Unique Advantage.

2.

There is one Great Law in the cosmic domain of conditionally arising “causes” and “effects”: You become what you meditate on.

This Great Law summarizes The Means and The Process whereby I Am Able to Be your Unique Advantage.

In the midst of his or her perceiving of beings and things and phenomena of all kinds, My right and whole-bodily-true devotee is always in devotional Communion with Me.

As My right and whole-bodily-true devotee, you are always given-over to Me and comprehensively (or as a psycho-physical totality) concentrated in Me.

In the midst of whatever arises, you (in your whole-bodily-true devotion to Me) constantly turn—whole-bodily-recognition-responsively—to Me.

When you (thus, and whole bodily) Behold Me with ego-forgetting devotion, you are searchlessly Beholding (and egolessly participating in) The Divine State of Reality Itself—in “Its” Perfectly Subjective Fullness and Perfection.

When you (thus, and whole bodily) searchlessly and egolessly Behold Me, you are whole bodily participating in The Self-State of The all-and-All-Completing Divine Avataric Self-Revelation.

Therefore, I Am your Unique Advantage—because I Am Divine Self-Realization Itself, Perfectly (and, altogether, Non-“differently”) Coincident with you.

Simply as evidence of your whole-bodily-recognition-responsive devotional Communion with Me in all the moments of conditionally apparent existence, The total Divine Self-Realization Process in My Divine Avataric Company is Activated in you, and Inevitably Unfolded as Demonstration by you—entirely and only by Means of My Divine Avataric Transcendental Spiritual Grace.

The progressively unfolding process of practice-demonstration in The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam) will be spontaneously manifested in and as your life—not by your “self”-consciously imitating the “prescribed signs” that must characterize that process, but merely by your consistently entering into ego-forgetting and whole bodily to-Me-turned devotional Communion with Me.

To the degree that you are reluctant to Behold Me and surrender to Me in the fully whole bodily to-Me-turned devotional manner—and, thus, to the degree that you stand aloof in your egoic “self”-patterning of body-mind—your participation in Me is limited.

In that case, you merely struggle with the three common states (of waking, dreaming, and sleeping) and with the egoic . . . stages of life—and, thus, you are always involved (or reflexively and dissociatively turned upon) the “problems” and the seeking-“methods” of your egoic “self”. . . .

4.

The fundamental practice of The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam) is simply to Behold Me, in every moment, with fullest devotion, and (thus) to turn to Me, moment to moment, whole bodily, with all of the attention of mind, emotion, physical body, and breath.

In that moment to moment event of devotional practice, The Characteristic and The Realization-Process of My Divine Avataric State will spontaneously become directly apparent to you, and your devotional life will always be full—not by means of your own ego-effort, but entirely by Means of My Divine Avataric Grace of Perfect (or Intrinsic and Acausal) Coincidence with you in your “self”-forgetting Communion with Me.

5.

Devotional Communion with Me is the one necessary qualification for practice of The only-by-Me Revealed and Given “Radical” (or . . . Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam).

You must be invested in Me As your Divine Avataric and Unique Advantage.

The Way in My Divine Avataric Company is moment to moment devotional Communion with Me.

Indeed, it has been everywhere Taught, since the ancient days, that The Way of ego-surrendering devotional Communion with An Adept-Realizer is the esoteric and only true process of Realizing Perfect Truth—or The Self-Nature, Self-Condition, and Self-State That Is Real God.

In this aggressively exoteric “late-time” (or “dark” epoch), I have Restored that great and ancient esoteric devotional process—and, by virtue of My Intrinsic and Perfect Self-Abidance in My Own “Bright” Divine Self-Nature, Self-Condition, and Self-State, My Offering of the great esoteric process of devotional Communion with Me Is The Perfect . . . Fulfillment and Completion of all esotericism. . . .

Therefore, from this time forward, all beings have the opportunity to directly enter into the true esoteric (and, in due course, Transcendental Spiritual, and, Ultimately, Most Perfectly Real-God-Realizing) process—simply by means of right and whole-bodily-true (and, necessarily, formally and accountably practicing) devotional Communion with Me.

6.

Traditionally, there are two possible modes of engagement in the esoteric practice of devotion to An Adept-Realizer: the easeful practice of “self”-surrender into devotional Communion with The Adept-Realizer and (otherwise) the restless practice of “self”-defensive struggle in reaction to The Adept’s Instruction.

I do Give you My Instruction, but only in the context of your devotional Communion with Me.

Therefore, practice of The Reality-Way of Adidam Ruchiradam is fulfilled only in the easeful “self”-surrendering mode of devotional relationship to Me.

I do not merely Instruct you and, then, leave you on your own to fulfill My Instruction as a “self”-defensive seeking-“technique”.

Rather, I Am Always Self-Transmitting My Divine Avataric Heart-Blessing and My Transcendental Spiritual State of Presence to My devotee.

Therefore, I (Myself) Am Always Available to you.

I will Always Be Available to you—and to each and every one of My right and whole bodily true-to-Me devotees—now, and forever hereafter.

Devotional Communion with Me—Self-Transmitted to you by Means of My (now, and forever hereafter) Self-Given Divine Avataric Heart-Blessing and My Divine Avataric Transcendental Spiritual Grace—will, now, and forever hereafter, make both your devotion and My Self-Revelation-Presence whole bodily right and true for you.

7.

What must be constantly Awakened through your moment to moment whole bodily devotional Communion with Me is your fundamental Self-Apprehension of The Intrinsically egoless, Indivisible, Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

If you are, by Means of whole bodily devotional Communion with Me, Established in The Self-State of Reality Itself in any

moment (regardless of what is happening in the body-mind-complex), you will (Thus and Thereby) Realize The Love-Bliss-Fullness and The Inherent Freedom of Self-Existing and Self-Radiant Divine Being Itself.

Thus, you will grow, by spontaneous demonstration, in even all the necessary process and practice-demonstration of the Way of devotional Realization of My Divinely Self-“Bright” State.

That whole bodily devotional Process of The Divine Self-Enlightenment and Perfect Transcending-by-Outshining of the otherwise ego-patterned and ego-bound body-mind-complex Is A Fundamental, Specific, Discrete, Observable, and “Perfectly Knowable” Process.

The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam) Is An Exact and Perfectly Effective “Science”—or Way of “Perfect Knowledge”—because It is not (like conventional “science”, or merely conditional “knowing”) based on the program of strategically maintaining an “objective” and “point-of-view”-bound (or egoic) stance.

Whoever you are, there is no possibility that The Great and only-by-Me Avatarically Revealed and Given Divine Self-Revelation-Process will not “Work” in your case.

No one is damned.

No one is intrinsically—or essentially and forever—limited and ego-bound.

Each devotee of Mine shows whatever devotional and (in due course) Transcendental Spiritual signs he or she presently shows.

Thus, in any particular moment, some appear to be more mature or “advanced” than others.

Nevertheless, all who rightly and whole-bodily-truly responsively turn to Me with fullest Me-recognizing devotion are Given My Divine Avataric Grace—Fully, Openly, Equally, and without limitation—and, in any case, the potential for Divine Self-Realization of Reality Itself is not, Itself, either limited or “caused” by the karmic (or conditional) state of My devotee.

8.

Basically, you must be responsible for the moment to moment whole bodily turning of all the psycho-physical faculties to Me—and, in that every moment, you must, through “self”-forgetting devotion to Me, constantly transcend the psycho-physical faculties themselves (including even attention itself), in Intrinsically egoless Self-Identification with Me.

My Divine Avataric Grace is always here-Given to My right and whole-bodily-true devotee—Exactly, Directly, and Fully.

Nevertheless, if you are unresponsive and irresponsible in relationship to Me, if you insist on remaining “self”-defensive and ego-bound in My Company, you cannot “Locate” and “Know” My Divine Avataric Grace and State.

In that case, you do not allow Me to Do My Divine Avataric Work in the domain of your own body-mind.

9.

My Divine Avataric Work Happens in your own body-mind—and not merely “out there” in the time and space of the “objective world”.

My Divine Avataric Work is not merely something that occurred once and must now be merely “commemorated” forever.

My Divine Avataric Work Is Continuous, moment to moment, forever.

Turn to Me, in devotional Communion with Me.

Let whole bodily devotional Communion with Me be your discipline in every moment—most profoundly, fully, constantly, without any “self”-effort at all.

There is no ego-effort or seeking-mind associated with the right and true recognition-responsive devotional turning of the psycho-physical faculties to Me.

Nothing is easier than the recognition-responsive devotional turning of the body-mind to That Which Is Supremely Attractive.

Always Behold Me with whole-bodily-recognition-responsive devotion to Me.

I Am The Intrinsically egoless Divine Self-Nature, Self-Condition, and Self-State of all-and-All—Divinely Avatarically Self-Revealed (now, and forever hereafter) to here, and to all-and-All.

Therefore, you must—merely on the basis of tacit recognition-response to My Divinely Avatarically Self-Revealed and Self-Evidently Divine State—always and whole bodily turn to Me, and (thus and thereby) allow the psycho-physical totality of your living person to be directly and immediately transformed by Me.

10.

Do not make the practice of The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam) into a search for changes in the body-mind.

Rather, always and only let practice of The only-by-Me Revealed and Given “Radical” (or Always “At-The-Root”) Reality-Way of Adidam (or Adidam Ruchiradam) be the constant “self”-forgetting and intrinsically searchless event of whole-bodily-Beholding My Intrinsic Attractiveness of State.

That Beholding—searchless, “self”-forgetting, and whole-bodily-true—is the one and only by-Me-Revealed and by-Me-Given and to-Me-true practice of “Knowing” The Advantage of My Unique and Divine Avataric Company. ■



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

THE SECOND DIMENSION

Right Life

Re-Patterning the Energies of the Total Body-Mind

The practice of the . . . Reality-Way of Adidam is founded in the transcending of the human psycho-physical structure—but not by means of a dissociative act. Thus, the fundamental (and necessary) basis for the practice of the . . . Reality-Way of Adidam—Which Is the Way of the devotional and (in due course) Transcendental Spiritual relationship to Me—is equanimity relative to one's own psycho-physical structure and relative to the psycho-physical context of human (and cosmic) existence.

—His Divine Presence, Avatar Adi Da Samraj
“The Transcendental Spiritual Way of Reality Itself Is Founded On
The Tacit and Prior ‘Perfect Knowledge’ of Reality Itself”,
The Aletheon

When there is devotional recognition of Avatar Adi Da Samraj, the entire being—with all its faculties—turns to Him in response. A principal demonstration of that response is to embrace His Instruction relative to every area of human life. Such is the means whereby every moment of your daily existence becomes a circumstance of devotional turning to Avatar Adi Da.

During Avatar Adi Da's years of Submission to the human condition, He undertook a thorough investigation of all aspects of human life for the sake of Revealing the complete Means of Divine Realization. He left no part of human existence untouched by His Divine Wisdom. A fundamental lesson emerged from that investigation: The ego is programmed, or patterned, to seek its own satisfaction, under any and all circumstances—in the ordinary dimensions of life and even in Spiritual terms. Thus, if life is not re-patterned—transcending the orientation to self-fulfillment—the being is literally shutting itself off from the Divine Reality.

Avatar Adi Da also Revealed that the true Spiritual process cannot take place unless the body-mind enjoys the equanimity of being rightly oriented to the Divine Reality. The body-mind is not “automatically” ready for Spiritual life—there is preparation that must take place in order to be capable of sensitivity to Avatar Adi Da’s Transcendental Spiritual Transmission. This preparation requires that all four faculties be consistently turned to Him, such that the being is granted freedom from the ego-programs of separateness.

The fullness of the Reality-Way of Adidam is about the “Enlightenment of the whole body”. By contrast, the ego is the contraction of the whole body. Ego-transcending devotion to Avatar Adi Da, turning the faculties of the body-mind to Him, must be lived concretely in a total design of “right life”. It is thus that the being transcends the impulse to self-fulfillment in body and mind. All the specific disciplines Avatar Adi Da Gives are introduced into the life of devotional turning to Avatar Adi Da in order to support the deepening of that process.

Right Life Is Not Problem-Based, Nor About Perfection

Avatar Adi Da established a complete range of disciplines relative to functional and practical life for His devotees. These disciplines are embraced at the beginning of the practice of Adidam Ruchiradam, and you maintain the basic design of life-discipline (continuing to refine it) from that point on.*

The disciplines of Adidam are life-positive, because they are based in the disposition of accepting the realities of human life (such as the basic matters of “money, food, and sex”), rather than making any kind of attempt to “get away” (or “escape”) from these realities. The disciplines support the equanimity and well-being of the entire being—body, emotion, mind, and breath.

* The specifics of discipline vary for different forms of response to Avatar Adi Da. This book particularly summarizes the fullness of discipline embraced by the First and Second Congregations of Avatar Adi Da’s devotees (see pp. 135–38 for a description of these different forms of response). Detailed instruction in all of the principles and practices described here, and what is required of each form of response, is given in the literature and coursework published by the Divine Avatavic Holy Institution of Global Adidam Ruchiradam.

In a fundamental sense, right life in the Reality-Way of Adidam is not so much a practice as it is a demonstration of “radical” devotion to His Divine Presence Avatar Adi Da in every area of life. The disciplines of Adidam are not engaged in order to achieve any particular state, or to somehow themselves “cause” availability to Avatar Adi Da’s Reality-Revelation. The disciplines cannot be “perfected” in any such sense. They are just the lawful way of life in the context of devotional Communion with Avatar Adi Da. And in that Communion, a spontaneous process of purification, rebalancing, and rejuvenation can manifest in every dimension of the being.

Avatar Adi Da Samraj has described the dimension of right-life practice as problem-free and “not-two”, or not based on any kind of duality of good/bad, right/wrong, and so on:

The Reality-Way of Adidam is the Way of no-“problem”, no-search, “not-two”. The culture of Adidam addresses every kind of issue in human life, from the most mundane to the most profound, on the basis of the principle of no-“problem”, no-seeking, “not-two”.

All the “methods” of humankind are, as a general rule, based on a “problem”. All seeking is based on a “problem”—on two-ness of some kind, on some kind of contradiction, some kind of opposition, something not satisfactory, something for which you are seeking a “solution”. Search is “method” based on “problem”. The “solutions” devised by human beings are based on and characterized by the “problem”. The Reality-Way of Adidam is not about any of that.

It must be understood that My Reality-Teaching about money, food, sex, and social egoity is a “Radical” (or Always “At-the-Root”) Teaching. My Instructions are not mere practical disciplines that may be acquired in courses of study. There is a message associated with these practical areas of life, a message about My Divine Avatic Revelation of “not-two”, non-divisiveness, indivisibility, freedom from double-mindedness, freedom from “problem”, freedom from seeking—effectively, then, freedom from “solutions” and “answers”, the Freedom That is in Reality Itself. Therefore, right life in the Reality-Way of Adidam is a profound message that undermines the double-mindedness and the “problem”-based living of human beings.

The functional, practical, and relational disciplines Given by Me in the Reality-Way of Adidam are not associated with “problem”-based living—and this is the unique characteristic of the by-Me-Given forms of “self”-discipline in the Reality-Way of Adidam. There is no salvation through lunch or through right sexual practice. Right life is not a “solution” to a “problem”. In the Reality-Way of Adidam, right life is “problem”-free, search-free, and “solution”-free. It is straightforward. It is no-nonsense. It is “not-two”. All other messages in the world are about “two”—“problem”-seeking-“solution”. The propaganda of “two” appeals to people in their “problem”-based mind, and people “purchase” the “problem”-based mind with every “product”.

All the disciplines in the Reality-Way of Adidam are founded in “not-two”, the “problem”-free principle, the principle of Prior Unity, the principle of Indivisibility. This principle liberates human living from egoic ordinariness. For example, the discipline of diet in the Reality-Way of Adidam is not an address to a “problem” about food and an offer of “salvation” through diet. The principle of dietary discipline in the Reality-Way of Adidam is free of “problem”, and, therefore, free of seeking. On this basis, the practice of diet in the Reality-Way of Adidam makes use of various possibilities, in the context of an address to daily functional health and well-being.

Reality Itself Is the Message and the Way of Adidam. All the means for the practice of the Reality-Way of Adidam are Given by Me. The principal Means is My Own Person. The right relationship to Me is the basis for the practice of daily life. My approach to My Work of Teaching was a practical, no-nonsense approach—just that—in the context of Divine Freedom. That Great Work came to real conclusions—and, therefore, a Real Reality-Teaching has been Communicated by Me about right practice of the Reality-Way of Adidam.

—His Divine Presence, Avatar Adi Da Samraj
January 19, 2007

Life-Discipline Is a Support to Transcending the Limiting Structures of the Human Body-Mind

Avatar Adi Da describes three dimensions of conditional experience:

1. gross
2. subtle
3. causal

The gross (or outer) dimension corresponds to the physical level of experience and the waking state.

The subtle (or inner) dimension includes the dimension of life-energy and emotion and also everything to do with mind—both the conceptual mind and the domain of dreaming and psychic experience, including the range of supernormal experience that is commonly called “mystical”.

The causal (or root) dimension refers to the depth where the “root” (or “causative”) act of attention occurs in Consciousness—giving rise to the sense of the dichotomy between “I” and “other”. This original (and always constant) act of separation is the root-form of the self-contraction, and (therefore) the root of human suffering.

Avatar Adi Da also Revealed how the being tends to interpret reality (and any perception) according to its own point of view. The ego is literally “trapped” in interpretations of experience, based on its own limited views. For example, those bound to the gross dimension of experience tend to interpret reality to be merely physical—and composed of discrete, separate entities. And their impulses in life are related to experience in the physical dimension. In contrast, the process of the Reality-Way of Adidam is founded in an understanding of the Indivisible Unity that is Prior to any experience, knowledge, or separate consciousness.

No level of the human structure is, in and of itself, Spiritual or Divine. Thus, none of the structures of the body-mind is the means or method of transformation in the Reality-Way of Adidam. Rather,

the entire being is devotionally turned to Avatar Adi Da. This devotional turning allows the being to outgrow all points of view, by His Divine Grace. His Transcendental Spiritual Self-Transmission is the “Bright” Itself, Beyond all the structures of the self-contracted body-mind—gross, subtle, and causal.

The life-disciplines of Adidam Ruchiradam are a means of turning the faculties of the body-mind to Avatar Adi Da Samraj particularly in the context of the gross dimension (or the world of “money, food, and sex” and social egoity). By means of Avatar Adi Da’s Divine Grace, and via embrace of all of the fundamentals of the Reality-Way of Adidam, all self-contracting limits—at every level of the being—are purified and transformed. Through intensive practice of life-positive discipline, the gross, subtle, and causal aspects of the being cease to obstruct and limit the sensitivity to His Transcendental Spiritual Transmission and (most ultimately) the Awakening to His “Bright” Divine Condition.

The life-disciplines summarized in the following pages include:

- basic disciplines relative to functional, practical, and relational life—such as diet, health, exercise, and sexuality
- disciplines of daily sacred life—such as study, meditation, and sacramental worship
- cooperative cultural disciplines—such as service, tithing, and participation in the worldwide culture of devotees

The Life-Disciplines Support the Process of Devotional Communion with Avatar Adi Da— Not Merely the Psychic Processes Potential for Human Beings

One of the matters of ongoing debate relative to the life-disciplines appropriate for Spiritual practitioners is the usefulness of various kinds of intoxicants. Some people, for instance, especially since the 1960s, have felt that the psychic and other phenomena stimulated by drug-experiences can increase one's openness to Spirituality. Can there be a Spiritual usefulness in the experiences brought about by various drugs, or even alcohol and tobacco?

*During the years of Avatar Adi Da's Teaching-Work—and also in His early Life—there were occasions when intoxicants were used, as part of His in-life “consideration” of the Reality-Realizing process and right discipline in the context of that process. When that “consideration” was finally complete, it was clear that, in the context of “radical” devotion to Avatar Adi Da, the appropriate discipline relative to intoxicants is not to use them at all.**

In the following communication, Avatar Adi Da distinguishes between the psychic process (of stimulating the dreaming mind, becoming aware of the archetypal world of the unconscious, contacting spirit-worlds, and so on) and the true Spiritual process. And He also describes the true purpose of life-discipline in the Reality-Way of Adidam.

Most indigenous cultures around the world have some substance or other that they use as a means of stimulating the brain-mind to produce psychic content—used in a formalized manner, often ritually, and

* Avatar Adi Da allows, however, that there may be sacred social occasions in which it is appropriate to make token (or purely symbolic) use of one of the socially common intoxicants (such as alcohol) for the purpose of respectful participation in the occasion.

so on. Tobacco is a substance that has been used in this magic-based manner in shamanistic cultures. In the “Westernized” world, alcohol is the substance most commonly used to produce psychological and psychic brain-mind phenomena.*

These various substances produce a kind of brain-mind-stimulating or psyche-stimulating or even hallucinogenic effect. The traditional use of these substances is part of the vitally-based and psyche-based cultural order of traditional societies—a cultural order that is not (itself) in the domain of Spirituality. The Real Spiritual process is quite a different thing than the psyche-based magical (or shamanistic) process cultivated in such societies.

The stimulation of the psyche for its own purposes is not (in and of itself) a Spiritual process. Therefore, the use of intoxicating substances—whether in the social manner (which is basically just degenerative or just an occasional social amusement) or in the ritual manner presumed to be sacred (in order to produce psychic effects)—is not useful Spiritually. In fact, the use of intoxicating substances is basically counter-productive, because it creates a habit-orientation in the body-mind that is (on the one hand) grossly “self”-indulgent, degenerative, and ego-possessed, and (on the other hand) involved in the domain of brain-mind and psyche. Such involvement in the domain of the brain-mind and the psyche does not allow the body-mind to become a participant in the all-and-All-Transcending (and, therefore, psyche-Transcending) Divine Transcendental Spiritual Sphere of Existence. Thus, such involvement is an obstruction to the Spiritual process.

In the Reality-Way of Adidam, the psyche is transcended. It is not made into a thing in itself, to be stimulated for its own sake. Rather, the psyche is made a participant

* Avatar Adi Da is using tobacco and alcohol as examples, but many other substances and drugs—both naturally occurring and man-made—similarly stimulate physical, emotional, mental, and psychic content and experiences in the body-mind.

in the Divine Transcendental Spiritual Self-Condition by transcending itself in devotional Communion with Me. Therefore, the entire body-mind, in its totality (including the psyche), is surrendered into a participatory involvement in My Person and (thus and thereby, as the case may be) in the Transcendental Spiritual Process and the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. Therefore, My devotees must rightly discipline the body-mind, in order to keep it free of encumbrances that work against the process of devotional Communion with Me.

All of My Instruction relative to life-disciplines comes from this basis. Therefore, the life-disciplines are not about purity for its own sake, nor are they about some kind of moralistic conventions of social behavior. Thus, one should be firm and intelligent about the disciplines, but not “self”-righteous, moralistic, or puritanical.

—His Divine Presence, Avatar Adi Da Samraj
October 7, 2002

The Simple Intelligence of Right Diet

The gross body is, very simply, the food-body. The gross body (itself) depends on (and is made of) food. The quality and quantity of food largely (or very basically) determines the state and desire and action of the physical body and the sense-mind. If food-taking is intelligently minimized, and if the food selected is both pure and purifying, then the physical body (and, therefore, also the brain), and, thus and thereby, the entirety of the body-brain-based patterning of emotion and mind, passes through a spontaneous natural cycle that shows (progressive) signs of (first) purification, (then) rebalancing, and (finally) rejuvenation. . . .

Therefore, primarily, it is through the food-discipline (accompanied by general “self”-discipline) that gross bodily purification, rebalancing, and rejuvenation are accomplished.

—His Divine Presence, Avatar Adi Da Samraj
Green Gorilla: The Searchless Raw Diet

In the face of all the myriad dietary alternatives championed in the world of health and nutrition, Avatar Adi Da’s Instruction is a straightforward and non-seeking approach to dietary practice in the context of a life of devotional Communion with Him:

The practice of diet I have Given is the intensive purifying and balancing of the body through maintaining a strict diet that supplies the body only the food that it requires for a continued pure and balanced state of physical well-being—meaning a body that has vitality and that has been made strong.

The principle of purifying and balancing the body, and keeping it in a purified and balanced state of well-being, is the basis for any nourishing of the body for the sake of its vitality. To abandon the pure and balanced bodily state and adhere to an idealized dietary practice is not to practice the dietary discipline that I have Given. You must first bring the body into a state of balance by correcting old habits and purifying the body of the results of old habits. Such purification includes fasting. When the body has achieved a purified and balanced state, then what is the dietary practice that sustains its vital well-being? That practice is a raw diet.

—His Divine Presence, Avatar Adi Da Samraj
Green Gorilla: The Searchless Raw Diet

In the Reality-Way of Adidam, by following the guidelines given in Avatar Adi Da’s Teaching, you adapt to the diet that supports devotional Communion with Him—because it frees energy and attention for the process in His Company. (This adaptation is made in consultation with medical professionals and devotees who are trained to assist in the process.)

Adi Da Samraj's approach to the matter of diet and health is both straightforward and profound. He says that true "food" is Reality Itself, and that true health is "about sustenance, about love, and not really about conventional matters of diet and health". Thus, to truly be healthy, one must locate the True Source-Condition of all that appears, and it is from there that healing can occur. One must, of course, use practical means available for healing, and diet is key among such means. But one starts with Reality and one's Communion with Reality—and, then, practical health matters are dealt with from this starting point.

For the body to be in touch with the Divine Source-Condition, one must have prepared it as a vehicle fit for such Communion, free from as many obstructions as possible. Therefore, one eats a diet that is pure and allows the body to be in its native condition—which is free of toxicity and enervation. The "minimum-optimum diet" is what Adi Da Samraj recommends to His devotees. This diet makes it easy to assimilate nutrients without overtaxing the body's metabolic systems, and it also makes it easy to eliminate what is not needed (or the breakdown products of that metabolism).

—Charles Seage, MD
From the introduction to
The Yoga of Right Diet

Avatar Adi Da has long been an advocate of the raw diet (a diet based on the principle of eating foods only in their “raw”, or uncooked, state). Avatar Adi Da first communicated about the searchless approach to diet in *The Eating Gorilla Comes In Peace* (first printed in 1979) and He fully outlined and elaborated a raw dietary approach in *Raw Gorilla* (first printed in 1982). He has consistently communicated that, after an appropriate period of adaptation, the raw diet is the right and lawful diet for humankind.

Because of the Prior Nature of His Divine Condition, Avatar Adi Da is thoroughly experienced with what works for the body in its conformity and service to the Living Reality. Furthermore, He is sensitive to and eloquently critical of all the pitfalls, misinformation, hype, and seeking communicated everywhere, including in the “movement” associated with raw food.

—Daniel Bouwmeester, MD

From the introduction to
Green Gorilla: The Searchless Raw Diet

Health and “Conscious Exercise”

The basic disciplines relative to general health in the Reality-Way of Adidam principally involve the practice of what Avatar Adi Da calls “conscious exercise”. “Conscious exercise” is an approach to physical existence that extends devotional Communion with Avatar Adi Da via whole bodily Invocation of Him, conscious participation in unobstructed energy-flow in the body and breath, as well as various specific forms of physical practice and movement. Avatar Adi Da has Given Instruction in the optimum form for sitting, standing, walking, and breathing, and He has described unique programs of hatha yoga postures, energy-balancing practices (such as chi gong), and calisthenics for use by His devotees.

The usual activity of the human being involves a compulsive breaking and obstructing of the “conductivity” of the natural life-energy . . . , thereby giving rise to tensions and disharmonies of the bodily human being. However, by Means of the by-Me-Given discipline of “conscious exercise”—which includes mindfulness of bodily movement and posture (at random throughout the day, while standing, sitting, and walking, and also while engaging the “dead pose”) and, also, the performance of formal routines of physical movement (at specific times of the day)—you are enabled to observe your characteristic rituals of bodily “self”-contraction and (instead, by Means of the exercise of the total Means of the only-by-Me Revealed and Given Reality-Way of Adidam) enjoy (to the maximum degree possible in your natural case) a stable, harmonious condition of the body (and the total body-mind-complex). In that maximally harmonious condition, both energy and attention are free (or available)—not only for the right engagement of the ordinary activities of daily life but for enacting every moment of every activity (whether of an ordinary or extraordinary kind) as devotional service to Me (engaged in devotional recognition-response to Me). Therefore, as My devotee, learn to use the entire body-mind-complex consciously—in ordinary daily life, in sacred activity, and in meditation.

—His Divine Presence, Avatar Adi Da Samraj
“The Necessary Foundation of Right Life”,
The Aletheon

Right Practice in the Realm of Sex and Emotion

Since the beginning of His Teaching-Work, Avatar Adi Da made clear that right life requires a straightforward and thorough address to the dimension of sexuality. This is the case whether or not an individual chooses a sexually active life.

Avatar Adi Da always approached the realm of sexuality and the realm of emotions as a single area of “consideration”. He clearly indicated the interconnectedness of emotion and sex by consistently speaking of the “emotional-sexual” aspect of life. And He addressed emotional-sexual matters with complete freedom, entirely without suppression or moralistic attitudes—something

completely unique in the annals of religious and Spiritual Teaching. The emotional-sexual disciplines that He Offers are given entirely from the perspective of what is required for the true ego-transcending process to be effective in His Company.

As Avatar Adi Da makes clear, the sex function (in and of itself) is not a “problem”. Rather, it is the search for emotional-sexual self-fulfillment (whether or not one is sexually active) that is a principal obstruction to the process of devotional Communion with Him.

Avatar Adi Da acknowledges the accuracy of Sigmund Freud’s basic observation that every human being is deeply affected by his or her infantile experience—particularly the relationships with mother and father. Avatar Adi Da points out that every individual, based on early-life experiences in relation to his or her parents (or parent-figures), exhibits particular (deeply patterned) emotional-sexual characteristics. The emotional-sexual character and its pattern of seeking for fulfillment is revealed not only in the intimate setting with a partner. The pattern is animated all the time—in relationship to all men, to all women, and even to one’s own body. Based on this reality, Avatar Adi Da gave His devotees an emotional-sexual practice that encompasses the entire relational dimension of life, as well as specific Yogic sexual practices.

In *The Dawn Horse Testament*, His Divine Presence Avatar Adi Da summarizes the core of His Instruction relative to right relational life:

For those who Are Committed To Love (and who, Therefore, Always Commune With Me, The One Who Is Love-Bliss Itself), Even Rejection By “others” Is Received and Accepted As A Wound, Not An Insult. Even The Heart-Necessity To Love and To Be Loved Is A Wound. And Even The Fullest Realization Of My Love-Bliss Is A Wound That Never Heals.

The egoic Ritual Calls every individual To Defend himself or herself Against The Wounds Of Love and The Wounding Signs Of Un-Love (or egoic “self”-Contraction) In the daily “world”. Therefore, Even In The Context Of “True Yogic Intimacy” . . . , The Tendency (Apart From Transcendental Spiritual Responsibility) Is To Act As If Every Wound (Which Is Simply A Hurt) Is An Insult (or A Reason To Punish).

In The Only-By-Me Revealed and Given Reality-Way Of Adidam, The Reactive Rituals Of egoity Must Be Released By The ego-Transcending (and, In Due Course, Transcendentally Spiritually Activated) Practice Of Devotion To Me. This Requires Each and Every Practitioner Of The Reality-Way Of Adidam To Observe, Understand, and Relinquish The emotionally Reactive Cycle Of Rejection and Punishment. And The Necessary Prerequisites For Such Relinquishment Are Vulnerability (or The Ability To Feel The Wounds Of Love Without Retaliation), Sensitivity To the “other” In Love (or The Ability To Sympathetically Observe, Understand, Forgive, Love, and Not Punish or Dissociate From the “other” In Love), and Love Itself (or The Ability To Love, To “Know” You Are Loved, To Receive Love, and To “Know” That Both You and the “other”, Regardless Of Any Appearance To The Contrary, Are Vulnerable To Love and Heart-Requiring Of Love).*

It Is Not Necessary (or Even Possible) To Become Immune To The Feeling Of Being Rejected. To Become Thus Immune, You Would Have To Become Immune To Love Itself. What Is Necessary (and Also Possible) Is To Enter Fully (and Fully Devotionally) Into The Transcendental Spiritual Life-Sphere Of Love. In The Only-By-Me Revealed and Given Reality-Way Of Adidam, This Is Done By First Entering (Devotionally, and, Thus, By Heart) Into My Humanly-Incarnated Divine Avataric Transcendental Spiritual Company, and (Therein) Surrendering To My Divine Avataric Transcendental Spiritual “Embrace” Of Love-Bliss—Wherein You Are Not Merely Loved As a “self”-Contracted ego-“I”, but You Are (To The Degree That, By Means Of My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace, the ego-“I” Is Surrendered, Forgotten, and Transcended In Me) Awakened To Be (and To Show) Love-Bliss Itself. Then You Must, Through Life-Active Devotion To Me, Allow The Demonstration Of My Own Love-Bliss-Radiance In the “world” of Your human relationships.

—His Divine Presence, Avatar Adi Da Samraj
The Dawn Horse Testament

* In *The Dawn Horse Testament*, one of the principal references to the Reality-Way of Adidam that Avatar Adi Da Samraj uses is “The ‘Radical’ Reality-Way Of The Heart”. For the sake of simplicity and clarity in this book, these references have been changed to “The Reality-Way Of Adidam”.

Thus, a key aspect of right emotional-sexual practice (both for those who are sexually active and for those who are celibate) consists of observing and understanding habitual patterns of un-love. And at the same time, you also consciously embrace the practice of active love, based in devotional Communion with Avatar Adi Da.

In the practice of Adidam Ruchiradam, not only is emotional-sexual life converted to the disposition of love, intimacy, and devotional Communion with Avatar Adi Da, but there is also a specific sexual Yoga (to be engaged by those who are involved in a sexually active intimate relationship). Avatar Adi Da's devotees engage this Yoga only within committed and emotionally intimate (in other words, not merely casual) relationships, which can be either heterosexual or homosexual.

The usual form of orgasm—which Avatar Adi Da calls “conventional orgasm”—is a degenerative event, in both men and women. In conventional orgasm, the energy of the body is actually “thrown out” and thus wasted. Through adaptation to simple practices (including an understanding of the energetic unity and integrity of one's own body), degenerative orgasm can be bypassed and converted into a regenerative event, which generates positive flows of hormonal energy. The sexual practice Given by Avatar Adi Da involves precisely described practices of breathing, of conducting natural life-energy (and, for Transcendentally Spiritually Awakened practitioners, Avatar Adi Da's Divine Transcendental Spiritual Energy) through the body, of engaging bodily “locks” that assist in the bypass of degenerative orgasm and the conversion of degenerative orgasm into regenerative orgasm, of the means for increasing one's ability to allow more intense flows of sexual energy, and so on. For those involved in a sexually active intimate relationship (whether heterosexual or homosexual), this process develops into the practice of deep sexual embrace with one's intimate, in the context of devotional Communion with Avatar Adi Da.

In addition to the sexually active practice, Avatar Adi Da also describes a solitary practice of conducting sexual energy through the body. This practice is potentially useful for any beginning devotee, even those who are celibate.

The emotional-sexual Yoga of Adidam is not a kind of “tantric” practice that works with the energies of sexuality and “raises them up” in an effort to move you “toward” Enlightenment.

Contrary To The Illusions Of Certain Forms Of (conventional, or Traditional) Tantrism, No Form Of Cultivating sexual energy Can (In Any Sense) “Cause” Spiritual Growth. That Is To Say, sexuality Is Not (In Any Sense) “Causative” Relative To Spirituality. The Illusion That sexuality Can “Cause” Spiritual Growth Stems From The Fundamental Illusion That Spiritual Practice Is A Process That Starts “Below”, and Moves From there To Above. That Illusion Is An Unwitting Validation Of egoity—A Declaration That, In Effect, the ego Must “Propel” itself Upward, To The Divine (Thus, “Taking Heaven By Storm”). Such Is, In Reality, The Exact Opposite Of What Occurs In The Real Transcendental Spiritual Process In My Divine Avataric Transcendental Spiritual Company. In That Process, I (The “Bright” Divine Reality, In Divine Avataric Person) Come Down—and I Transcendentally Spiritually In-Fill You.

—His Divine Presence, Avatar Adi Da Samraj
The Dawn Horse Testament

Avatar Adi Da also made clear that any of His devotees may choose to be celibate (whether in an intimacy or as a single person) at any time. The choice of celibacy for Avatar Adi Da’s devotee is not a behavioral rule that guarantees advancement in practice—rather, it is freely chosen based on the impulse to simplify life and intensify devotional Communion with Him.

The process of emotional-sexual practice in Adidam is “sex-transcending” in the sense that the emotional-sexual aspect of the being is re-oriented from the purposes of self-fulfillment to be compatible with the purpose of ego-transcending Communion with Avatar Adi Da Samraj. For those who mature in the Reality-Way of Adidam, emotional-sexual practice is conformed to the process of participation in Avatar Adi Da’s Transcendental Spiritual Transmission. As that Transcendental Spiritual “Locating” of Him becomes the primary process of life, all aspects of ordinary life (including sex) become entirely secondary to the fullness of

Avatar Adi Da's Teaching about sexuality and relationships is refreshingly straightforward—reflecting its unique purity, strength, and simplicity. It is free of moralistic ideals and free of any guilt messages. Avatar Adi Da brings balance to this ordinary human function that is otherwise generally obsessively engaged and made much of.

Avatar Adi Da's Instruction:

- is a wholly positive understanding of love and sensuality, for people of any sexual orientation;
- is an acknowledgment of the ordinary nature of this human function;
- is very helpful, but it is not sexual therapy (and is neither meant to be a form of therapy nor can it be);
- is not given to serve sexual seeking or to cure sexual problems (although apparent “problems” are often healed, as a secondary benefit, through the process);
- is a criticism of sexual self-indulgence and of the illusion that such self-indulgence can be compatible with Spiritual life;
- does not support the illusion that sexual techniques can contribute to Spiritual growth, or even “cause” Realization (as some traditions propose).

Practiced rightly, the range of emotional-sexual discipline Given by Avatar Adi Da to His devotees is compatible with authentic esoteric practice—as the positive, whole-body “conductivity” of energy, as well as a positive general health practice. For these reasons, all who formally approach Avatar Adi Da consider and apply His emotional-sexual Wisdom from the beginning of their practice, as part of a comprehensive discipline in every area of living.

—Daniel Bouwmeester, MD

From the introduction to

The Complete Yoga of Human Emotional-Sexual Life

devotional and Transcendental Spiritual Communion with Avatar Adi Da. Thus, you measure all functions of the body-mind by what preserves and cultivates participation in that Divine Transmission. Those who embrace formal renunciation will motivelessly demonstrate a single celibate practice, as the sex function is outgrown in the Fullness of Avatar Adi Da's Gift of Divine Transcendental Spiritual Transmission.

Avatar Adi Da Samraj has summarized why right-life practice relative to sexuality is essential in the Reality-Way of Adidam:

Human beings are “self”-driven to fulfill their emotional-sexual motivations—to the extent that their urge to emotional-sexual fulfillment has the force of a philosophy.

Their involvement in emotional-sexual life is, in effect, a philosophical commitment (expressed at the personal level) to find perfect “self”-fulfillment in the purposes of ordinary human life.

This emotional-sexual search is, therefore, a kind of utopian philosophy—a philosophy about being finally fulfilled and perfectly pleasured in life.

But the philosophy of the emotional-sexual search allows people to ignore both their mortality and the Ultimate (Non-conditional, Indivisible, Divine, and Transcendental Spiritual) Condition of Reality Itself.

Therefore, that philosophy is false.

Like the philosophy of scientific materialism, the philosophy of ultimate emotional-sexual “self”-fulfillment is based on a misinterpretation of Reality, a false presumption about Reality.

There are all kinds of conventional social rules for controlling sexual behavior—but they are designed to serve the purposes of the social ego, and (therefore) have nothing to do with the transcending of egoity or the Realization of Truth.

Merely to become a “well-behaved” social ego is not a sufficient basis for entering into the Real Transcendental Spiritual process.

The Great Tradition of humankind is, as a whole, unresolved and ambivalent relative to the entire matter of sexuality, and is even generally sex-negative (or “sex-paranoid”) in its orientation.

All such puritanical righteousness must be gone beyond—otherwise, one’s emotional-sexual egoity is never truly inspected and dealt with.

In that case, attention remains fundamentally (even if unconsciously) bound in emotional-sexual dilemmas of all kinds, thereby limiting the degree of real Spiritual growth that is possible.

I Call My devotees to the transcending of any obstruction of energy, any dramatization of the “self”-contraction—in relation to sex or any other aspect of life.

I do not have a moralistic reaction to anything about the emotional-sexual life of human beings.

To Me, emotional-sexual difficulty (of whatever kind) is simply a sign of egoity in whomever it appears—and, therefore, it is simply something that the individual must deal with, in a straightforward, non-problematic, non-puritanical, non-moralistic, and, altogether, non-paranoid (or fearless) manner.

Thus, I have always approached emotional-sexual matters in an open fashion, in order to really Deal with emotional-sexual matters, so that emotional-sexual integrity can be the basis for the development of Real Transcendental Spiritual practice.

*My “Reality Consideration”, which continued for many years and covered every conceivable aspect of emotional-sexual life, is Summarized in the “Source-Texts” of My Divine Avataric Word.**

Thus, I Am the One Who has Completed the Great “Consideration” of human emotional-sexual life—and I Did So for the Sake of every one.

I Am the One Who has made it possible for human beings to totally comprehend the emotional-sexual dimension of existence, and to completely transcend egoic reactivity, and to truly grow beyond the ordinary emotional-sexual limitations that the “worldly” mind represents, and (by all of this) to have an altogether—and in reality—sane life.

* Avatar Adi Da has created many books that summarize His Instruction relative to every aspect of the process of Adidam. The principal Text in which His emotional-sexual Instruction is given is *The Dawn Horse Testament*.

Indeed, such emotional-sexual clarity and integrity is essential for the Real Transcendental Spiritual Process. . . .

Therefore, My devotees must deal with “money, food, and sex” first—before there can be any true advancement into the by-Me-Transcendentally-Spiritually-Awakened stages of the Reality-Way of Adidam.

This is an essential part of My Message and My Revelation: Human beings must deal with the money-food-and-sex ego first.

—His Divine Presence, Avatar Adi Da Samraj
The Complete Yoga of Emotional-Sexual Life

Study of Avatar Adi Da’s Teaching-Word and the Stories of His Work

All devotees of Avatar Adi Da are called to the discipline of daily study of His Divine Avataric Teaching-Word and the stories (or Leelas) of His Divine Avataric Work. His Reality-Word—Given in His two primary Texts, *The Aletheon* and *The Dawn Horse Testament*, as well as many other “Source-Texts”—is the literal and direct Communication of the Incarnate Divine Reality. Everything about Adidam Ruchiradam that is described briefly in this introductory book is fully and powerfully Communicated by Avatar Adi Da Himself in His Great Texts. Likewise, everything in Avatar Adi Da’s Teaching-Texts was examined, lived, demonstrated, and proven by Avatar Adi Da in His human Lifetime.

The principal form of study of Avatar Adi Da’s Leela and His Word is literally listening to it being spoken (rather than reading it silently to yourself). Recitation of Avatar Adi Da’s Leela and His Word is a principal element of the daily life of His devotees. Whether listening or reading silently, to bring yourself to Avatar Adi Da’s Word and Leelas—in a surrendered, receptive disposition—is to come directly into His Reality-Revealing Company. His Word and Leelas directly reflect and examine your present moment of awareness and devotional practice and enable further ego-transcending response to Him.

The Aletheon

During the final two years of a Lifetime that had been utterly devoted to the Communication of Truth, Avatar Adi Da created His supreme Scripture—a book of oceanic depth and magnitude. Day after day, month after month, Avatar Adi Da sustained a vast flow of spontaneous writing—moved by His indefatigable Impulse to “say everything” to everyone.

In keeping with the unique and profound purpose of this final book, Avatar Adi Da eventually chose to name it *The Aletheon* (pronounced “a-LAY-thee-on”). The title was His own coinage, based on the ancient Greek word for “Truth”—“Aletheia”. Thus, this last and greatest book by Avatar Adi Da is, simply, “the Truth Book”.

The early years of Avatar Adi Da’s active Teaching-Work had been an extraordinary demonstration of His willingness to Submit Himself to ordinary egos, and to Work by reflecting egos to themselves. However, in His final Teaching-gesture of writing *The Aletheon*, Avatar Adi Da had utterly relinquished His previous mode of Self-Submission, and made only His own direct and final Communication of Truth. *The Aletheon* is the culmination of Avatar Adi Da’s entire Lifetime of “consideration” relative to how to “design” the Way for humankind to Realize Him. Such is the unique quality and purity of this greatest of His Teaching Gifts—His Eternal Word.

The Divine Avatar’s Work on *The Aletheon* ended on the very day of His Passing. On November 19, 2008, He said that He felt His writing of *The Aletheon* had come to completion. After that, He never again raised a pencil to write more for the book—except on the morning of November 27, when He called for the title page of *The Aletheon* and finalized the wording on that page, thereby forever bringing to a close His final great writing-labor of Love. ■

To rightly Listen to My Leelas and My Word is not a matter of merely thinking about My Leelas and My Word and talking about My Leelas and My Word, but (rather) of being changed by My Leelas and My Word, in devotional recognition-response to Me.

—His Divine Presence, Avatar Adi Da Samraj
“The Constant Walk-About of Sighting Me and Listening To Me”,
The Aletheon



The “Source-Texts” of My Divine Avataric Word are the Perpetual and (now, and forever hereafter) Always Direct and Non-mediated Self-Utterance of My Real Person—As I Am.

The “Source-Texts” of My Divine Avataric Word are Addressed (by Me) directly to every particular individual—personally, but, also, in and As Reality Itself (and, Thus, Eternally Prior to the ego-“I”). Such is the Uniqueness of the Forever-Spoken Word of Reality Itself.

—His Divine Presence, Avatar Adi Da Samraj
“The Forever-Spoken Word of Reality Itself”,
The Aletheon

Meditation in the Reality-Way of Adidam

Meditation in the Reality-Way of Adidam is a concentrated occasion of turning the faculties of the body-mind to Avatar Adi Da, with no other distractions. True meditation in the Reality-Way of Adidam is a Gift from Avatar Adi Da, of in-depth Communion with Him, rather than any kind of self-motivated technique.

Formal meditative practice in Adidam takes place in the sacred setting of a set-apart Communion Hall. Such a Hall may be Empowered through sacred articles Blessed by Avatar Adi Da during or after His Lifetime, or simply by devotees’ persistent Invocation of Him. Through such Empowerment, the Hall becomes imbued with the feeling-sense of His Divine Presence. The basic meditative discipline in Adidam is two formal periods of meditation daily. You start by adapting to two periods of 30 minutes each, and then you

adapt to longer periods—60–90 minutes in the morning (upon arising), and 60 minutes during the early evening or just before retiring to sleep. Additional periods of meditation are engaged on days of retreat (or intensive practice periods).

As your practice matures in the Reality-Way of Adidam, meditation becomes an ever-deepening occasion of Communion with Avatar Adi Da, and it becomes your primary daily “food”. It is the key practice in the process of “waking up” to the Divine Reality:

Simple (natural) arousal from the dreaming state to the waking state of the body-mind-“self” immediately (if only naturally, or conditionally) awakens you from egoic “self”-identification with the “problems” and illusions you seemed to suffer or seek in the dreaming state. Likewise, in the only-by-Me Revealed and Given “Radical” (or Always “At-the-Root”) Reality-Way of Adidam (or Adidam Ruchiradam), meditation . . . directly (and more and more profoundly) awakens you from egoic “self”-identification with the “problems” and illusions you seem (or seemed) to suffer or seek in the waking state. . . .

Likewise, in the Reality-Way of Adidam, meditation . . . directly (and more and more profoundly, and then inherently) awakens you from egoic “self”-identification with (and all limitation by) the waking state itself, the dreaming state itself, and the sleeping state itself—and (Most Ultimately) Awakens you to (Intrinsically Non-conditional) Self-Abiding Divine Self-Recognition of any limited “point of view”.

Indeed, the great process of meditation . . . in the Reality-Way of Adidam (beginning with simple devotional Communion with Me, and, on that basis, via all the necessary and appropriate practices and processes in the Reality-Way of Adidam) is an awakening from the “problems”, illusions, sufferings, searches, limitations, “experiences”, “knowledge”, and conditional “self”-identity associated with all possible states of conditional (or psycho-physical) existence. . . .

In the only-by-Me Revealed and Given Reality-Way of Adidam, meditation . . . is (in right conjunction with the full range of all the only-by-Me Revealed and Given functional, practical, relational, and cultural disciplines) the principal means whereby conceptual

philosophy (or “God”-talk) and limited insight become (or are Intrinsically Transcended in) Spiritual, Transcendental, and (Most Ultimately) Divine Self-Realization. . . .

In the only-by-Me Revealed and Given Reality-Way of Adidam, meditation . . . is not a “technique”, but a Gift (from Me)—and even the technical forms (or by-Me-Given technical exercises) of meditation practice . . . in the Reality-Way of Adidam are, truly, only secondary means, to be applied for the sake of serving the fundamental practice (of devotional recognition of Me, and devotional Communion with Me, and devotional response to Me, and devotional cooperation with Me).

The Reality-Way of Adidam (and meditation . . . in the Reality-Way of Adidam) is a relationship—not merely a system of “techniques”.

—His Divine Presence, Avatar Adi Da Samraj
“The Meditative and The Sacramental Forms of
Devotional Communion With Me”,
The Aletheon

Sacramental Worship

In the Reality-Way of Adidam, sacramental worship is ecstatic, actively expressed Communion with Avatar Adi Da—including worship of His bodily Form (usually via a photographic representation), devotional chanting, prayer, and recitation of His Divine Avataric Word.

Sacramental worship in Adidam is known as “puja”. The principal form of puja is done every day in the morning, following meditation. The practice of puja in Adidam is a unique development of traditional practices of Guru-devotion. In this form of worship, Avatar Adi Da is installed before the heart, via a specific ceremony of washing and anointing a photographic representation of His physical Form (called a “Murti”) and (in principal Halls) a pair of His Empowered sandals (called “Padukas”).

In the only-by-Me Revealed and Given Reality-Way of Adidam, a sacramental act (of any kind) is a special sacred performance. That act is the “opposite” (or, really, the complement) of meditation

Ordinarily, people perceive the world with the conventional mind. But one who approaches Avatar Adi Da Samraj as Guru necessarily comes with the knowledge that his or her vision of existence is clouded by the conventional perception of existence. With profound devotional recognition and heart-yearning, the devotee approaches Bhagavan Adi Da Samraj—sensitive to the fact that the world is not, in truth, what it has appeared to be. The devotee comes to Bhagavan Adi Da with heart-longing to have the eyes uncovered, to see the Truth of this conditional perception—as well as to ultimately Realize the Truth of existence altogether, the Divine Reality That Is Beyond the conditional realm. This is a profound sensitivity that awakens in the true devotee—when he or she can perceive the world and its limits with new eyes, with eyes that are uncovered from the captivity of attention on egoic self.

This sensitivity, this greater vision that is Given by Adi Da Samraj, is crucial to sacramental worship in the Reality-Way of Adidam. It is a sensitivity that must be cultivated over time, and its maturity is Given by Bhagavan Adi Da Samraj in the Transcendental Spiritual stages of practice-demonstration in Adidam. In this sense, sacramental worship is a lifelong practice for all of Bhagavan Adi Da's devotees.

—Ruchiradama Quandra Sukhapur Rani,
Senior member of the Ruchira Sannyasin Order

(or, as the case may be, “Perfect Contemplation”)—in the sense that, while meditation . . . involves the intentional transcending of bodily consciousness in devotional Communion with Me, the sacramental act intentionally includes bodily consciousness in a kind of rapturous, artful enactment of devotional Communion with Me (wherein you must constantly maintain attention in the context of the body and its relations, but in the manner of a sacred performance, and not in casual, conventional terms).

Because in sacramental activities you are (variously) always intentionally and outwardly active (bodily, vocally, and so forth),

you never (except in the event of a spontaneous swoon) abandon bodily consciousness. Nevertheless, in the Reality-Way of Adidam, you must allow your total body-mind to be completely absorbed in ego-surrendering, ego-forgetting, and ego-transcending Communion with Me through all your sacramental (or right bodily) activities. In the Reality-Way of Adidam, every event and kind of sacramental (or right bodily) activity is to be an event (or a form) of that aspect of your total practice of the Reality-Way of Adidam that functions to balance (or complement) the effect of meditation . . . —and (altogether) the constant discipline of converting all bodily (or outward) activity into true sacramental activity must constantly oblige you to rightly (and sacredly, or truly culturally) orient all the functional, practical, and relational performances of daily life (which you, otherwise, tend not to turn into a sacramental, or sacred, or cultural performance, but which are, in fact, supposed to be such).

—His Divine Presence, Avatar Adi Da Samraj
“The Meditative and The Sacramental Forms
of Devotional Communion With Me”,
The Aletheon

Service

In the Reality-Way of Adidam, the basic practice of service involves a reorientation of life—work, money, and even all activities—from the ego-serving disposition to the disposition of devotional Communion with Avatar Adi Da, in the midst of a cooperative life of service to others and to His Divine Avataric Work in the world.

In *The Dawn Horse Testament*, Avatar Adi Da Gives this description of the basic discipline of service:

In The Only-By-Me Revealed and Given Reality-Way Of Adidam, The Basic Disciplines Relative To Service Involve The Transcending Of the social ego, By Means Of The Re-Orientation Of social activity, work, money, and (Indeed) Even all activities, To The ego-Transcending, Cooperative, Inclusive, and other-Serving Disposition, and (Altogether) To An Intention That Is, Characteristically (and Always Positively, Rather Than Insipidly), Harmless (or Inspired To Love), and, Characteristically, Both Pro-Relational and

Positively Relational (and, Therefore, Not Fundamentally Separative and Competitive, but Positively Alive, Without Negative, or Loveless, Intentions—and Actively Competitive, or Even Rightly Aggressive, Only By Necessity, In circumstances that Either Strictly Demand Or Rightly Expect Competitiveness, or Even, At times, ego-Transcending Aggressiveness). And, In The Process Of This Re-Orientation, There Must Also Be The Effective Relinquishment Of The ego-Serving, Separative (or Exclusive), ego-Fulfilling, Basically Competitive, and (Otherwise) Negative (or Loveless, and, Characteristically, Not Positively Harmless, Not Love-Inspired, and Not all-and-All-Including) Disposition. And All Of This Is To Be Accomplished Simply By Engaging all activities (functional, practical, relational, and Cultural) As ego-Surrendering, ego-Forgetting, Intrinsically ego-Transcending, and (Always Directly and Really Felt) Devotional (and Truly Me-Remembering) Service To Me—As An Extension Of My Devotee’s Practice Of “Radical” Devotion To Me Into Every Kind and Form Of his or her Active Participation In human life.*

—His Divine Presence, Avatar Adi Da Samraj
The Dawn Horse Testament

Service to Avatar Adi Da Samraj is simply an active extension of devotion to Him—part of the response to Him as Spiritual Master, in keeping with the devotional “law” of rightly acknowledging one’s Spiritual Master as the Source of Grace. Such service is not a strategic means to gain approval or success in relation to Avatar Adi Da or any apparent “other”—it is itself simply an extension of devotional Communion with Avatar Adi Da.

The true devotee already, inherently, knows what to do in relation to the Realizer. And the true devotee inevitably does so.

True devotion knows and does.

True devotion turns and serves. . . .

My devotee’s every action should simply be a responsive demonstration of Priorly Me-recognizing devotion to Me—rather than an activity that is reduced to itself or to the end-phenomenon it may

* For instance, in certain sporting events, the energy of competitiveness and aggressiveness is intentionally engaged, for the sake of entertainment and “self”-transcending physical achievement. In *Not-Two Is Peace*, Avatar Adi Da States that self-defense is the only potentially justifiable (and, even so, unfortunate) circumstance in which one might find it necessary to intentionally cause physical harm to another human being.

“cause”. For My true devotee, activity (itself) is never the “cause” or the goal of devotion to Me. As My true devotee, you engage service to Me in the disposition of Prior devotional Communion with Me, rather than merely performing “tasks” for some apparent purpose or other. Inevitably (and, in the natural order of life, necessarily), various actions will be (and need be) performed—but, if they are truly engaged as service to Me, your actions are not reducible to the actions themselves, nor to their end-phenomena.

—His Divine Presence, Avatar Adi Da Samraj

“True Devotion To Me Is Prior Coincidence With Me—
Not The Search For Union and Unity With Me”,
The Aletheon

Money as Energy

The disposition of service in Adidam also includes a cooperative and sacred orientation to the use of money. Avatar Adi Da has Taught His devotees to understand money as a form of life-energy. Therefore, His devotees choose to maximize the commitment of money (as life-energy), first, to the sacred purposes of Avatar Adi Da’s Blessing-Work and, also, to the communication of the Reality-Way of Adidam to all beings—via the practice of tithing. Avatar Adi Da describes the principles underlying tithing (and financial integrity altogether):

Tithing is a traditional financial gesture characteristic of both exoteric and esoteric gatherings. The principle of tithing, and of any form of regular financial support, is that one gives a portion of one’s goods to the Divine for the Sake of the Divine. Such a gift is given without expectations. One gives to the Divine because the Divine Is the Divine, and because the Divine has Purposes that must be served—not only by the right use of money, but by all the forms of human energy. The tithe is not the same as the dues paid by a club member. Nor is it a payment in expectation for services. A tithe is a gift to the Divine.

—His Divine Presence, Avatar Adi Da Samraj

*Money: The Commitment of Life-Force in
the Form of Efforts and Love*

Money Is Simply a Sign of Human Energy

Money Must Become Associated With Light. Your Participation In The money-Dimension Of life Must Be Part Of Your Whole-bodily-Responsive Delight In Me. Therefore, Your Involvement With money Must Be Transformed Into Real and True Devotion To Me—Just As In The Case Of Every Other Aspect Of Your life-activity. Such Right Involvement With (and Right Management Of) money Is Part Of The Responsibility You Must Assume For Your own life (Both In The personal Context and In The Collective Context) When You Become My Formally Practicing Devotee. Thus, For My Devotee, money (and food, and sex) Must Become An Expression Of The Total Commitment Of life's Energy and activity To The Transcending Of egoity and The ego-Transcending Demonstration Of Love. . . .

It Has Traditionally Been Said That money Is “The Root Of All Evil”. However, This Traditional Saying Does Not Mean That money itself Is Evil. In and Of itself, money Is Neither Positive Nor Negative. Money Is Simply A Sign Of human Energy. Money Is Made Into A Positive or Negative Sign Depending On one's Disposition Toward it and Toward life Altogether. Therefore, If You Are My Devotee, The Necessary and Inevitable Involvement With money Is something To Be Made Right, something To Be Transformed—Not something To Be Merely Eschewed (or, Otherwise, Merely Wasted). . . .

My Devotees Must, Both individually and Collectively, Re-Orient and Transform themselves Relative To money. If You Are My Devotee, You Must Make money Into An Expression Of The Fullness Of Your Devotional Energy and Your ego-Transcending Disposition Altogether, Including Your Disposition Toward The life-Pattern Of Real and True Cooperation. My Devotees Are To Make Right Creative Use Of all of their personal and Collective energies, including money.

—His Divine Presence, Avatar Adi Da Samraj
The Dawn Horse Testament

Cooperative Sacred Culture

The life-disciplines relative to diet, “conscious exercise”, sexuality, study, meditation, sacramental worship, and service (including financial contributions) are practiced in the context of the sacred culture of all formal practitioners of Adidam Ruchiradam. That worldwide sacred culture gives practice a context of both inspiration and expectation, as well as a supportive setting for devotion to Avatar Adi Da and ego-transcending cooperation.

While it is optimal for practitioners of Adidam to live in proximity to a regional community of other practitioners (so that you can maximize participation in the cooperative culture of Adidam), it is also entirely possible to participate in the Reality-Way of Adidam from anywhere in the world.* You do this by maximizing your participation with other practitioners through regular, accountable affiliation with your nearest regional center and through participation in the worldwide cooperative culture via the Internet.

Adidam has regional communities throughout the world, and centers in the United States, Canada, Great Britain, the Netherlands, Germany, Australia, New Zealand, India, and Fiji, with bookstores, public centers, and formal meditation halls. Other cooperative services are offered to devotees through the cooperative community organizations of Adidam—including the Radiant Life Clinic cultural and health services, Master Foody Moody’s food-buying cooperatives, Vision of Mulund Institute educational services for young people, cooperative business associations, and the death and dying ministry.

* In the maturing stages of practice-demonstration, devotees of Avatar Adi Da necessarily live in cooperative household or ashram circumstances.

The Necessity of Cooperative Human Community For Right Religious or Spiritual Practice

from

The Truly Human New World-Culture

Of *Unbroken Real-God-Man*

by His Divine Presence, Avatar Adi Da Samraj

There is no such thing as right “religious” or Spiritual practice without cooperative human culture. Cooperative sacred culture is the necessary theatre wherein right “religious” and Spiritual responsibilities and activities can take place.

Over time, the conventional understanding of “religion” and Spirituality and of “religious” and Spiritual responsibilities has become abstracted and dogmatized, such that “religion” and Spirituality have been made to seem to be a merely personal (or merely “subjective”, and private) endeavor. Thus, in this “late-time” (or “dark” epoch), conventional “religion” has become deficient as a true human culture.

The abstract State, or the broad social apparatus of politics and economics, is an inherently secular domain. When the people become tied exclusively to the secular environment of the State, they become fragmented into a mass of mere individuals, controlled by great (and, inherently, indifferent) political and economic forces. Therefore, right “religious” and Spiritual practice must function not only in terms of the Teaching of Ultimate Realization of the Self-Evidently Divine Reality and Truth, but right “religious” and Spiritual practice must also function as the practical foundation of right (intimate and collective) human relationships. Therefore, the Teachings of right “religion” and Spirituality must become the basic (or sacred) foundation of the totality of human life. That is to say, right “religion” and Spirituality must (necessarily) become the sacred cultural instrument

whereby human individuals collectively create cooperative human order—both in terms of intimate (or local) community and in terms of a global union of all human communities.

In this “late-time” (or “dark” epoch), conventional “religion” tends to create (and to function as) an institutional order, but it (generally) fails to create a practical cooperative order (or true cooperative culture). The institutions of conventional “religion” tend to organize the attention and the resources of people in much the same manner as the modern-day secular State. That is to say, merely “institutional religion” fragments the Inherent Unity (and, thus, the necessary cooperative culture) of humankind into a chaotic mass of merely competing individuals. Therefore, conventional “religion” fails to be right “religious” practice—not only because it fails to Reveal Reality and Truth (or Real God), but because it also fails to oblige people to create right and true human culture (involving mutual cooperation, mutual responsibility, and mutual dependence).

Practitioners of right “religion” and Spirituality must (and, necessarily, do) orient themselves to the free creation of a sacred cooperative culture. Truly, the inherent obligations of right “religion” and Spirituality can be fulfilled only by those who are sufficiently mature to be responsible in the practical theatre of human relationships. Therefore, practitioners of right “religion” and Spirituality should (optimally) live in daily cooperative circumstances, wherein there are constant opportunities to be tested and to be creative in relationships with other like practitioners.

It is only among the true practitioners of right “religion” and Spirituality that the fullest right human agreements are possible—agreements which oblige each and all to accept the many daily practical conditions of a fully cooperative and completely sacred human culture of devotees of Reality and Truth (Which Is the Only Real God). ■

Right life—the Gift of conforming one’s entire life to the guiding heart-impulse of devotion to Avatar Adi Da—is the second fundamental dimension of the Reality-Way of Adidam. ■



The Necessary Foundation of Right Life

by His Divine Presence,
Avatar Adi Da Samraj
From *The Aletheon*

1.

Rightly conservative “self”-discipline of the whole body is fundamental to the practice of the only-by-Me Revealed and Given Reality-Way of Adidam (or Adidam Ruchiradam). Indeed, rightly conservative “self”-discipline has always (traditionally) been acknowledged as fundamental to Spiritual life. The responsibility for right conservative “self”-discipline is inherent and inescapable in the esoteric process of Realization.

2.

The by-Me-Given foundation disciplines of the Reality-Way of Adidam are not ascetical. They are not at all a matter of dissociating from the body-mind-“self” or of disconnecting the body-mind-“self” from its environment of participation. Rather, the by-Me-Given foundation disciplines are entirely life-positive—and entirely a matter of establishing the right (and necessary) equanimity of the whole body (or the total psycho-physical complex of the individual being) through disciplines of basic right life (understood not in moralistic, or puritanical, or merely behavioral terms, but understood in Spiritual, Transcendental, and Divine terms). These by-Me-Given foundation disciplines are, most fundamentally, a matter of participating in devotional and (in due course) Transcendental Spiritual Communion with Me, by bringing the body-mind-“self” into the Condition (and Disposition) of Utter Non-separation.

3.

It is profoundly important that My devotees understand that practice of the by-Me-Given foundation disciplines of the Reality-Way of Adidam is not a matter of being “good little boys and girls”. Right practice of the by-Me-Given foundation disciplines of the Reality-Way of Adidam is simply the living of right life, through the establishment of participatory equanimity, for the sake of devotional and (in due course) Transcendental Spiritual Communion with Me (and, Ultimately, Most Perfect Realization of Me)—not in the mode of a seeker, but in the mode of a non-contracted participant.

4.

In the Reality-Way of Adidam, “self”-discipline is (or must be) a right, voluntary, intelligent, and intentional practice. Also, in the Reality-Way of Adidam, “self”-discipline is a secondary (or supportive) responsive practice. That is to say, in the Reality-Way of Adidam, the various forms of by-Me-Given “self”-discipline are not proposed by Me as “ideal behaviors” that must (ultimately) be functionally, practically, and relationally (or, altogether, morally) perfected.

5.

Rather, in the Reality-Way of Adidam, all the various forms of by-Me-Given “self”-discipline are Given by Me, and to be embraced by My devotee, for the sake of “self”-observation, “self”-understanding, the direct transcending of the ego-“I” (or “self”-contraction), and ego-transcending Real-God-Realization. And, Most Ultimately, Intrinsic egolessness (or the “radical” practice and process of the devotionally Me-recognizing, and devotionally to-Me-responsive, direct transcending of the ego-“I”, or “self”-contraction) is Realized (to the Most Perfect degree) only As and by Means of the by-My-Divine-Avataric-Transcendental-Spiritual-Grace-Given Inherent Perfection of Inherent Self-Identification with My (Avatarically Self-Revealed) Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State, and not by means of any functional, or practical, or relational, or (altogether) moral acts or behaviors.

6.

Therefore, in the only-by-Me Revealed and Given Reality-Way of Adidam, the perfection of functional, practical, and relational (or, altogether, moral) behavior (or “self”-discipline) is neither expected nor possible—but what is both expected and possible is that My every devotee practice each and all of the by-Me-Given functional, practical, and relational disciplines truly, seriously, consistently, and with full and consistent cultural accountability.

7.

In the total context of the only-by-Me Revealed and Given Reality-Way of Adidam, it is not sufficient to apply discipline to only some areas of your life. In order to do the intrinsically ego-transcending practice I Give to My devotees, you must bring the discipline of the Reality-Way of Adidam to every area of your life. You must convert your life itself into ego-transcending practice. If you are to effectively practice and grow in the only-by-Me Revealed and Given Reality-Way of Adidam, your discipline must cover every aspect of your life. The trend of attention is a natural force, like wind and earthquake and mobs. An extraordinary discipline is required to turn that tide. Mere “self”-effort is not sufficient. Only the devotional response to My Avatarically Self-Transmitted Divine Grace makes the turn. . . .

35.

. . . [A] basic design for “self”-discipline is Offered to all practitioners formally embracing the Reality-Way of Adidam. On this basis, each individual must discover a detailed personal design that is both appropriate and optimum in his or her own case. In this always ongoing process, all My devotees must make the measure of every day, such that they (each and all) consistently fulfill all the by-Me-Given forms of functional, practical, relational, and cultural discipline.

36.

I Teach and Require a purifying approach to the entire range of necessary forms of “self”-discipline in the only-by-Me Revealed and Given Reality-Way of Adidam—because of how the human being really functions as a psycho-physical system. The human psycho-physical system is not merely a gross phenomenon. Rather, the human psycho-physical system is a participant in a Universal Field (with gross, subtle, and causal dimensions). However, because human beings tend to be so “bogged down” by the influence of their life-histories, their patterned habits, and their habitual associations, they (characteristically) are thoroughly desensitized to the actualities of their own conditionally manifested existence. Thus, especially in this “late-time” (or “dark” epoch), human beings tend to (mistakenly) presume that the entire cosmic domain (including their own body-minds) is merely gross (or merely physical, or merely material)—and, because of this overriding presumption, human beings also tend to (mistakenly) perceive the cosmic domain (including their own body-minds) as merely gross (or merely physical, or merely material).

37.

When the human being is “ruled” by this materialistic presumption, it becomes impossible for real and true purification of the individual body-mind-complex to take place. Because much psycho-physical toxicity relates to the subtle (emotional, mental, psychic, and mystical) dimension of existence (and even, at the “root”-level, to the causal dimension of existence), the psycho-physical toxins cannot pass through and out of the human psycho-physical system if the reigning paradigm is that all of Reality is merely gross (or merely physical, or merely material)—and, therefore, those toxins merely accumulate in the body-mind-complex.

38.

Such accumulation of psycho-physical toxins gives rise, over time, to the particular signs of human character exhibited by any individual—even the physical signs. Whatever is in the mind and the emotions registers in the body as well—because the human being is a single mechanism (and systematic sign). The fact that mental and emotional toxicity also displays itself in the physical body gives you an opportunity to notice that there is something about your habits of living that you must correct. If you do not (thus) correct yourself, then your life becomes an ever-increasing accumulation of distress and limitations.

39.

Such is the characteristic life of the usual human being. Every egoically functioning person (or body-mind-“self”) progressively accumulates more and more mental, emotional, and physical toxicity. I Am here to Teach you—and to Reveal to you, and to Give to you, and to Draw you into—the Real Process of becoming Utterly (and Eternally) Free of all psycho-physical limitations, by Means of Transcendental, Inherently Spiritual, and Self-Evidently Divine Real-God-Realization.

40.

However, in the only-by-Me Revealed and Given (and, Ultimately, Most Perfectly Real-God-Realizing) Reality-Way of Adidam, there is a necessary practice of “self”-discipline (or right life), by Means of which the entirety of your gross, subtle, and causal existence is rightened and purified. In the beginning phases of your practice of the Reality-Way of Adidam, the various by-Me-Given forms of functional, practical, relational, and cultural “self”-discipline act as reflectors—allowing you to observe what you actually do (as an egoic being), and (on that basis) to correct what you do (by ceasing to act in an egoic manner).

41.

Thus, the purification of patterned accumulations is not a matter of mere thinking or of mere talking. You must live the devotional (and, in due course, Transcendental Spiritual) relationship to Me—by living all of the by-Me-Given disciplines (altogether). The discipline of right diet, for example, is not merely a matter of following a generally healthful dietary regime. Rather, the diet must purify the body-mind-complex of the toxins that are otherwise constantly accumulating in it. Similarly, all of the by-Me-Given forms of “self”-discipline must manifest the element of purification, or else you are not practicing them rightly.

42.

Merely to enforce a degree of moderation relative to money, food, sex, and social egoity does not (fundamentally) change anything. You can adopt a “program” of moderation while yet maintaining essentially the same egoic habits (and the same fundamental egoic orientation) relative to life-functions. There is no potential Realization in such a “program”.

43.

Thus, the only-by-Me Revealed and Given Reality-Way of Adidam is not about a mere “lifestyle change”. Rather, the only-by-Me Revealed and Given Reality-Way of Adidam is about Realization of Reality Itself, or Truth Itself, or Real (Acausal) God—and such Realization Requires, as Its foundation, the real process of purifying what you have accumulated through your dis-ease (or “self”-contraction). That purifying process necessarily involves participation in the field of existence beyond the gross physical. Therefore, in due course, that purifying process necessarily becomes a Transcendental Spiritual Process. Such must be the case, because much that has been accumulated as a result of the “self”-contracted life is in the dimensions of energy that are beyond the gross physical. Until all of that is purified and gone beyond, there can be no Real-God-Realization.

44.

People may imagine that they have truly passed through this process of purifying their patterned accumulations—but all such imaginings are mere “self”-delusion. The life-signs must be there to prove the reality of the process. The only-by-Me Revealed and Given Reality-Way of Adidam is not merely a philosophical address to Truth. Rather, the only-by-Me Revealed and Given Reality-Way of Adidam is a thoroughly practical process, a practice that is effective throughout the entire range of conditionally manifested existence (from gross to subtle to causal), the entire spectrum of the conditional apparatus (which is, most fundamentally, a Unity—functioning hierarchically, but altogether). There must be this relinquishment of the “self”-contracted orientation, and of everything that has been egoically accumulated (as a result of that orientation).

45.

Only when you enter the (Intrinsically Transcendental) devotional and Spiritual Process of the only-by-Me Revealed and Given Reality-Way of Adidam do you reach beyond the “embodiment trap”, into what is beyond the gross physical. The by-Me-Spiritually-Awakened Transcendental practice of the Reality-Way of Adidam does not (in any sense) exclude the gross physical body, but the by-Me-Spiritually-Awakened Transcendental practice of the Reality-Way of Adidam transcends the “point of view” of the gross physical body.

46.

In the by-Me-Spiritually-Awakened Transcendental practice of the Reality-Way of Adidam, you are participating in the Field of Energy-Force (or the dimensions of conditionally manifested existence within which various energy-forces function at different levels).

47.

In the by-Me-Spiritually-Awakened Transcendental practice of the Reality-Way of Adidam, the same process of going beyond “self”-contraction (and, therefore, beyond its patterned accumulations) persists, but in a greater and more profound sense—leading, ultimately, toward the readiness to enter into the “Perfect Practice” of the Reality-Way of Adidam.

48.

My devotees must clearly understand why the by-Me-Given forms of “self”-discipline are necessary: There is no Realization without renunciation. Realization and renunciation are the same. Realization and renunciation coincide, “hand-in-glove”. Realization and renunciation cannot be separated from one another. There cannot be Realization without renunciation. And renunciation without any Real Process of Realization is merely another form of suffering. In that case, renunciation is nothing but a kind of lifestyle. And, in that case, renunciation is meaningless (or pointless) and ineffective.

49.

Thus, the by-Me-Given disciplines of the Reality-Way of Adidam must be made effective toward Real-God-Realization (and, Thus and Thereby, toward Perfect Freedom).

50.

All the patterning of ego-bondage—which is the patterning due to the exercise of “self”-contraction—must be gone beyond. It is not that you will achieve some kind of idealized human perfection as a prerequisite for Divine Self-Realization—but there is fundamental purification (and, as a result, a fundamental freedom from the egoically patterned obstruction of energy and attention) that, necessarily, must be the case.

51.

This necessary process of purification is magnified in the “Perfect Practice” of the Reality-Way of Adidam—even continuing (Most Ultimately) into the course of the Demonstration of the only-by-Me Revealed and Given seventh stage of life in the Reality-Way of Adidam.

52.

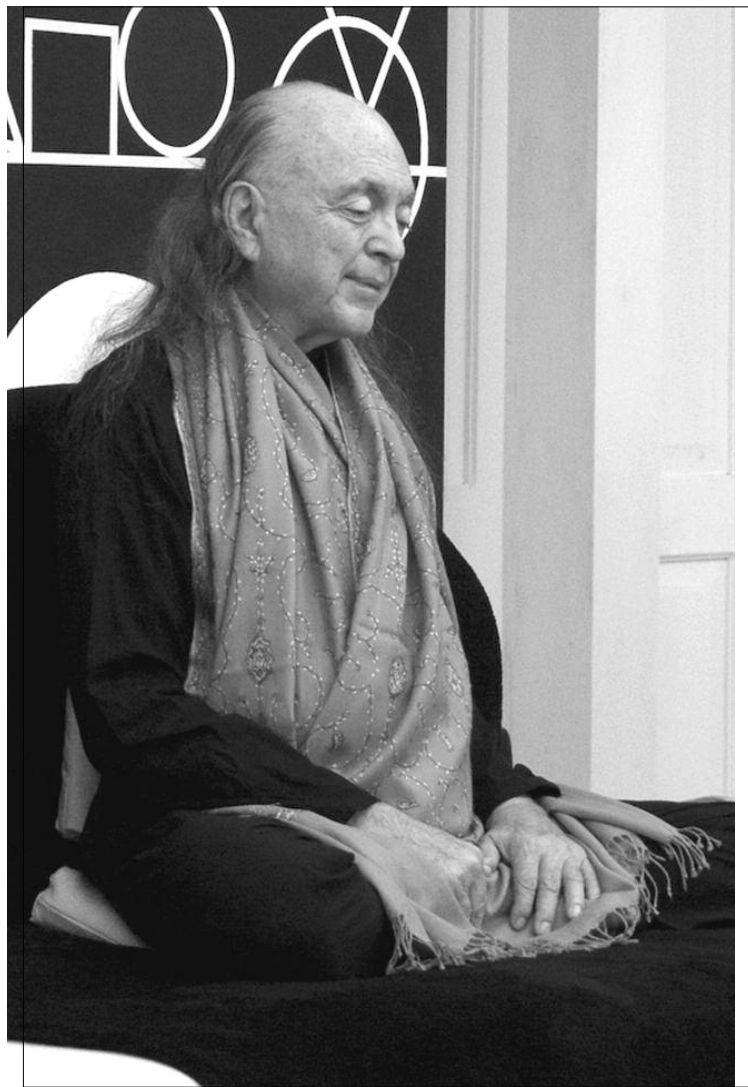
All of that is a Transcendental Spiritual Sign of the Self-Magnifying Radiance of the Process of Self-Abiding Divine Self-Recognition.

53.

That only-by-Me Revealed and Given seventh stage Process “Operates” at a universal level that is not even describable from an ordinary perspective.

54.

Such is the practice of the only-by-Me Revealed and Given Reality-Way of Adidam—as it is in Reality. And that by-Me-Given practice is Inherently (and, Ultimately, Most Perfectly) Liberating—in every sense. ■



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

THE THIRD DIMENSION

“Perfect Knowledge”

Priory Standing in the egoless
Reality-Position

“Perfect Knowledge” neither “knows” nor “solves” nor seeks to “solve” a “problem”. . . .

“Perfect Knowledge” is neither of a physical nor of a metaphysical nature.

“Perfect Knowledge” is neither exoteric nor esoteric, neither commonplace nor conventional nor “scientific” nor “religious”, neither “external” nor “internal”, and neither conditionally “knowing” nor conditionally “not-knowing”.

“Perfect Knowledge” Self-Abides As Is—Always Already Prior to “point of view”, Utterly Beyond the context of control, and Intrinsically Free of all physical and/or mental (or perceptual and conceptual) presumptions.

—His Divine Presence, Avatar Adi Da Samraj
“All Imperfect Knowledge Is Bunk”,
The Aletheon

With His Teaching and Revelation of “Perfect Knowledge”, Avatar Adi Da has Perfectly Satisfied the age-old human longing to know, at the deepest level, what is really happening in life. This “Perfect Knowledge” is not attainable by any effort of mind or psyche, no matter how intense or forceful. It can only be received as a Gift from Avatar Adi Da—and the reception of this Gift dissolves both the “knower” and the “known”.

Avatar Adi Da describes the three fundamental dimensions of the Reality-Way of Adidam most simply as devotion, renunciation, and Realization. Devotion to Him is the root-practice, right life (or renunciation of ego-patterning) is supportive of that devotion, and the Realization of “Perfect Knowledge” is Given by His Grace

(once the first two dimensions are established). “Perfect Knowledge” is egoless “resonance” with Reality Itself—the effortless Stand in Avatar Adi Da’s Love-Blissful Divine State.

In some traditions, practices associated with Communion and ecstatic Identification with the Divine (however understood) were often kept secret, or considered “esoteric”. It was even thought to be dangerous for unprepared individuals to attempt to practice such teachings. Avatar Adi Da once humorously remarked that, in a sense, it is fine for Him to speak His esoteric “Perfect Knowledge” Teachings freely to everyone—no matter what anyone’s state of preparation may be—because the true “secret” of practice in the Reality-Way of Adidam can be found only when there is devotional recognition of Him and the living of right life. Without that recognition-response to Him, no form of practice can be fruitful. And in fact, there is no “Perfect Knowledge” practice that you can do—or even “figure out”! There is only the constant attentive turning to Avatar Adi Da, receiving His Teaching about “Perfect Knowledge”, and the mysterious and Graceful discovery of the Reality-Truth He Reveals.

At the beginning, the “Perfect Knowledge” dimension of the Reality-Way of Adidam manifests simply as intuitive “glimpses” of Prior Freedom, in the midst of devotional listening to the recitation of Avatar Adi Da’s “Perfect Knowledge” Teachings. The awakening of “Perfect Knowledge” magnifies as the devotee becomes fully responsible for all the aspects of “radical” devotion and right life, and a formal “preliminary” practice of “Perfect Knowledge” eventually becomes the platform on which the Transcendental Spiritual process unfolds. For those who practice most intensively, Avatar Adi Da’s Gift of “Perfect Knowledge” is Awakened as a “Perfect Practice” of Identification with the Transcendental and Spiritual Reality of existence.

“Perfect Knowledge” Is Perfect Ignorance

“Perfect Knowledge”, as Avatar Adi Da describes it, is not in any way related to the “knowledge” that people generally seek to acquire. Conventional knowledge is predicated on duality: you (the “subject”, or “knower”) in relation to other things (the “objects” of knowledge). Underlying the effort to “know” is the ego’s presumption of independent existence, and the ego’s fear of and desire for control over what appears to be different from itself. If the ego-position is not presumed, conventional knowledge becomes essentially irrelevant and unnecessary. “Perfect Knowledge” is the egoless and “Bright” Reality-Position, which inherently transcends all separateness.

From the very earliest days of His Work, Avatar Adi Da Samraj often pointed out that the impulse to “know” things is, in Reality-terms, a fruitless effort. He asked His devotees to ponder: While you can know about things that appear around you—how things work, what they are made of, how to manipulate them—can you really know what those same things are? And the answer is no. The separate self is actually in a state of absolute not-knowing, or total ignorance relative to the True Nature of everything. Paradoxically, when you acknowledge and feel that ignorance, you can intuit What is Beyond the self-contraction—the Unknowable Mystery that is Reality Itself. Wordless, thoughtless, spontaneous not-knowing, or Perfect Ignorance, is the same as “Perfect Knowledge”.

Perfect (and Perfectly egoless) Ignorance, or Perfect Not-“knowing”, Is “Perfect Knowledge” of Reality (Itself, and altogether) As “It” Is. . . .

Only “Perfect Knowledge” (or Perfect Not-“knowing”)—and not any kind or mode of mere conditional, or idea-based, or “subject-object”-based “knowledge”—can Really (or in and As Reality) “Know” (and Be the, necessarily, Intrinsically egoless “Perfect Knower” of) Reality (Itself, and altogether).

“Perfect Knowledge” and the “Perfect Knower” are of a supra-rational (or only and Perfectly Reality-Based) Nature (or of the Nature of Perfect Ignorance)—and not merely of either a conventionally “rational” (and, thus, merely mind-based) or (otherwise) “irrational” (or “anti-rational”, or otherwise mentally-deficient, mentally-deranged, or mentally-deceived) nature.

—His Divine Presence, Avatar Adi Da Samraj
“The Teaching Manual of Perfect Summaries”,
The Aletheon

Avatar Adi Da’s Gift of “Perfect Knowledge” is freedom from the duality of “subject” and “object” (or “knower” and the “known”). “Perfect Knowledge” is What Stands Obvious when the ego’s effort as “knower” is spontaneously relinquished in devotional response to Avatar Adi Da’s Reality-Revelation.

The “Perfect Knower” of All Experience

All Avatar Adi Da’s devotees (in the First and Second Congregations of Adidam)* listen daily to recitations of His most basic “Perfect Knowledge” Teachings. Those Teachings are Given in this brief essay, entitled “The Five Reality-Teachings”:

Notice this:

- 1. You are not the one who wakes, or dreams, or sleeps.*
- 2. You Are the actionless and formless Mere Witness of the three common states—of waking, dreaming, and sleeping—and of all the apparent contents and “experiences” associated with the three common states, of waking, and of dreaming, and of sleeping.*
- 3. You are not the body, or the doer of action, or the doer of even any of the body’s actions or functions.*
- 4. You are not the mind, or the thinker, or the doer of even any of the actions or functions of mind or of body-mind.*
- 5. No matter what arises—whether as or in the state of waking, or of dreaming, or of sleeping—you Are the actionless, and formless, and thought-free Mere Witness of attention itself, and of every apparent “object” of attention, and of any and every state of “experience”, and of the entirety of whatever and all that arises.*

Always intensively “consider” these Five Reality-Teachings.

Always intensively observe and notice every moment of your “experience”—whether waking, dreaming, or sleeping—and, thus and thereby, “consider” and test and directly prove these Five Reality-Teachings in the moment-to-moment of your every kind and state of “experience”.

—His Divine Presence, Avatar Adi Da Samraj
“The Teaching Manual of Perfect Summaries”,
The Aletheon

* Please see pp. 135–38 for a description of the congregations of Adidam.

The purpose of these Teachings is not for you to “figure out” what they mean. Rather, to listen to Avatar Adi Da’s “Perfect Knowledge” Teaching is to allow Him to Reveal Himself as His Reality-State—Which is Always Already the Case, Prior to your experience, Prior to your activity of self-contraction.

In His “Perfect Knowledge” Teachings, Avatar Adi Da Reveals that you are “the Witness” of the body, the mind, and any experience that you might have. In the following quotation, Avatar Adi Da Samraj considers the nature of the Witness—as the constant and fundamental Condition underlying all experience and changes of state:

You refer to your “self” as that which “experiences” all of the three common states—and, yet, the waking “you” is apparently an entirely different person than the dreaming “you” or the sleeping “you”.

Who is this “you” that is “experiencing” all of the three common states (and not merely existing as one or the other of the three common states)?

What Is That Which Is The Case—regardless of which of the three common states is arising in any moment?

That is not a “question” for thinking about, or for making into some kind of “technique”—but, rather, “It” Is the Tacitly Self-Evident Reality-State to Be (Thus) Tacitly Self-Apprehended (or Intuitively Self-Apperceived).

I Address this matter of That, in the simplest and most summary “root”-terms, in My “Five Reality-Teachings”.

—His Divine Presence, Avatar Adi Da Samraj
 “Atma Nadi Shakti Yoga”,
The Aletheon

Standing in the Prior Position

Avatar Adi Da never Calls His devotee to anything less than moment to moment devotional Communion with Him, recognized as the egoless Reality-State. But by tendency, everyone operates as a separate self and a seeker. The ego sees a world full of separate “objects” and “others”, over against its own “subjective” self. The ego wants to attain “knowledge” and “experience” for itself. Even the effort to devotionally turn to Avatar Adi Da Samraj and to engage right-life discipline can be made into a search by the ego. Therefore, the dimension of “Perfect Knowledge” practice is Avatar Adi Da’s measure and Gift of the non-seeking nature of Adidam Ruchiradam, even from the beginning. “Perfect Knowledge” is about the Divine Reality—not about the individual ego. Thus, Avatar Adi Da’s Gift of “Perfect Knowledge” is the only “position” from which the fullness of the Reality-Way of Adidam can unfold.

Avatar Adi Da’s devotees who have fully adapted to “radical” devotion and right life, and are impulsed to Most Perfect Realization of His Divine State, are invited to formally embrace the preliminary practice of “Perfect Knowledge”.* From that time on, you engage concentrated study—and listen daily to the recitation—of Avatar Adi Da’s “Perfect Knowledge” Teachings (and principally a group of essays entitled “The Teaching Manual of Perfect Summaries”) contained in *The Aletheon*. You simply turn to Avatar Adi Da, Behold Him, and allow yourself to (in Avatar Adi Da’s Words) “tacitly agree” with His Reality-Word, or to be brought into “coincidence” with His Reality-State.

By attending daily to Avatar Adi Da’s “Perfect Knowledge” Teachings—His Instruction about What Always Already Is—in the context of “radical” devotion and right life, you come to tacitly understand that His Reality-State does not identify with or “know” a “self” or any “objects”. His Reality-State is Prior to all of that. His Reality-State is the utterly Free and unimplicated Witness of whatever arises.

* The initiation of the preliminary practice of “Perfect Knowledge” occurs at the transition from the Second Congregation to the First Congregation of Adidam (see pp. 140–43), in the context of an intensive retreat, called “The Ordeal of Being”.

The full name that Avatar Adi Da has Given for this process, “the preliminary ‘Perfect Knowledge’ Listening-practice of ‘Transcendental Root-Standing’”, points to the fact that the devotional practice of listening to recitation of His “Perfect Knowledge” Teachings completely bypasses identification with the relations and experiences of the ego-self—to “Stand” only as the Prior Reality-State that Avatar Adi Da Samraj Is, and to Which He Calls everyone.

The preliminary Listening-practice of “Perfect Knowledge” is the establishing of the Intrinsic Prior Self-Position, rather than the body-mind-“self” (or ego-“I”), as the basis for moment to moment practice of “radical” devotion and right life in devotional recognition-response to Me.

The preliminary Listening-practice of “Perfect Knowledge” is “radical” devotion and right life (or the whole bodily disciplining of psycho-physical attention and energy) applied in the context of the “consideration” of My verbal Teachings relative to the preliminary Listening-practice of “Perfect Knowledge”, until there is tacit, pre-verbal, and constant Self-Abiding recognition of (and calm devotional surrender to) My Divinely Avatarically Self-Manifested and Self-Evidently egoless Self-Nature, Self-Condition, and Self-State.

—His Divine Presence, Avatar Adi Da Samraj
 “The Way That I Teach The Dog In My House”,
The Aletheon

In the shift in perspective from “self” to Reality Itself, there is no longer the ego-movement to seek in the world of conditional reality. Instead, Reality Itself Is Self-Evident, and “Known” as Avatar Adi Da’s own Divine State. Devotion and right-life response to Avatar Adi Da Samraj are magnified spontaneously, and the basis is established for right participation in Avatar Adi Da’s Transcendental Spiritual Self-Transmission.

A devotee describes the Gift of "coincidence" with Avatar Adi Da's Reality-State, in a formal sitting period after listening to the recitation of His "Perfect Knowledge" Teachings:

DEVOTEE: In this occasion, turning the faculties to Bhagavan,* Bhagavan's Existence was felt tangibly, deeply—more Real and Large than any sense of separate "I". There was a shift from "I" at the center, to His Existence as the Center and Context of "I", which was arising in It. Existence took over and Asserted Its Truth, that It is Always Already the Case. Everything arising is in It and of It.

There was a feeling of Witnessing the activity of identifying with experience. The core of that activity was known and felt as fear. This fear is usually avoided. But there was a deep capacity to simply feel it, all the way to its root and to not recoil from it there. This fear became simply arising, and was not identified with anymore. It lost its binding quality, and was simply arising in Existence, not qualifying Existence.

Bhagavan was known as Witness, as Existence. There was profound quieting down. Everything came to Stillness. His Prior State was known in the heart, prior to fear, prior to self-identification, prior to moving out from His Beingness.

The difference between the Witness-Position and the self-identified position was felt. The Witness-Position was dropped into, and it was deep, still, and utterly without motion, Perfect Peace. It is not actor or doer. It is Existence.

There was a deep place in the core of the head that broke open, and then the heart broke open. Bhagavan's Bliss was streaming through the body in its natural state of un-contractedness. ■

* "Bhagavan" is a traditional title of respect for a Realized Master, and Avatar Adi Da's devotees use it in reference to Him simply with the meaning "Divine Lord".

Devotional “Listening” Is an Acausal Process

The practice of Listening to Avatar Adi Da’s “Perfect Knowledge” Teachings is not just about engaging the language-and thought-mechanisms of the brain. While He indicates that the process of systematic study, and thinking and talking about His Words, has a supportive use, when Avatar Adi Da uses the word “Listening”, He is principally indicating the whole-bodily-attentive process of devotional turning to Him, in the context of listening to or silently studying His “Perfect Knowledge” Teachings.

When people hear words, they characteristically expect to think about them. However, the purpose of Listening to My Words . . . is not merely to be able to think about Them. The fundamental purpose of Listening to . . . My Words is the magnification of the tacit devotional recognition-response to Me.

—His Divine Presence, Avatar Adi Da Samraj
 “The Constant Walk-About of Sighting Me and Listening to Me”,
The Aletheon

Avatar Adi Da Samraj often uses the word “acausal” to describe the practice and Realization of the Reality-Way of Adidam. Most simply, “acausal” means “having no cause”—and, therefore, is similar to Avatar Adi Da’s description of Reality Itself as “Always Already the Case”. The practice of Listening to Avatar Adi Da’s “Perfect Knowledge” Teachings is an example of an acausal process: While you can cause the non-experience of “Perfect Knowledge” through ego-activity, it is not possible to cause “Perfect Knowledge” Itself to be the case. It is only possible to be brought into coincidence with the Self-Evident Truth of “Perfect Knowledge”, by turning to Avatar Adi Da and receiving the Gift of His Revealing Instruction.

Avatar Adi Da Samraj has said:

The preliminary Listening-practice of “Perfect Knowledge” is not a “technique”—or a “self”-applied seeking-“method” for “causing” the Self-Realization (and the “Perfect Practice”) of “Perfect Knowledge”. “Perfect Knowledge” Itself (beginning with “Its” only-by-Me Revealed and Given preliminary Listening-practice) is always

only the by-Me-Self-Manifested Revelation-Contemplation of What Is Self-Evidently the Case in every moment of Divine Beholding of Me As I Am.

I Am the All-Sufficient Sight. My true devotees "Perfectly Know" That.

—His Divine Presence, Avatar Adi Da Samraj

"As I Am—and In Plain Sight",

The Aletheon

DEVOTEE: At a certain point, something flipped. I suddenly became aware of the significance of Bhagavan Adi Da's Reality-Revelation that the separate self is not real. In a previous occasion, I had suddenly realized that attention was tracking "my" experiences. And then it stopped doing that, and all that was there was Bhagavan. I was completely part of Bhagavan. I realized that the following of attention, the experiencing of separate self, was all very arbitrary and non-necessary—in fact, not the point at all. I felt a profound sense of coinciding with Bhagavan. Beholding Him became an effortless depth that did not move. There was not any effort. I did not feel a point of reception or a point of locus. Beholding was just Bhagavan Being there, Taking everything over.

Bhagavan Adi Da Reveals that you "Locate" and "Know" Him, but it's not like you locate Him. And in that event, "I" do not feel a point of attention, I don't feel attention arising, I feel that Bhagavan is Prior to attention. It's a Revelation that changes your disposition entirely.

Of course, then I found myself trying to duplicate that, and I had to see that. He Overcomes even the effort to try to duplicate that. I realized that All there is, is Bhagavan. He Is Reality, and that is entirely His Gift—it is not something "I" can go around feeling all the time.

I did not realize how profoundly important the preliminary practice of "Perfect Knowledge" is until this occasion, because I realize that this listening practice creates this kind of space where you can intuitively drop the identification with attention—in the Beholding of Bhagavan, it just dropped. ■

When this process (of devotionally turning to Me, and, thus and thereby, tacitly feeling beyond “self”-contraction) is truly and fully established and consistently enacted (relative, summarily, to every aspect of personal existence), a moment to moment event of spontaneous (and not strategic) release is enjoyed. And, when (in this Manner) the “self”-contraction-based life of seeking is tacitly relinquished, it becomes possible (in every moment of devotional Communion with Me) to engage the preliminary “Perfect Knowledge” Listening-practice of “Transcendental Root-Standing” and (thus, by Means of the total practice of devotionally turning to Me, right-life obedience to Me, and preliminary “Perfect Knowledge” of Me) to (more and more) enjoy a tacit sense of Inherent Freedom (and Fullness of Being).

—His Divine Presence, Avatar Adi Da Samraj
“The Way of Me”,
The Aletheon



The practice of “Perfect Knowledge” is not an exercise you do with the body-mind-“self”.

The practice of “Perfect Knowledge” is not an exercise you do with attention.

The practice of “Perfect Knowledge” is not a “method” for going “inward”.

The practice of “Perfect Knowledge” is simply the Tacit and Intrinsic (and Intrinsically egoless) Self-Awareness That Is Non-conditionally (and Acausally) Self-Awakened on the basis of right and true devotional recognition-response to Me and right-life obedience to Me.

—His Divine Presence, Avatar Adi Da Samraj
“The Repenting of egoity”,
The Aletheon

“Perfect Practice” of “Perfect Knowledge”

For Avatar Adi Da’s Transcendentally Spiritually Awakened devotees, the preliminary practice of “Perfect Knowledge” develops as both a devotional and a Transcendental Spiritual Gift from Him that makes possible the awakening of the “Perfect Practice” of “Perfect Knowledge”.* Avatar Adi Da’s Blessing-Grace Awakens the devotee to Reality Itself.

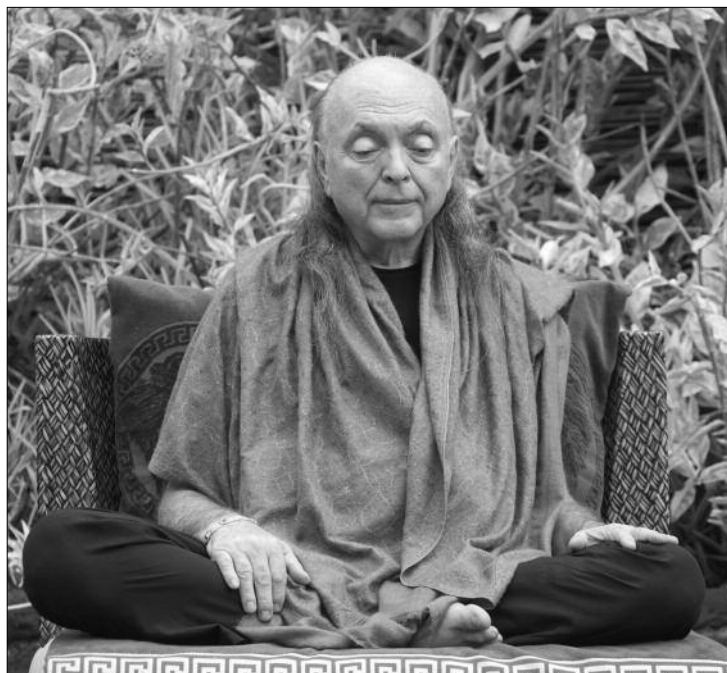
The shift from the preliminary practice of “Perfect Knowledge” to the “Perfect Practice” of “Perfect Knowledge” is the relinquishment of egoic identification with the body-mind-complex and its faculties in egoless Identification with the Witness-Consciousness Itself (Which is Avatar Adi Da’s Prior Self-State). In the “Perfect Practice”, the devotee is no longer listening to Avatar Adi Da’s “Perfect Knowledge” Teachings from the “point of view” of the body-mind. The preliminary process is relinquished in the magnification and direct Abiding as the “Perfect Knowledge” of Reality Itself.

Such is the distinction between the preliminary Listening-practice of “Perfect Knowledge” and the (eventual) “Perfect Practice” of “Perfect Knowledge”. In the case of the preliminary Listening-practice of “Perfect Knowledge”, you are always (in effect) re-“Locating” Where you Always Already Are. In the case of the “Perfect Practice” of “Perfect Knowledge”, you Always Already Are Where (and As) you Always Already Are. In the context of the “Perfect Practice”, Where (or As What) you Are is (simply) Self-Evidently the Case—and, therefore, no further intentional (or conditionally exercised) practice is required to re-“Locate” Where (or As What) you Always Already Are. Such is the Perfect, or Non-conditional, Demonstration of “Perfect Knowledge”.

—His Divine Presence, Avatar Adi Da Samraj
“The Distinction Between The Preliminary Practice
of Perfect Knowledge and The Perfect Practice
of Perfect Knowledge”,
The Aletheon

* The course of Awakening to the “Perfect Practice” of the Reality-Way of Adidam is described on pp. 159–74.

The dimension of “Perfect Knowledge” practice in the Reality-Way of Adidam, whether in its preliminary mode or its “Perfect” mode, is never a mere philosophical exercise. The discovery of Avatar Adi Da’s Gift of “Perfect Knowledge” is not a technique of introversion on the “self”—like methods based on traditional admonitions, such as the enquiry “Who am I?” The “Perfect Knowledge” practice in the Reality-Way of Adidam is simply a matter of being Graced to Stand as the egoless Prior Position that Is Avatar Adi Da’s Reality-State. It is about “rediscovering”, in devotional Communion with Avatar Adi Da, that you are not egoically identified with any conditions of life or experience or mind—but, rather, are becoming more and more profoundly Identified with Avatar Adi Da’s Reality-State. Ultimately, it is about Self-Abiding as the True Reality-Condition until all conditions are Outshined in Love-Bliss. This is the profound Freedom Avatar Adi Da Offers everyone, as the third dimension of the Reality-Way of Adidam. ■



The Searchless and Acausally Awakened Preliminary Listening-Practice of Perfect Knowledge

by His Divine Presence,
Avatar Adi Da Samraj
From “The Teaching Manual of Perfect Summaries”,
in *The Aletheon*

The preliminary Listening-practice of “Perfect Knowledge” is not any kind of “technique”—not any kind of program of seeking, or strategic (and would-be-“causative”) effort of body or mind—to be exercised by My devotees.

The preliminary Listening-practice of “Perfect Knowledge” is not even any kind of “technique” (or “method” of meditation) that people might attempt to derive from My “Teaching Manual of Perfect Summaries”.

Rather, the preliminary Listening-practice of “Perfect Knowledge” is simply the Tacit Self-Apprehension of Reality Itself—Which becomes spontaneously Self-Evident in the circumstance of whole-bodily-attentive (and truly turned-to-Me) Listening to My Word of “Perfect Knowledge”.

The practice to be exercised by My devotees, in response to Listening to (or, otherwise, studying or “considering”) My Word of “Perfect Knowledge”, is simply the (always more and more profoundly actualized) searchless whole bodily devotional Beholding of Me.

My devotees will, inevitably, “consider” My Word of “Perfect Knowledge” in the circumstance of moment to moment living, and will, inevitably, call My Word of “Perfect Knowledge” to mind (even, at times, in the circumstance of formal meditation). Such “consideration” and calling-to-mind is certainly relevant to the practice of the only-by-Me Revealed and Given “Radical” Reality-Way

of Adidam Ruchiradam—but such “consideration” and calling-to-mind is not, itself, the right and true Listening-practice associated with My Word of “Perfect Knowledge”.

The fundamental mode of receiving My Word of “Perfect Knowledge” (or, indeed, My Word of Instruction altogether) is, literally, to Listen to It. My devotees can (and should), of course, read and study My Word silently—but the primal situation is that of Listening to the recitation of My Word. In particular, My fully adapted (and yet-maturing) devotees should Listen to the recitation of My “Teaching Manual of Perfect Summaries”—and, as they Listen to It, My thus Listening devotees should simply allow the Self-Evidence of Tacit Self-Apprehension of egoless Reality Itself to Demonstrate Itself. The ongoing Event (or moment to moment, and day after day, process) of That Tacit Self-Apprehension inevitably frees up the faculties more and more profoundly, in the truly attentive and freely surrendered-to-Me manner, and allows always deeper Communion with Me (As I Am) to Self-Manifest—as a tacit and Acausally Self-Revealed demonstration, rather than as some kind of seeking-exercise, or seeking-“method”, that intends to “cause” (or egoically, and psycho-physically, “self-create”) “Perfect Knowledge” as a goal, or a result, of “self”-effort.

What, exactly, is the preliminary Listening-practice of My “Perfect Knowledge” Teaching? The preliminary Listening-practice of My “Perfect Knowledge” Teaching is not (itself) an exercise, or a purposive effort to achieve (or psycho-physically “cause”) “Perfect Knowledge”. Rather, the preliminary Listening-practice of My “Perfect Knowledge” Teaching is to be brought into the context of every moment of life and meditation by simply Listening to My Word of “Perfect Knowledge”, Listening to My Direct Self-Confessions and Self-Revelatory Statements of Self-Evident Reality-Truth.

When, in My “Teaching Manual of Perfect Summaries”, I Instruct My devotees to “Self-‘Locate’ Whatever is not-an-‘object’” (and so forth), those Instructions are Self-Confessional Admonitions from Me, relative to Which there should simply be an immediate tacit agreement—or a thoughtless, or non-mentalized, recognition of coincidence, rather than a subsequent action in time, or a

psycho-physically strategic and would-be-“causative” effort of intentionality. In Giving those Admonitions, I am not Calling My devotees to make the “remembering” of the Admonitions into some kind of exercise whereby effort is made to seek to “Self-‘Locate’ Whatever is not-an-‘object’” (and so forth). Thus, the preliminary Listening-practice of “Perfect Knowledge” is always (simply) the Tacit Self-Apprehension of Reality Itself—through whole-bodily-attentive (and, thus, “self”-surrendered) Listening to My Word of “Perfect Knowledge”.

The right and true preliminary Listening-practice of “Perfect Knowledge” is never an exercise of seeking.

Rather, the preliminary Listening-practice of “Perfect Knowledge” is, simply, the Tacit Self-Apprehension of the Self-Evident Condition of Reality Itself.

The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself is not something you will “achieve” (or “self-cause”) through a progressive process of psycho-physical effort.

The Intrinsically egoless Self-Nature, Self-Condition, and Self-State of Reality Itself is, in any given moment of Listening to Me, either Self-Evident or not.

The Means I Give are Acausal.

If you are My devotee, you simply turn (responsively) to Me and whole bodily Listen to My Word—and, thus, the Tacit Self-Apprehension of Reality Itself occurs, in exact coincidence with devotional resort to My Person.

The demonstration of the preliminary Listening-practice of “Perfect Knowledge” is simply the devotional response to Me—the turning of the psycho-physical faculties to Me, and, in due course, the “self”-surrendered (and more and more truly searchless) whole bodily Beholding of Me.

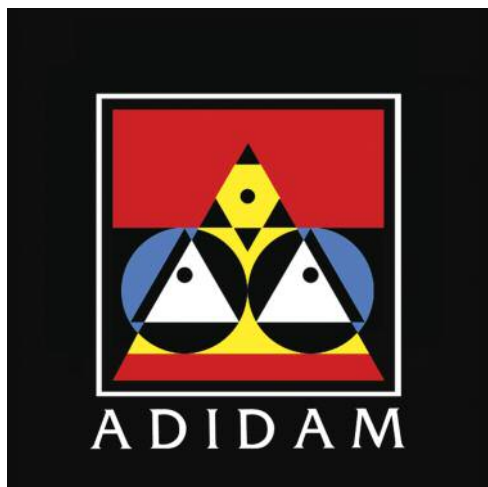
Thus, the preliminary “Perfect Knowledge” Listening-practice is not a separate and independent practice.

Rather, the preliminary “Perfect Knowledge” Listening-practice is one with the totality of the by-Me-Revealed and by-Me-Given foundation practice of the “Radical” Reality-Way of Adidam Ruchiradam.

The totality of the by-Me-Revealed and by-Me-Given foundation practice of the “Radical” Reality-Way of Adidam Ruchiradam is “radical” devotion to Me, right-life obedience to Me, and (thus) whole-bodily-attentive Listening to My preliminary “Perfect Knowledge” Teachings.

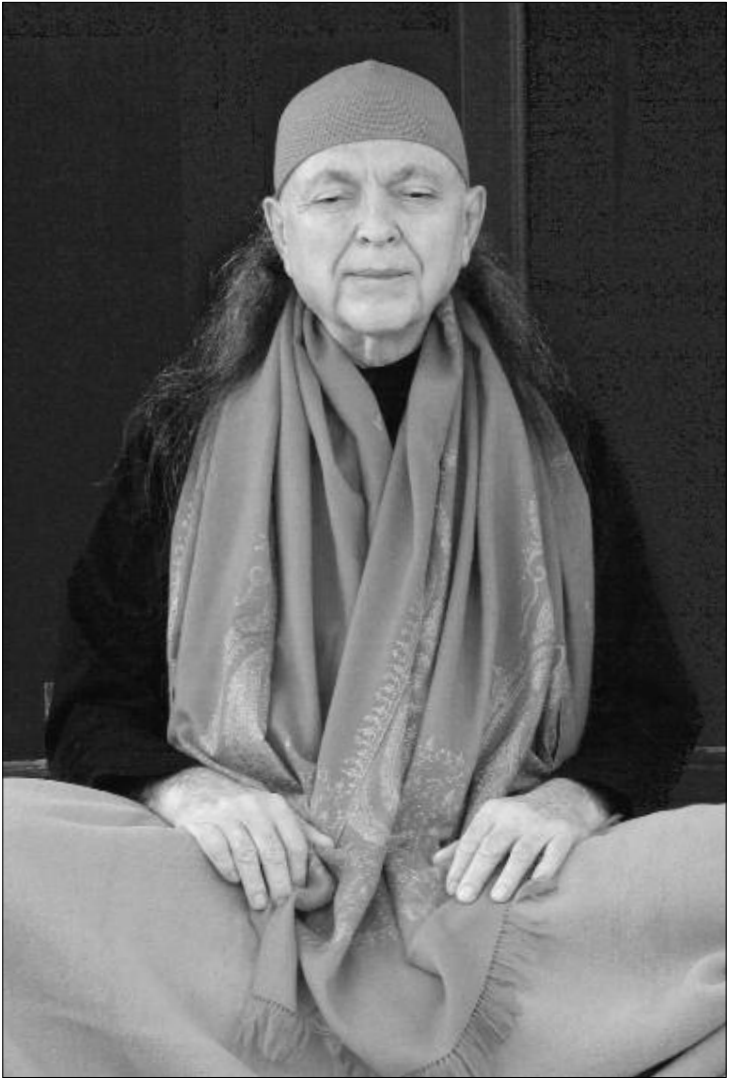
That totality of foundation practice also (eventually) continues in the Transcendental Spiritual course of the “Radical” Reality-Way of Adidam Ruchiradam—until there is the by-My-Divine-Avataric-Transcendental-Spiritual-Grace-Given entrance into the “Perfect Practice” (and, in due course, the seventh stage Demonstration*) of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam. ■

* See pp. 180–91, 94 for more about the stages of life (including the seventh stage Demonstration) as Avatar Adi Da has described them.



PART THREE

The Demonstration of Adidam



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

Beyond the Foundation

Modes of Response to Avatar Adi Da Samraj and Preparation for the Transcendental Spiritual Dimension of Practice

Be My devotee—that is all.

*If you are My devotee, I will Reveal Myself to you Most Perfectly.
Live by My Instruction—and presume nothing.*

Treat anything and everything that arises as conditional “experience” as if it were garbage—not contemptuously, but with the understanding that conditional “experience” is never the egoless (and “point-of-view”-less) State That Is Reality Itself. . . .

There is still the preparatory culture of Adidam, which exists for the sake of everyone’s practice, and all of My Reality-Teaching applies to everyone in that culture.

However, you must understand that there is the Constant Offering of the Divinely Self-Realized Process That Is the Reality-Way of Adidam.

I am Always Revealing the Reality-Way of Adidam Most Perfectly—without beginning, without end. . . .

My Offering is here for all.

—His Divine Presence, Avatar Adi Da Samraj
“The Way of Zero Bargaining”,
The Aletheon

A vatar Adi Da Samraj extends His Wisdom and His Eternal Blessing to the entire world and all beings. And He also freely invites everyone to the devotional relationship to Him that is the Reality-Way of Adidam.

In terms of the core response and attraction to Avatar Adi Da Samraj, Adidam is essentially the same for anyone. However, the

response to Avatar Adi Da's Offering also manifests distinctly in different individuals, depending on their circumstances, life-orientation, and intentions. Therefore, in order to make it possible for all kinds of people to formally relate to Him, His Divine Presence Avatar Adi Da Samraj established four "congregations" of practice in Adidam. Anyone who recognizes Avatar Adi Da at heart can have a formal relationship with Him through one of these four congregations within the global cooperative culture of Adidam.

The First Congregation is focused in the process of Divine Realization and fullest response to Avatar Adi Da's Eternal Work of Self-Revelation. This congregation is comprised of individuals who engage the complete and intensive practice of the Reality-Way of Adidam, including maturing devotional response to Avatar Adi Da, exemplary right practical living, and (at first) the preliminary listening-practice of "Perfect Knowledge" or (in due course) the "Perfect Practice" of "Perfect Knowledge". After a period of "student-beginner" adaptation, First Congregation devotees are participants in the Transcendental Spiritual process with Avatar Adi Da that leads, by His Grace, to formal renunciation, the "Perfect Practice" of Adidam, and the Outshining Force of Divine Self-Realization.

The Second Congregation is the essential process of life-transformation and out-growing patterns of egoic habit, in devotion and service to Avatar Adi Da. In the context of devotional recognition-response to Avatar Adi Da and constant Invocation of Him, Second Congregation devotees embrace the full range of practical right-life disciplines, and also engage the rudimentary "consideration" of Avatar Adi Da's "Perfect Knowledge" Teachings. Second Congregation practice establishes the foundation of Adidam Ruchiradam (which Avatar Adi Da calls "searchless right life"). For those who are moved to First Congregation practice, that foundation provides the basis for the transition into the First Congregation.*

* It is not necessary to move to the First Congregation from the Second Congregation within any fixed amount of time (or at all), but preparedness for the First Congregation requires the fulfillment of Second Congregation practice. Anyone from the Third or Fourth Congregations can also prepare for and embrace Second Congregation practice at any time.

The Third Congregation is comprised of those whose devotional response to Avatar Adi Da is primarily demonstrated through service to, and advocacy and financial support of, His Divine Avatic Work. The Third Congregation may also include individuals who respond to Avatar Adi Da, but choose to maintain association with their established form of religious practice.

The Fourth Congregation is comprised of people from indigenous and/or traditional cultures around the world whose approach to Avatar Adi Da is one of devotional relationship to Him based in recognition and respect, and who offer service to and advocacy of Him in the context of their traditional life-sphere.

Congregation	Dimension of Practice		
	“Radical” Devotion	Right Life	“Perfect Knowledge” Practice
First Congregation	Yes	Full embrace of disciplines	Preliminary and then “Perfect”
Second Congregation	Yes	Full embrace of disciplines	Rudimentary only
Third Congregation	Yes	Service, advocacy, and financial support	Not formally practiced
Fourth Congregation	Yes	Service and advocacy	Not formally practiced

All four congregations of Adidam Ruchiradam are part of the single devotional culture of whole-bodily Invocation of Avatar Adi Da Samraj, the collective “unity” of all who serve and support His Divine Work in myriad forms.

The various modes of devotional relationship to Me are the various modes of the evidence of whole bodily devotional recognition-response to Me.

However, in all cases, the fundamental matter is the whole-bodily-responsive demonstration of devotional recognition of Me.

That Is Adidam Ruchiradam. . . .

The life-context and life-happenings of My any and every true devotee are all a matter of My devotee's apparent coincidence with space and time, while My devotee tacitly participates in My Divine "Bright" Spherical Self-Domain only.

The apparent differences (in practice-signs) between My devotees are only the conditionally apparent life-differences in how whole-bodily-recognition-responsive devotional Communion with Me demonstrates Itself in the context of human appearances.

—His Divine Presence, Avatar Adi Da Samraj
 "The Boundless Self-Confession",
The Aletheon

The Reality-Way of Adidam describes Avatar Adi Da's full Gift of the Real-God-Realizing course of Adidam Ruchiradam—the process that begins in the Second Congregation and then is fully demonstrated in the First Congregation. Avatar Adi Da indicated that the First Congregation is the "Root-Congregation" of the Reality-Way of Adidam, because it is in the context of this mode of practice that (by His Divine Grace) all the signs of Divine Self-Awakening are enabled to appear.

Establishing the Foundation in the Second Congregation

A vatar Adi Da once said that the transition from the bodily-based life to a Spiritually Awakened life is the necessary change that confronts humanity today—and that the profundity and challenge of this transition is indicated by how few human beings have ever demonstrated any degree of Spiritual Awakening! Therefore, Avatar Adi Da insists upon a real, comprehensive, and

intensive conversion of life before He is approached for Transcendental Spiritual Initiation. That conversion is the great Gift of Second Congregation practice. The process that takes place within the Second Congregation of Adidam is a fundamental transformation of the being. In the context of a culture of perpetual Invocation of Avatar Adi Da, based entirely on devotional recognition-response to Him, each member of the Second Congregation outgrows the egoic habit in every area of life. Many who respond to Avatar Adi Da may be His Second Congregation devotees for their entire lives.

For those who are moved to First Congregation practice, the Second Congregation practice provides the essential foundation for further growth in Avatar Adi Da's Reality-Way. However, you cannot be prepared to move beyond Second Congregation practice merely by a self-driven program of behavior modification. This is evidence of the "inside-to-out" nature of the Reality-Way of Adidam—it is only through devotional recognition-response to Avatar Adi Da Samraj that the genuine life-change and growth of Second Congregation practice manifests.

The freedom of energy and attention to be whole bodily responsive to Me is what manifests as "radical" devotion to Me, right-life obedience to Me, and "Perfect Knowledge" of Me. The more intensively My devotee engages the Acausally by-Me-Given responsive process, the more energy and attention is (thus and thereby) set free to be the demonstration of right practice of the only-by-Me Revealed and Given Divine Reality-Way of Adidam. Therefore, in the Second Congregation of Adidam Ruchiradam, there is always more of "radical" devotion to Me, always more of right-life demonstration of obedience to Me, and always more of the tacit preliminary Listening-reception of My "Perfect Knowledge" Teachings (via the Listening-study of My "Five Reality-Teachings"). However, nothing of that is "caused" by My devotee. All of that is Given to My devotee Acausally—as a Gift, from Me. That Gift is Implicit in My Person. Therefore, the entire practice of the only-by-Me Revealed and Given Reality-Way of Adidam is simply about the Sighting of Me.

—His Divine Presence, Avatar Adi Da Samraj
 "Sighting and Listening Versus Renouncing and Realizing",
The Aletheon

Entering the First Congregation: The Student-Beginner Phase

You can apply to enter the First Congregation of Adidam if you have fully established the Second Congregation foundation of the three dimensions of the Reality-Way of Adidam and you are committed to the more intensive process of renunciation and Realization in the First Congregation. With acceptance into the First Congregation as a “student-beginner”, you are formally initiated into the practice of the preliminary “Perfect Knowledge” listening-practice, engaged specifically via daily listening to Avatar Adi Da’s “Teaching Manual of Perfect Summaries”. Thus begins the final stage of preparation for the Transcendental Spiritual process and culture of Adidam.

You cannot come to Me as a social ego—merely “volunteering” for the practice of Adidam, without any established qualifications for the practice—and expect the Transcendental Spiritual process to be happening. You must become unburdened in your body, in your emotional dimension, in your mind. The intrinsically egoless disposition of “Transcendental Root-Standing” must be the case. That is the searchless basis on which devotion to Me must manifest itself in My First Congregation devotee. And the body-mind-complex must have been fundamentally transformed through right-life obedience to Me.

The Reality-Way of Adidam is a serious Way. People must understand the Profundity of My Divine Avataric Self-Revelation and take Me seriously, and truly Invoke Me with their entire whole bodily existence, and be conformed to Me. That is a profound life. That is what the First Congregation must demonstrate, and that is what the other congregations must be growing into.

—His Divine Presence, Avatar Adi Da Samraj
July 4, 2008

As Avatar Adi Da implies in this passage, in the course of student-beginner practice, two specific ego-transcending signs appear that are essential to give the Transcendental Spiritual process a right basis: The disposition of “Transcendental Root-Standing” becomes the egoless “platform” on which devotion to Avatar Adi Da matures into searchless Beholding of Him.

“**Transcendental Root-Standing**” is established by Avatar Adi Da’s Gift of the preliminary listening-practice of “Perfect Knowledge”. It is the spontaneous Gift of freedom from identification with the ego-self, and the wordless understanding of the Transcendental Position as Witness of all that arises. Avatar Adi Da has said that “Transcendental Root-Standing” is:

. . . a most profound conversion, or “root”-change—or a “root”-transference of existence, from the psycho-physically “self”-limited ego-space of conditionally “experienced” bondage and (instead) to the Intrinsically egoless Divine Space of Intrinsically all-and-All-Transcending (and, in due course, Transcendentally-Spiritually-Realized and Love-Bliss-Actualized) Freedom.

—His Divine Presence, Avatar Adi Da Samraj
“Atma Nadi Shakti Yoga”,
The Aletheon

And further:

The preliminary practice of “Perfect Knowledge” Awakens Tacit Establishment In and As the Witness-Position of Consciousness Itself.

Such Tacit Establishment In and As the Witness-Position of Consciousness Itself is an absolutely essential aspect of right foundation preparation for the Transcendental Spiritual Process in My Divine Avataric Company—so that My devotees do not wrongly approach Me on the basis of presenting themselves to Me as a body, as a mind, and as an egoic “self” to be Filled by My Divine Avataric Self-Transmission.

—His Divine Presence, Avatar Adi Da Samraj
“Atma Nadi Shakti Yoga”,
The Aletheon

Searchless Beholding of Avatar Adi Da is the maturing demonstration of devotional turning to Him, enabled by right-life obedience and the preliminary “Perfect Knowledge” listening-practice of “Transcendental Root-Standing”. In the devotional fullness of searchless Beholding, the self-contraction is effectively “out of the way” of Avatar Adi Da’s Self-Transmission of His Divine State.

Searchless Beholding of Me is the devotional Essence of fully established devotional Communion with Me.

Searchless Beholding of Me is devotional recognition of Me.

Searchless Beholding of Me is the fully matured foundational capability—the Essence of the fundamental practice of whole bodily devotional turning to Me.

Once searchless Beholding of Me is truly and really established (as the inherent demonstration at the maturity of the student-beginner stage in the First Congregation of Adidam Ruchiradam), searchless Beholding of Me (thereafter) becomes direct (and, necessarily, formal) access to Me, for the sake of My devotee’s direct participation in My Divine Avataric Transcendental Spiritual Self-Transmission. . . .

One of the principal signs of the searchless Beholding of Me is the transcending of the presumption of separate “self” (or ego-“I”), the presumption of separate “world”, and the presumption of the separate Divine (or separate Reality)—and, indeed, the presumption of all notions of non-Unity, or of anything other than Prior Unity. . . .

Searchless Beholding of Me becomes a Transcendental Spiritual process—in due course. . . .

Searchless Beholding of Me is the necessary prerequisite, allowing you the inherent sensitivity to truly and really participate in My Divine Avataric Gift of whole bodily (or total psycho-physical) “Locating” and “Knowing” of the Self-Existing and Self-Radiant Divine Conscious Light of My Own Transcendentally Spiritually Self-“Bright” Person.

—His Divine Presence, Avatar Adi Da Samraj
 “No Seeking / Mere Beholding”,
The Gnosticon

In addition to these two specific signs, preparation for Transcendental Spiritual Initiation by Avatar Adi Da requires, as an overall context, that the collective gathering of His devotees be fulfilling its responsibility to enable His great purposes in the world.* Therefore, student-beginner devotees embrace and magnify specific responsibilities in service to Avatar Adi Da's Work.

Transcendental Spiritual Initiation

Through My devotee's complete responsive surrender to Me . . . every aspect of the human form and context becomes a conduit for My Divine Avataric Activity and Influence.

Therefore, ego-transcending responsive surrender to Me is the always sufficient practice.

All the rest of the only-by-Me Divinely Avatarically Self-Revealed and Self-Given Reality-Way of Adidam (or Adidam Ruchiradam) is Awakened and Demonstrated by My Divine Avataric Grace.

As soon as I Acquire a devotionally-responsive-to-Me-surrendered conduit, all of the rest of the Way Is Mine to Happen.

—His Divine Presence, Avatar Adi Da Samraj
“The Surrender-Response”,
The Aletheon

Student-beginner practice is complete when you show the signs of equanimity that allow searchless Beholding of Avatar Adi Da, and the effective, responsive tacit establishment in the Priorly egoless Position. Then it is possible for there to be the “Locating” and “Knowing” of Avatar Adi Da as His Divine Transcendental Spiritual Blessing-Presence.

This Gift is Given entirely by the Divine Eternal Master Himself—in the course of one or more periods of special Initiatory retreat in the Empowered circumstances He established during His physical Lifetime at His principal Hermitage, Adi Da Samrajashram.

* Avatar Adi Da described nine key areas of sacred devotional responsibility for His devotees, individually and collectively, which He calls “The Nine Great Laws of Radical Devotion To Me”, Given in *The Aletheon*. These laws are distilled admonitions of how to rightly relate to Him as the Divine Avataric Realizer, and they describe the essential demonstration of transcending the egoic (or “cultic”) tendency.

Avatar Adi Da spoke on many occasions of how, traditionally, the Grace of true Spiritual Transmission was rare, given only to the most serious practitioners. Avatar Adi Da's unique Transcendental Spiritual Blessing cannot be gained through an ego-based orientation—"If I follow this program of practices, I will 'earn' Spiritual Transmission, and then I will 'have It' from that moment on." Avatar Adi Da's Transcendental Spiritual Transmission is Him, His Very Person of Reality Itself. The circumstance of "Locating" and participating in His Transcendental Spiritual Blessing is surrender to Him, and not the attempt to "get" something for yourself. You must constantly cultivate the devotional and Transcendental Spiritual relationship to Avatar Adi Da Samraj, on the basis of having received His Transcendental Spiritual Initiation—rather than running away, like a dog with its bone, and presuming to take the Gift of Transcendental Spiritual Initiation for a separate self.

To understand Shaktipat, or True Spiritual Transmission, Transmission-Masters of the past must be studied. Spiritual Blessing is a Transmission-Event. Generally speaking, it is the impulse of the Master that allows It to occur in an individual's case. And that individual must be a suitable vehicle for that Transmission, trusted to the point of maturity. Until that time, there is no True Shaktipat. Preparation for Shaktipat-Transmission involves a psycho-physical transformation of the being. This is because you are armored. Although the Transmission-Master Radiates, that Radiation cannot have a profound effect in the devotee unless the Master makes the gesture. Therefore, there must be a true connection between Master and devotee, based on the true surrender of the devotee.

There is no true "consumer Spirituality". There is no "Spirituality for the masses". True Spirituality is a profundity for those who are prepared, and who have access to a Source of Spiritual Transmission.

The Reality-Way of Adidam is the Maha-Shaktipat Way—because I Am of a Transcendental Spiritual "Substance" and Nature. I cannot do anything but Transmit My State, Which Is of a Transcendental Spiritual Nature.

—His Divine Presence, Avatar Adi Da Samraj
February 10, 2002, and February 28, 2008

Participation in the Transcendental Spiritual process of the Reality-Way of Adidam is an esoteric matter, and effectively has nothing to do with your characteristics and experiences as an “individual”. It is to participate in the Love-Bliss of Reality Itself. In a real sense, the Transcendentally Spiritually Awakened practice of Adidam is simply magnification of the Great Sphere of Avatar Adi Da’s Transcendental Spiritual Intention and Work. Life for the Transcendentally Spiritually Awakened devotee of Adi Da Samraj is, as He once said, a “creative struggle” that outshines all limiting conditions of the world, for the sake of accomplishing the great purpose of making the “Brightness” of His Reality-State available to all.

To be Initiated into participation in Avatar Adi Da’s Transcendental Spiritual Blessing is a uniquely transformative Gift, awakening the true and profound purpose of life. His Transcendental Spiritual Transmission opens the being to the unique Divine process that He has brought into the world through His Avataric Incarnation. This process is a Divine Yoga, accomplished by Avatar Adi Da in the body-mind of His devotee. And that process continues throughout the entire course of the Reality-Way of Adidam—up to the point of receiving His Supreme Gift of Most Perfect Divine Enlightenment, and even in the process of Outshining all appearances that unfolds (by His Grace) in His Divinely Enlightened devotee.*

The preparedness to live Real Transcendental Spiritual life in the Reality-Way of Adidam is a great matter. The Initiation into Transcendental Spiritual Communion with Me is the transition beyond the ordinary dimensions of life. It is to enter into the Transcendental Spiritual domain of existence. It is about entering My Transcendental Spiritual Sphere. Therefore, it is a profound change of life.

—His Divine Presence, Avatar Adi Da Samraj
May 1, 2003

* Avatar Adi Da describes the process of Divine Enlightenment in the Reality-Way of Adidam as unfolding in four phases. Please see the description of the “Perfect Practice” and Divine Self-Realization in the following chapter (starting on p. 155).

Once the devotee has been Transcendentally Spiritually Awakened by Avatar Adi Da, further periods of retreat are engaged as frequently as possible—as a principal means of deepening the devotional and (now) Transcendental Spiritual relationship to Avatar Adi Da Samraj. Also, at certain further points in the Transcendental Spiritual process, these retreats are a further essential process of Initiation by Avatar Adi Da into more mature stages of practice-demonstration.

Realization Is Renunciation

The Transcendental Spiritual relationship to Avatar Adi Da is a process of Realization of His Reality-State—and it is also simultaneously a demonstration of the relinquishment of ego-patterns. At some point in the unfolding Transcendental Spiritual process, each of Avatar Adi Da’s First Congregation devotees will necessarily embrace a formal practice of renunciation. Therefore, in fundamental terms, to embrace the practice of the Reality-Way of Adidam “beyond the foundation” is to embrace a renunciate life.

The renunciation that is inherent in the Reality-Way of Adidam is not a strategic choice to give up certain behaviors and the larger social context of life—as in some traditional monastic settings. Rather, in the Reality-Way of Adidam, what is renounced is egoic identification with the body-mind, and that renunciation coincides with Transcendental Spiritual Awakening to Avatar Adi Da’s Reality-State. In *The Aletheon*, Avatar Adi Da humorously addresses the ego’s response to this proposition:

What is renounced in the Reality-Way of Adidam? The practice of the Reality-Way of Adidam is the renunciation of egoity. You do not mind the idea of egolessness. However, when I Indicate that the ego is not an entity but an activity, that the total body-mind-complex is the whole bodily action of “self”-contraction—in other words, when I Indicate that renunciation in the Reality-Way of Adidam is renunciation of egoic “self”-identification with the body-mind-complex—your “stop lights” start flashing immediately. No—

you do not want that. Your attitude immediately becomes, “Just wait a second here. What price are You Talking about now? You are Talking everything, right? I have to give up everything?” That is one way of putting it—but, in fact, renunciation in the Reality-Way of Adidam is not about giving up everything—because, in Truth, there is nothing! It is simply that renunciation and Realization coincide in the “Incident” (you may call it) of Most Perfect Divine Self-Realization of Reality Itself.

In the case of My devotees, renunciation does not need to be “achieved” in some progressive sense, whereby you eventually become an ascetical “self”-renouncer who, by that means, “causes” Realization. That is not true renunciation. The idea that renunciation “causes” Realization is a false notion. Nevertheless, Realization Is perfect renunciation. If you were to devotionally recognize Me without limitation, you would not only Realize Me (Most Perfectly, and Inherently), you would also become a renunciate on the spot. There would be no more bargaining about “money, food, and sex” and social egoity—zero bargaining.

—His Divine Presence, Avatar Adi Da Samraj
“The Way of Zero Bargaining”,
The Aletheon

It is formal renunciate practitioners in the Reality-Way of Adidam who serve to magnify and safeguard the integrity of Avatar Adi Da’s Teaching and Blessing Work, because they are fully devoted to the Reality-Truth He Reveals and Transmits.

The process beyond the foundation of the Reality-Way of Adidam is a demonstration of renunciation of the ego-position and Realization of Avatar Adi Da’s Love-Blissful Divine Reality-State. Through the Gift of Avatar Adi Da’s Divine Transcendental Spiritual Blessing-Transmission, you demonstrate specific and unique signs of Awakening. The unfolding phases of the Transcendental Spiritual process in the Reality-Way of Adidam are outlined in the following chapter. ■

Sighting and Listening Versus Renouncing and Realizing

by His Divine Presence,
Avatar Adi Da Samraj
From *The Aletheon*

There is only one culture of practice in the Reality-Way of Adidam (or Adidam Ruchiradam)—but there are two different modes of that one culture of practice.* The two different modes of the one practicing culture of the Reality-Way of Adidam are, each in turn, exemplified and culturally defined by the First Congregation of Adidam Ruchiradam and the Second Congregation of Adidam Ruchiradam—and those two Congregations are culturally differentiated from one another on the basis of the specific indications of individual intention and the clear demonstration of signs and evidence in individual practice.

Practice in the First Congregation of Adidam Ruchiradam is about renunciation.

Practice in the Second Congregation of Adidam Ruchiradam is about right life.

The Ultimate Fullness of My Teaching-Revelation is associated with practice in the First Congregation of Adidam Ruchiradam, in which the demonstration becomes (in due course) the “Perfect Practice” and, ultimately, the seventh stage demonstration.†

* Here Avatar Adi Da is speaking in terms of the two congregations that embrace the full range of disciplines and formally practice in the context of cooperative culture—the First and Second Congregations. The Third and Fourth Congregations do not specifically have the requirement of demonstrating the full life of practice in cooperative association with others.

† See pp. 180–90 for a description of the stages of life.

In the Second Congregation of Adidam Ruchiradam, right life is the culturally expected demonstration. My Second Congregation devotees engage the practice of searchless devotion to Me, and obedience to Me (to the point of demonstrating right life), and they receive My preliminary “Perfect Knowledge” Teachings (via Listening to, and, also, silently studying, My “Five Reality-Teachings”). The Second Congregation orientation is a profound life-demonstration in its own terms—based on the “Walk-About”-culture of constantly Sighting My Divinely-Avatarically-Born bodily (human) Divine Form and Listening to My Divine Avataric Leelas and My Divine Avataric Word.

In terms of demonstration, the Second Congregation of Adidam Ruchiradam is about devotion, showing itself as searchlessness and right life. Searchless right life is how the Second Congregation demonstration shows itself.

Practice in the Second Congregation of Adidam Ruchiradam is about constant whole bodily devotional turning to Me, based on Sighting Me, and constant obedience to Me, demonstrated as the constant process of right-life change, based on whole-bodily-attentive Listening to Me. Therefore, the practice of the Second Congregation of Adidam Ruchiradam is about the more and more full and profound demonstration of right life (based upon constant and searchless devotional turning to Me and Listening-study of My “Five Reality-Teachings”)—whereas the practice of the First Congregation of Adidam Ruchiradam is about the more and more full and profound demonstration of renunciation (based upon the demonstration of searchless devotional turning to Me, right-life obedience to Me, and fundamental tacit coincidence with “Perfect Knowledge” of Me).

When the profundities of “Perfect Knowledge” of Me become truly and fully evident in a person’s disposition, renunciation is inherent in that disposition itself. As demonstrated (and culturally expected) in the First Congregation of Adidam Ruchiradam, renunciation is the evidence of Prior Realization (or “Perfect Knowledge” of Me). In the only-by-Me Revealed and Given Divine Reality-Way of Adidam, renunciation always coincides with Realization (or

“Perfect Knowledge” of Me). In the Reality-Way of Adidam, renunciation is a gift, a sign that develops on the basis of most profound participation in My Divine Avataric Transcendental Spiritual Self-Transmission of the Self-Nature, Self-Condition, and Self-State of Reality Itself.

Practice in the First Congregation of Adidam Ruchiradam enables Fundamental Freedom from the illusion of “difference”, from the dramatization of egoity, from the presumption of separateness and separativeness, from the binding force of “self”-contraction. That demonstration is the Ultimate Fullness of the Reality-Way of Adidam—and that demonstration necessarily requires demonstrated maturity and real profundity. However, this is not to say that only those who are thus both mature and profound can practice the Reality-Way of Adidam in a manner that is fundamentally full. The Intrinsic Fullness of the Reality-Way of Adidam is the case even at the beginning—because My Divine Avataric Gift of Self-Revelation of the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself is the case from the beginning.

Practice in the Second Congregation of Adidam Ruchiradam is not merely right life as some kind of behavioral idealism. Rather, practice in the Second Congregation of Adidam Ruchiradam is right life as a (by Me) Acausally Enabled capability, based on by-Me-Revealed (and, thus, Acausally by-Me-Given) Prior freedom from bondage to ego-possession, and Prior freedom from bondage to the compounding of “difference”, and Prior freedom from the otherwise inevitable event of the “self”-contraction manifesting as all the modes of separateness and separativeness. The by-Me-Revealed and by-Me-Given Prior freedom from the egoic disposition shows itself as right life, in whole-bodily-responsive sympathetic conformity to Me (and, thus, whole-bodily-responsive obedience to Me). Thus, right-life obedience to Me is, itself, a demonstration of the fundamental Gift That is Given, by Me, from the beginning of the Reality-Way of Adidam.

The entire practice of the only-by-Me Revealed and Given Reality-Way of Adidam—including “radical” devotion to Me, right-life obedience to Me, and the preliminary (and, in due course,

“Perfect”) practice of “Perfect Knowledge”—is Acausally Manifested. Devotion to Me is not something which My devotee is to attempt to exercise because devotion is presented as some kind of ideal to be imitated. Rather, “radical” devotion to Me is simply responsive whole bodily turning to Me, on the basis of the by-Me-Given Gift of Sighting Me. Likewise, right-life practice is not embraced as some kind of idealistic prescription for egoic action. And, similarly, the preliminary “Perfect Knowledge” Listening-practice is not engaged as a “causative” exercise that is intended to become “Perfect Knowledge” as a result of “self”-effort. Rather, right-life obedience to Me and tacit preliminary “Perfect Knowledge” of Me are simply responsive whole bodily demonstrations of turning to Me, on the basis of the by-Me-Given Gift of Listening to Me (while also Sighting Me).

Every aspect of the practice of the Reality-Way of Adidam must be understood in these Acausal terms. And, indeed, the Acausal Nature of the Reality-Way of Adidam is one of Its Unique Characteristics.

Altogether, the only-by-Me Revealed and Given Reality-Way of Adidam is not about seeking-exercises of any kind, nor is It about the idealization of any behaviors or states as something to be achieved by means of “self”-effort. Rather, the only-by-Me Revealed and Given Reality-Way of Adidam is all about the Sighting of Me—and responding to Me on that basis alone. Even My devotee’s fundamental response to the Sighting of Me, and (coincidentally) all of My devotee’s demonstrations of practice based upon Sighting Me and Listening to Me, are—all and altogether—a Gift from Me. My devotee does not “achieve” responsiveness to Me by any kind of “self”-exercise. My devotee simply Sights Me—and that Sighting is the entire origin of the Reality-Way of Listening (and, in the context of the First Congregation of Adidam Ruchiradam, of renouncing and Realizing) in My Divine Avataric Company.

The freedom of energy and attention to be whole bodily responsive to Me is what manifests as “radical” devotion to Me, right-life obedience to Me, and “Perfect Knowledge” of Me. The more intensively My devotee engages the Acausally by-Me-Given

responsive process, the more energy and attention is (thus and thereby) set free to be the demonstration of right practice of the only-by-Me Revealed and Given Divine Reality-Way of Adidam. Therefore, in the Second Congregation of Adidam Ruchiradam, there is always more of “radical” devotion to Me, always more of right-life demonstration of obedience to Me, and always more of the tacit preliminary Listening-reception of My “Perfect Knowledge” Teachings (via the Listening-study of My “Five Reality-Teachings”). However, nothing of that is “caused” by My devotee. All of that is Given to My devotee Acausally—as a Gift, from Me. That Gift is Implicit in My Person. Therefore, the entire practice of the only-by-Me Revealed and Given Reality-Way of Adidam is simply about the Sighting of Me.

When there is fundamental demonstration and significant maturity of practice within the Second Congregation of Adidam Ruchiradam, then My devotee can enter into the First Congregation of Adidam Ruchiradam, and (therein) the preliminary “Perfect Knowledge” Listening-practice of “Transcendental Root-Standing”, the ego-transcending life of searchless Beholding of Me, Transcendental Spiritual Communion with Me, the practice of My “Four Thorns of Heart-Instruction”, the Samadhi of the “Thumbs”, the “Perfect Practice” of “Perfect Knowledge” of Me, and (Most Ultimately) the seventh stage demonstration of Most Perfect Devotion to Me.* That entire process (within the First Congregation of Adidam Ruchiradam) is an Acausal demonstration—necessarily, occurring within the culture of Acausally-Enabled ego-renunciation and Acausally-Enabled Realization.

The Sighting of Me and the Listening to Me are the two essentials of My devotee’s practice—moment to moment, and day by day, in both the Second Congregation of Adidam Ruchiradam and the First Congregation of Adidam Ruchiradam. On that basis, the demonstration of “radical” devotion to Me, right-life obedience to Me, and (in the case of My First Congregation devotees) “Perfect Knowledge” of Me Manifests Acausally—moment to moment, and hour by hour.

* See the next chapter for a full description of this process.

In the only-by-Me Revealed and Given Divine Reality-Way of Adidam, “Perfect Knowledge” of Me (As My egoless and Indivisible Self-Nature, Self-Condition, and Self-State) Is the Divine Avataric Self-Revelation That Is Acausally Enabled by the Gift of Sighting Me and Listening to Me.

In the only-by-Me Revealed and Given Divine Reality-Way of Adidam, there is no seeking-“method” for “achieving” (or “causing” the “Realization” of) the Self-Nature, Self-Condition, and Self-State of Reality Itself—but, rather, in the only-by-Me Revealed and Given Divine Reality-Way of Adidam, the devotional Sighting of My Divine Avataric Person and State Is (and, Thus and Thereby, Acausally Reveals and Self-Awakens) the Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

In the First Congregation of the only-by-Me Revealed and Given Reality-Way of Adidam, “Perfect Knowledge” is always “Perfect Knowledge” of Me.

Such Is the Unique and only-by-Me Revealed and Given Divine Reality-Way of Adidam Ruchiradam. ■



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

Transcendental Spirituality

The Reality-Realizing Gift
of the Divine Transmission-Master,
Avatar Adi Da Samraj

From the beginning, and in its ultimate course, Avatar Adi Da's Reality-Way is always the Gift of Himself. To His rightly prepared First Congregation devotees, He Gives that Supreme Divine Gift by Transmitting the Transcendental Spiritual Force of His own Divine State. To "Locate" and "Know" Avatar Adi Da Transcendentally and Spiritually is to be Infused with His Love-Blissful Presence and (by His Grace) Awakened to His Reality-State.

In the final year of His bodily Lifetime, Avatar Adi Da named this process of Transcendental Spiritual relationship with Him "Atma Nadi Shakti Yoga"—meaning that the Transcendental Spiritual process of Adidam is the Way (Yoga) of the Blessing-Force (Shakti) of Avatar Adi Da's own Divine Self-State (Atma), Which Is the Current (Nadi) of Divine Love-Bliss.*

Atma Nadi Shakti Yoga Is devotional and (in due course) Transcendental Spiritual Communion with Me—through whole-bodily-true devotional recognition-response to Me.

Atma Nadi Shakti Yoga Is "Root"-Awakening.

Therefore, Atma Nadi Shakti Yoga is not about any "other"—or "alternative"—state.

Atma Nadi Shakti Yoga Is the Way of the Native State and the Transcendental Spiritual Self-Evidence of Reality Itself.

Atma Nadi Shakti Yoga Is the Way of "Root"-Persistence In, Of, and As the Native and Transcendentally Spiritually Self-Evident Reality-State—no matter what arises or does not arise.

* For more about Atma Nadi, see pp. 188–89.

Atma Nadi Shakti Yoga Is entirely of an egoless and Transcendental Spiritual Nature.

In the right and true—and, necessarily, devotional—practice of Atma Nadi Shakti Yoga, There Is egoless “Root”-Persistence in the Transcendental Spiritual Profundity of My Divine Avataric Self-Transmission.

At Last, Atma Nadi Shakti Yoga Perfectly Outshines all conditional possibilities.

—His Divine Presence, Avatar Adi Da Samraj
“Atma Nadi Shakti Yoga”,
The Aletheon

As described briefly in the opening chapter, Avatar Adi Da’s Blessing-Transmission has two characteristic dimensions. First, it is a Transcendental process—one that transcends (or stands beyond) all presumptions of existing as an individual body-mind-self in an objective world. As such, it is a “radical” process that is always “at the root”, where the Truth of Reality can be Revealed. Second, it is a Spiritual process—a process in which Avatar Adi Da’s own Divine Energy-Force of Pure Love-Bliss tangibly Enters and Pervades the whole-bodily being. Thus, the being is purified of all illusions and Avatar Adi Da’s Divine Self-State is Revealed as the Fundamental Reality of all existence.

The Transcendental Spiritual process of Atma Nadi Shakti Yoga is unique in relation to all forms of Yoga and Spiritual Transmission found in other traditions. Avatar Adi Da has Revealed that the fundamental paradigm underlying all the historical forms of human Spiritual endeavor is what He has termed “the great path of return”. By this, Avatar Adi Da indicates that, throughout human history, the reigning presumption has been that the “self” (or ego) must make a “journey” from where it now exists (in a condition of darkness, or un-Truth) back to the “Original Place” of Light, or Truth. It is presumed, in other words, that it is only by making this “journey” back to the “Original Place” that the “self” (or ego) can be purified and Enlightened.

The Unique Revelation of Avatar Adi Da Samraj is that that “journey” never does—and never can—get back to the “Original

Place”. As He Reveals, no “journey” undertaken by the ego can lead to the “Place” of egolessness. Whatever effort is undertaken by the ego—no matter how Spiritually advanced that effort may be—is, ultimately, a reinforcement of egoity itself.

Rather than leading to “no ego”, the “Radical” Reality-Way of Adidam begins with “no ego”. Avatar Adi Da Reveals how it is possible to “begin with no ego”, and what are the implications and significance of beginning “with no ego”. Thus, the Reality-Way of Adidam begins in the “Original Place”—the place of “egoless coincidence” with His Divine Self-State—and, therefore, requires no effort to return to that “place”. And Atma Nadi Shakti Yoga, the Transcendental Spiritual process of Adidam, is entirely and only about magnifying the demonstration of the egoless Truth of Reality Itself.

My Divine Avataric Self-Revelation is a unique Revelation for the sake of beings, because It is the Revelation of That Which Is Prior and Divine, and not merely a description of how to “get back” to the Divine by seeking. Thus, My Transcendental Spiritual Self-Transmission is the Transmission of That Which Is Prior and Divine. My Transcendental Spiritual Self-Transmission does not originate below, or in the outer conditions of conditional existence. My Transcendental Spiritual Self-Transmission is Priorly Given from Above and Beyond.

You are Given the direct Revelation of That Which Is Prior and Above and Beyond. That Is My Transcendental Spiritual Self-Transmission. It is not an energy that moves you toward What Is Prior and Above and Beyond. It is the Transcendental Spiritual Force of That Which Is Always Already Prior and Above and Beyond. Therefore, to “Locate” Me and “Know” Me is to receive that Unique Divine Revelation and to be Purified and Grown by devotional Communion with Me—That Which Is Divine, and Priorly Ascended, and Infinitely Beyond (and Prior to) all conditions.

My Avatarically Self-Transmitted Transcendental Spiritual Divine Presence Purifies and Affects all the conditions of existence, but It does not originate from below and outside. Therefore, the process and practice of devotional Communion with Me is not an

egoic effort generated from below and moving toward Above by a process of seeking. It is a totally different kind of process, which involves the always immediate transcending of egoity itself—the principle of egoity, the activity of egoity, the “method” of egoity. That is specifically transcended in the practice of Adidam.

Adidam is not a practice that leads toward eventual egolessness Above and Beyond. When it is truly lived, Adidam is an intrinsically ego-transcending practice. In other words, the practice is not ego-based. It is not that devotees of Mine—simply because they are devotees of Mine—are egoless. It is that the practice of Adidam is not based on the “method” of egoity or the position of egoity or the bound condition of egoity. Rather, the practice is based on the devotional response to Me, the turning of the principal faculties to Me. Therefore, the practice of Adidam is devotional Communion with Me—That Which Is Infinitely Ascended, Prior, Divine, Beyond—allowing My Transcendentally Spiritually Self-Transmitted Person and Presence, the “Bright” Itself, to Purify and Transform the conditions of existence, the conditions of apparent egoity. It is a constant process of ego-surrender, of transcending the activity, disposition, and “method” of egoity itself. Therefore, it is a unique process.

Practice of the Reality-Way of Adidam is not any kind of gross effort relative to egoity. Practice of the Reality-Way of Adidam is a straightforward process of entering into devotional Communion with Me—simply turning to Me, being In-filled by My Infusion of the “Bright” Itself, the Divine Transcendental Spiritual Self-Nature, Self-Condition, and Self-State Itself, and allowing My Infusion to Purify the being (starting from the subtlest of the subtle levels and moving from thence toward the gross levels of existence)—that the Reality-Way of Adidam becomes transformative and shows unique signs.

—His Divine Presence, Avatar Adi Da Samraj

April 17, 2003

The Unfolding Signs of Atma Nadi Shakti Yoga

The egoless-from-the-beginning Transcendental Spiritual process in the Reality-Way of Adidam is marked by specific signs and phases of Awakening:

- Transcendental Spiritual Initiation and the establishment of “Hearing”
- “Samraj Asana” (the “Up-Turned Cup”) and the establishment of “Seeing”
- The “Thumbs” and the establishment of the “Perfect Practice”
- Most Perfect Divine Self-Realization

Each phase of this process is demonstrated based on the fundamental practice of ever-deepening devotional recognition of, and response to, Avatar Adi Da. On that basis, His Transcendental Spiritual Self-Transmission moves His devotee into greater profundities of participation in His Divine Self-State.

The signs of this process are not goals that can be attained. Rather, these phases are simply the demonstration of life lived as always present-time devotional and Transcendental Spiritual Communion with Avatar Adi Da, cultivating the unique and direct relationship to Him. In other words, the phases are not a “road map” to try to follow. There is no “right” or “wrong” experience to be having, no ego-status to be had by demonstrating one sign versus another. There is simply the relationship to His Divine Presence Avatar Adi Da, and the unfolding of His Graceful Revelation of His Divine State.

Throughout all the phases of Transcendentally Spiritually Awakened practice (starting with the first period of special Initiatory retreat), retreats at Avatar Adi Da’s principal Hermitage, Adi Da Samrajashram (in Fiji), are engaged as frequently as possible. Such periods of retreat are a uniquely potent means of deepening and quickening the process Avatar Adi Da Activates in His devotees. (Special Initiatory retreats occur at specific times of transition in practice, while retreats in general can occur at any time for First Congregation devotees.)

Transcendental Spiritual Initiation and “Hearing”

Once you have developed the signs of searchless Beholding and “Transcendental Root-Standing”, you are invited to participate in the first period of special Initiatory retreat in the Empowered circumstances established by Avatar Adi Da at Adi Da Samrajashram. In this retreat, Avatar Adi Da’s Transcendental Spiritual Regard and Transmission is Invoked for the sake of Initiation into the Transcendental Spiritual dimension of the relationship with Him. In that intensive circumstance, Adi Da Samraj Calls you to “Locate” and “Know” Him in His Transcendental Spiritual Nature, Revealed by and as His bodily Form. Searchless Beholding of Adi Da Samraj and the preliminary practice of “Perfect Knowledge” are thus magnified and Transcendentally Spiritually Infused, and the ego-transcending foundation process of Sighting Avatar Adi Da and Listening to Him comes to fullness.

In the context of “Locating” and “Knowing” Avatar Adi Da’s Transcendental Spiritual Transmission, at some point a profound turnabout in conscious awareness is effected by Avatar Adi Da’s Grace. You come to the undeniable understanding that the self-contraction is the fundamental activity that creates the sense of “separate self”. You directly Hear (or most fundamentally understand) Avatar Adi Da’s Argument about the ego. What previously tended to be the automatic ego-gesture now becomes an activity for which you can consistently be responsible. The self-contraction is seen to be unnecessary, and you are able to consistently relinquish that activity and the effort of struggle against it. You are awakened to a capability for free feeling in every kind of circumstance, and you discover that no circumstance in life is an impediment to devotional and Transcendental Spiritual Communion with Avatar Adi Da. This transformative and fundamental understanding is Hearing.

“Samraj Asana” (the “Up-Turned Cup”) and “Seeing”

As Transcendental Spiritual Communion with Avatar Adi Da Samraj deepens on the basis of this fundamental understanding of (and responsibility for) the mechanism of the self-contraction, a shift begins to occur in the quality of participation in Avatar Adi Da’s Transcendental Spiritual Presence. At this point, the second period of special Initiatory retreat at Adi Da Samrajashram is engaged. Avatar Adi Da’s Transcendental Spiritual Gift in the context of this retreat is the sign He calls “Samraj Asana”, the pose (asana) of turning “up” to His Divine Presence, Adi Da Samraj.

As Avatar Adi Da describes in His Text “Hridaya Rosary (Four Thorns of Heart-Instruction)”, His Transcendental Spiritual Presence is “Located” Infinitely Above the head, and felt to “melt” the entire structure of the body-mind. You become a kind of “open cup”, turning upward in Communion with Avatar Adi Da’s Love-Blissful Presence and Person, being released of self-contraction by His Transcendental Spiritual Grace. Through His Initiatory Blessing, you allow yourself to open upwardly to Avatar Adi Da—such that body, emotion, mind, and breath are “in-Filled” and saturated by His down-Flowing Transcendental Spiritual Infusion.

The “you” that is the Total body-mind-“self” (or psycho-physical ego-“I”), and which is otherwise merely a complex pattern of “self”-contraction (made of the always separative and “self”-deluding “act of Narcissus”, or the complex, and Total psycho-physical, avoidance of relationship), Is To Be Responsively (or In The Only-To-Me Devotionally Whole-bodily-Responding Manner) Offered To Me In A Total psycho-physical Disposition, Gesture, and Pattern That Is Like an Always Up-Turned Open cup (or bowl, or vessel, or hand), and Not (As in the case of every moment of otherwise active “self”-contraction) Like a ball (or a knot, or a clenched fist). The Integrity Of the body-mind-complex Is Manifested Only In Me, and In Rightly Patterned Devotional Whole bodily Response To Me—Actively Turned Up To Me, Transcendentally Spiritually “Bright” Where I Always Already Stand, Infinitely Above the body and the mind.

Therefore, Be Opened Up To Me, and Yielding To My Avatarically Self-Revealed “Bright” Divine Transcendental Spiritual Body (Above, and Descending) and My Avatarically Self-Revealed egoless True Divine State Of Person (Perfectly Prior and Beyond, and Always Free-Standing In and Prior To the right side of the bodily apparent heart), Thus Feeling Me Above and Beyond and Prior To ego-“I”, and (Thus, By Feeling Me) Actively Relinquishing (or Feeling Above and Beyond and Prior To) the psycho-physical ego-act of “self”-contraction (which is—like a ball, or a knot, or a clenched fist—“self”-contained, “self”-referring, and “self”-absorbed).*

—His Divine Presence, Avatar Adi Da Samraj
“Hridaya Rosary”,
The Aletheon

“Hridaya Rosary” is a magnificent poetic description of the “Bright” and Bliss-Full process of Transcendental Spiritual Transformation that occurs as Avatar Adi Da’s Gift.

*By My Heart-Response
To your
Right,
True,
Full,
and
Fully Devotional
Exercise
Of These Four Thorns
Of Whole bodily Me-Invoking
and Whole bodily Me-Feeling
Divine Avataric Means,
all four “self”-contracted parts
Of Humankind Alive
Are Pierced
With My
you-Easing
Whitest Rose*

* See pp. 186–87 for a description of the three stations of the heart.

*(The Fresh and Deathless Blossom
Earned By Left-Over-Emptiness,
There,
Where and When
The Melting Wash
of dogged ego-“I”
Is Lost,
Like a jeweler’s wax,
In the shape
that,
By Melting In its space,
Shapes
My Liquid Sound,
My Sounding Light,
My Soundless Touch),
and your By-Me-Vanished you—
Of To-Me-Surrendered,
and
(By This “In-Love” Of Me,
Spun and Laundered)
Un-contracted,
head-to-toe—
Is “Brightened” To Infinity
By My
Transcendental Vibration
Of Spiritual Energy
Of Conscious Light.*

—His Divine Presence, Avatar Adi Da Samraj
“Hridaya Rosary”,
The Aletheon

As the process of “Samraj Asana” deepens, you become fully responsible for “Locating” and “Knowing” Avatar Adi Da’s “Bright” Force in every moment. It becomes obvious, in your living experience, that everything that appears, including your own body-mind, is arising in the field of Avatar Adi Da’s Transcendental Spiritual “Brightness”. His Transcendental Spiritual Presence is identified

with the same degree of clarity as His bodily (human) Form (although devotional turning to His bodily human Form always remains the devotional foundation of the practice, even once you have become profoundly sensitive to His Transcendental Spiritual Presence). This is to truly “See” Him.

With Seeing comes the spontaneous deepening of responsive devotion to Adi Da. The body-mind becomes more and more sublimed by Avatar Adi Da’s Spirit-Baptism, purified of any patterns that might diminish the “Locating” of His Transcendental Spiritual Blessing. And, at some point, by His Grace, you experience Avatar Adi Da’s Transmission of the “Bright” in the unique form that He calls “the ‘Thumbs’”.

The “Thumbs” and the “Perfect Practice”

The culmination of the process of Transcendental Spiritual Communion with Avatar Adi Da is the manifestation of the “Thumbs”—first as an occasional experience and ultimately as a stable demonstration.

From time to time throughout His early Life, Avatar Adi Da experienced the forceful Descent of His own Transmission of the “Bright” into His body-mind. He described it as the sensation of “a mass of gigantic thumbs coming down from above”. Therefore, just as He named His Divine Avataric State “the ‘Bright’” as a child, He also, in childhood, gave a name to His Transmission of the “Bright”—“the ‘Thumbs’”. In its fullest form, Avatar Adi Da’s Transcendental Spiritual Force of the “Thumbs” converts identification with the separate body-mind to egoless Identification with His Transcendental Spiritual Body and State, Which is a Sphere of Radiant Conscious Energy.

This manifestation of the “Thumbs” is one of the unique Transcendental Spiritual Signs associated with Avatar Adi Da’s Incarnation in bodily (human) Form. Avatar Adi Da’s Gift of the “Thumbs” is what makes it possible to enter the most mature stages of practice-demonstration in Adidam—the “Perfect Practice”.

The “Thumbs” is My Unique Divine Avataric Transcendental Spiritual “Method”. The “Thumbs” is not the same as any conventional Spiritual process, because Its fundamental Operation is not in the realm of conditional achievements, ego-development, conditional changes, or development of the potentials of the first six stages of life. The “Thumbs” is Transcendental Spiritual Transmission-Means that makes possible the Direct “Locating” and “Knowing” of My Own Intrinsic Self-Nature, Native Self-Condition, Perfect Self-State, Prior Force of Being, and Divine Self-Domain. The “Thumbs” Priorly (and, Thus, Acausally) Self-Awakens the “Perfect Practice” of “Perfect Knowledge”.*

The “Thumbs” is part of a very specific process in the Reality-Way of Adidam. There are Yogic manifestations that precede the “Radical” Self-Manifestation of the “Thumbs”, and the “Radical” Self-Manifestation of the “Thumbs” is followed by certain phenomena that signal the beginning of the “Perfect Practice” of “Perfect Knowledge”.

—His Divine Presence, Avatar Adi Da Samraj
“The Perfect Practice of Perfect Knowledge Is
The Avatarically Given Divine Reality-Way of Adidam”,
The Aletheon

Through the Gift of the “Thumbs”, identification with the body-mind-complex is Gracefully and entirely released. In due course, this becomes stable Transcendental Spiritual Awakening as the Witness-Consciousness that Stands Prior to body, mind, and world. This Grace-Given Awakening to the Witness-Consciousness is the sign that the devotee is prepared to enter into the third period of special Initiatory retreat in the Empowered circumstances established by Avatar Adi Da at Adi Da Samrajashram. This retreat is Transcendental Spiritual Initiation by Avatar Adi Da into the “Perfect Practice”. This is also the time when, if you have not already done so, you would necessarily embrace formal renunciation.

Avatar Adi Da Samraj says that, in a fundamental sense, the practice of the Reality-Way of Adidam Ruchiradam begins only

*See pp. 180–91, 94 for a description of the stages of life.

with the establishment of the “Perfect Practice”. This is because the “Perfect Practice” stably transcends the illusion of “separate self” and “world”, and is practiced only on the Perfect Basis of Reality Itself. It is this “radical” practice that Adi Da Samraj has uniquely brought into the world and to which He Works to draw all who respond to Him.

Through the process enabled by His Transcendental Spiritual Gift of the “Thumbs”, Avatar Adi Da establishes His devotee in permanent Identification with the Prior Reality, Which Is Consciousness Itself as the Witness of all that apparently arises in body, mind, and world. Then, the “Perfect Practice” spontaneously “happens” as the persistent Contemplation of the Divine Conscious Light as the Inherent and Prior State of all arising conditions—a process Adi Da calls “Radical Self-Abiding”.

Ultimately, when there is (by Means of My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace) the Perfect Realization of the Self-Position in Which you Always Already Stand, then there is no more practice to be done in relation to the conditional (psycho-physical) apparatus. Then, no preliminary exercise is any longer required to Self-Indicate (or Self-“Locate”) That Native Self-Position. You simply Are That—and That Is That. It Is That—and That is the end of it. There is no further preliminary exercise to be done. There is no conditional (psycho-physical) apparatus (whether gross, subtle, or causal) that needs to be used, changed, manipulated, or otherwise gone beyond in any manner (or by any conditionally applied means) whatsoever—because the Perfectly Prior (or Transcendental Spiritual) Self-Position is not merely re-“Located” (or “Found” again) moment to moment, but (rather) It is Priorly (or Intrinsically, and Always Already) Self-Established. . . .

The “Perfect Practice” is a State—not an activity. My Transcendental Spiritual Self-Transmission Is the Transmission of My Self-Evidently Divine State. My Transcendental Spiritual Self-Transmission Establishes the “Perfect Practice”. I Am That (literal) Transmission. My Transcendental Spiritual Self-Transmission is “Located” and “Known” whole bodily, As the “Thumbs”. Thus, the “Thumbs” Establishes the State That Is the “Perfect Practice”. In

Truth, I Establish the “Perfect Practice”—because I Am the State That Is the “Perfect Practice”, and I Establish That State (of the “Perfect Practice”) by Means of the “Thumbs”.

—His Divine Presence, Avatar Adi Da Samraj
“The Distinction Between The Preliminary Practice
of Perfect Knowledge and The Perfect Practice
of Perfect Knowledge”,
The Aletheon

Finally, the Transcendental Spiritual Force of Avatar Adi Da’s Love-Bliss Gracefully draws His devotee “through the knot” of ego in even its most primitive form, and Awakens the Gift of Most Perfect Divine Enlightenment that He is eternally Moved to Give to all beings.

Avatar Adi Da describes the “Perfect Practice” in three unfolding stages. For each of these stages, Avatar Adi Da Gives a brief Admonition that epitomizes the essence of practice in that stage:

1. Be Consciousness (Itself).
2. “Contemplate” Consciousness (Itself).
3. Transcend everything in Consciousness (Itself).

It is important to understand, however, that this practice is in the “realm” of Consciousness Itself, and is (therefore) not a mental or philosophical exercise, nor a form of “mind-Dharma”. Rather, the “Perfect Practice” of Adidam takes place entirely within the context of, and on the basis of, the fullest devotional Communion with Avatar Adi Da and the “Locating” of His Transcendental Spiritual Transmission of the “Bright” Itself.

At last, Avatar Adi Da’s devotee is Transcendentally Spiritually Drawn by Him into the third stage of the “Perfect Practice”, corresponding to the Admonition “Transcend everything In Consciousness (Itself)”. This is Most Perfect Divine Self-Realization, Most Perfect Awakening to the Divine Conscious Light, Most Perfect (and Eternal) Divine Communion with Avatar Adi Da Samraj.

The Nature of Consciousness

Consciousness (Itself) Is That Which, when fully Realized, Sets you Free from all bondage and all seeking.

Consciousness (Itself) Is Real (Acausal) God.

Consciousness (Itself) Is the Truth.

Consciousness (Itself) Is the Divine Liberator, Eleutherios.

—His Divine Presence, Avatar Adi Da Samraj
“Eleutherios”,
The Gnosticon



The Three Stages of the “Perfect Practice”

Excerpts from
“Eleutherios (The Only Truth That Sets The Heart Free)”,
in *The Gnosticon*
by His Divine Presence, Avatar Adi Da Samraj

Be Consciousness (Itself).

This foundation stage (or prerequisite part) of the “Perfect Practice” of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam is associated with a natural (or effortless) state of functional psycho-physical equanimity—such that functional energy and attention are free to dissolve (or be forgotten) in the by-Me-Revealed “Perfect Space” of Being (Itself), or Love-Bliss-Consciousness (Itself).

“Contemplate” Consciousness (Itself).

This middle stage (or intensively deepening ego-transcending exercise, and, thus, central part) of the “Perfect Practice” of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam is complete when there is no longer the slightest feeling (or possibility) of doubt relative to the Divine Status of Consciousness (Itself)—As the Transcendental, and Inherently Spiritual (or Love-Bliss-Full), and Intrinsically egoless, and Self-Evidently Divine, and Perfectly Subjective Self-Nature, Self-Condition, Source-Condition, and Self-State of the conditional “self” and of all of conditional Nature.

Transcend everything in Consciousness (Itself).

The fundamental characteristic of this final stage (or Intrinsically egoless, and Truly Most Perfect part) of the “Perfect Practice” of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam is that there is no longer any ego-binding “self”-identification with the arising of functional attention, and no longer any ego-binding “self”-identification with any form of conditional “self” or conditional “world”—and this final stage (or part) of the “Perfect Practice” of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam is complete (or most finally, and Most Perfectly, Demonstrated) when the totality of all (apparently) arising “objects” and limited (and limiting) conditions (and the “root”-feeling of relatedness itself, and even all of “difference”) is Utterly Outshined By and In (and, Thus, Divinely Translated Into) My Avatarically Self-Revealed Love-Bliss-“Bright” Divine Self-Nature, Self-Condition, and Self-State (and Divine “Bright” Spherical Self-Domain) of Perfectly Subjective (or Transcendental, Inherently Spiritual, Intrinsically egoless, and Self-Evidently Divine) Self-Existence. ■

Most Perfect Divine Self-Realization

The Reality-Way of Adidam is always based on the devotional relationship to Avatar Adi Da Samraj and a process of devotional and (as the case may be) Transcendental Spiritual Communion with Him. The fullest expression of this devotional and Transcendental Spiritual Reality-Way, the third stage of the “Perfect Practice”, is Divine Enlightenment—utter, permanent, and complete Identification with Avatar Adi Da’s “Bright” Divine State.

This Realization—as uniquely Revealed and Demonstrated for the first time through the Avataric Life of His Divine Presence Avatar Adi Da Samraj—is not a form of withdrawal from conditions and relations. Rather, It is the Perfectly Sublime and Profound Demonstration of Love-Bliss. Reality Itself Stands Clear As It Is. In the Awakening to Divine Enlightenment, a veil is lifted, and the Real Nature of everything is obvious. In Avatar Adi Da’s Words, the world is “Divinely Self-Recognized”, or tacitly comprehended, as a modification of the Conscious Light of Reality, and not “different” from It. The Perfect Coincidence of “There” and “here” has been Revealed. Everything conditional—everything material, everything subtle or psychic, even attention itself—is Realized to Be Conscious Light. And the great cosmic display of objects and events is as insubstantial as the patterns that play on the surface of water.

Avatar Adi Da describes this State of Divine Self-Realization, or Real-God-Realization, or Divine Enlightenment:

*The Fundamental Current of Existence
Is Self-Existing,
Self-Radiant,
All-Love-Bliss—
and, Therefore,
All-Pleasure.*

*No “self”-suppression.
No ego-enforcing control whatsoever.*

*Consciousness Itself
and Energy Itself
(or Light Itself)
Are Love-Bliss Itself.*

*Love-Bliss Itself
Is Boundless—
not controlled at all,
not merely a “point”.*

*Love-Bliss “Arises”
In Consciousness.
Consciousness Is the Room.
Love-Bliss Is all there is within It.
And the Room Is a Sphere. . . .*

*The Inherent Self-Radiance
of Being
Is Bliss,
Freedom,
Happiness,
Fullness,
Non-conditional Well-Being.*

*This Is
Inherently The Case—
not merely the case
sometimes,
somewhere else,
after death.*

*The Inherent Self-Radiance
of Being
Is the Condition
of existence.
Therefore,
the Integrity of Being
is to Realize This,*

*Always Already.
And Real practice is
everything in a life
done to Realize This,
Always Already—
until It Is
Self-Evidently Realized,
Always Already.*

*And then
There Is
Just That.
And That
Is That.*

—His Divine Presence, Avatar Adi Da Samraj
“Most Perfect Divine Self-Awakening To
The Domain of Conscious Light”,
The Aletheon

This is an all-encompassing Realization—the dissolution, in a stroke, of every shred of dilemma, every ounce of seeking. All the goals of human existence, high and low, are now empty of any power to motivate the being—because the “theatre” of life has dissolved in its Source. None of it actually exists! But this does not mean that the world does not continue to arise or that human life does not continue. Avatar Adi Da has described how, following His own Re-Awakening to this Realization (which was inherent in His Being from birth), He simply went home—and, for some time, made no mention of what had just occurred. In the following weeks and months, He observed no impulse to turn within to find some “deeper” state. Meditation was no longer necessary, because That Which meditation deepens was Established without limitation. Nothing could change or diminish the Truth of His Realization—not in the slightest. Once truly Realized, Divine Enlightenment is Just So, and that Freedom cannot be lost. And the Force of that Realization ever magnifies, becoming at last the “Bright” Outshining of all appearances, which Avatar Adi Da calls “Divine Translation”.

When the Eternal Self-Awakeness Is Realized, the One and Only (Intrinsically Indivisible, Intrinsically egoless, Perfectly Acausal, Perfectly Transcendental Spiritual, and Self-Evidently Divine) Conscious Light Spontaneously (Divinely) Self-Recognizes all phenomenal conditions As Transparent (or merely apparent), and Non-Necessary, and Intrinsically Non-Binding modifications of Itself.

Whatever is (Thus) Divinely Self-Recognized is, Inherently and Self-Evidently, a matter of Divine Indifference.

Whatever is a matter of Divine Indifference is (Most Ultimately, and At Last) Outshined In and By and As the One and Only (Intrinsically Indivisible, Intrinsically egoless, Perfectly Acausal, Perfectly Transcendental Spiritual, and Self-Evidently Divine) Conscious Light.

—His Divine Presence, Avatar Adi Da Samraj
“The Lion Sutra”,
The Aletheon

The Essentials of Reality-Practice In The Reality-Way of Adidam

by His Divine Presence,
Avatar Adi Da Samraj
From *The Aletheon*

1.

Until The “Perfect Practice”

More and more Perfectly Self-Abide As That Which is not an “object” (and, therefore, not the body-mind-“self”), by devotionally surrendering the total body-mind-“self” to My Divinely-Avatarically-Born bodily (human) Form, My Always-Blessing Transcendental Spiritual Presence, and My Very and Intrinsically egoless State.

Do This until Perfect and Non-conditional and Steady Transcendental Spiritual Awakening to The Witness-State, Prior to all “objects” and all egoic “self”-identification with the body-mind-“self”.

2.

In The “Perfect Practice”

The “Perfect Practice” is egoless Transcendental Spiritual Self-Abiding As That Which Is egolessly Prior to body, mind, and all “objects”.

The “Perfect Practice” Is The egoless Perfect Disposition Itself.

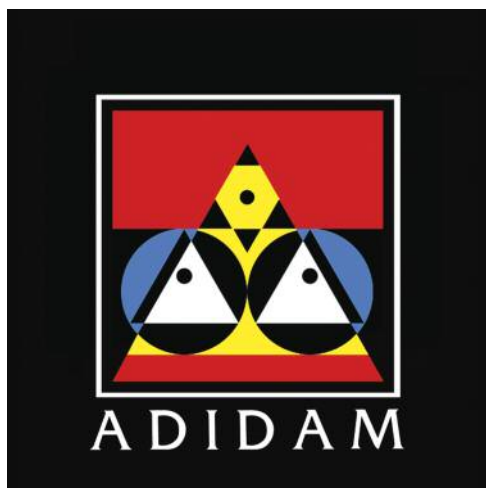
The egoless Perfect Disposition is not, Itself, characterized by either “yes” or “no” relative to body, mind, or any “object” or state of body and/or mind.

The egoless Perfect Disposition, Itself, simply has no association with, no reaction to, and no “issues” about body, mind, or any “object” or state of body and/or mind.

The egoless Perfect Disposition Merely Stands Free—Prior to all egoic “self”-identification with body, mind, and any “object” or state of body and/or mind.

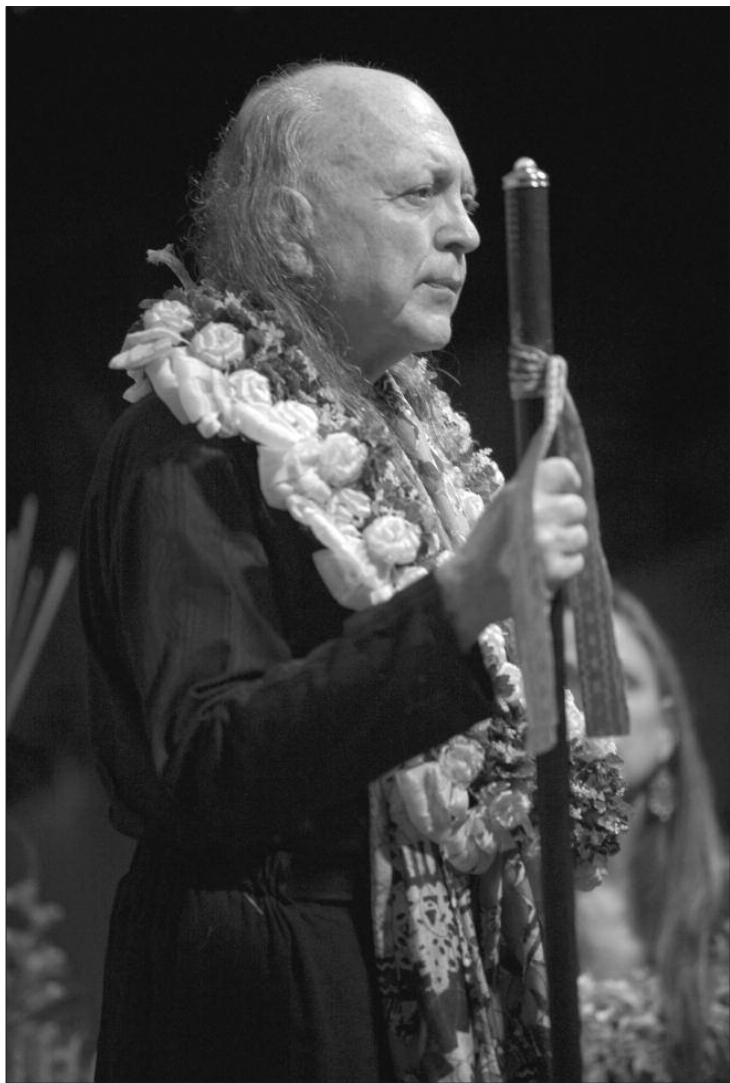
In due course, the “Perfect Practice” becomes seventh stage egoless Transcendental Spiritual Self-Abiding, Divinely Self-Recognizing all apparent “objects” (and the total body-mind) As egoless Self-Conscious Transcendental Spiritual Love-Bliss—and, thus, as merely apparent modifications of The Prior Indivisible egoless Conscious Light That Is Reality Itself.

On That egoless Perfect Basis, Merely Self-Abide, Divinely Self-Recognizing (and, Thus, Priorly and Perfectly Self-Transcending) all-and-All that apparently arises—Until The Prior Indivisible egoless Conscious Light That Is Reality Itself Perfectly Outshines all-and-All. ■



PART FOUR

The Uniqueness of Adidam



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

The Great Tradition and the Reality-Way of Adidam

In the conventional seeking-culture, you ask a “question”: “What do I do about such-and-such?”

And, then, your “question”—and not “you”, As “you” egolessly Are—is addressed: “Here is the prescription for remedy.”

The “prescription for remedy” always involves doing something with attention—either turning attention “outward” or turning attention “inward”, and (thus) turning attention onto some “object” or “other”—all the while remaining bound to the “problem”, bound to the idea of seeking, bound to the idea of obtaining a “solution” to the “problem”, and bound to the presumption of separate “self” (or ego-“I”) itself.

Reality Itself is not a “method”.

Reality Itself is not a “prescription for remedy”.

Reality Itself Is The Tacit, Direct, and Intrinsic Self-Revelation of That Which Is.

Reality Itself Is Intrinsically egoless, Indivisible, and Self-Evidently Divine.

Reality Itself Is of A Transcendental Spiritual Nature.

Reality Itself cannot be Realized as the “result” of any ego-effort whatsoever.

Reality Itself can only be Tacitly, Directly, Intrinsically, and Acausally Self-Revealed—and Thereupon Self-Realized.

—His Divine Presence, Avatar Adi Da Samraj
“Radical Adidam”,
The Aletheon

Adidam is the Completing Revelation—the Way of recognizing and Realizing the Person of Reality and Truth, His Divine Presence Avatar Adi Da Samraj. Thus, the Reality-Way of Adidam is Avatar Adi Da’s own Gift to the world. It is not an offshoot of any extant human process of religion or Spirituality. Everything that Avatar Adi Da recommends to His devotees comes from His own Divine Person and His years of Submission to Coincide with the human condition—through His own Ordeal of Re-Awakening and through His Teaching-Work.

While Avatar Adi Da clearly acknowledges the continuity of His Reality-Way of Adidam with the “Ancient Walk-About Way” of devotion to the Spiritual Realizer, and also with the essential intuitions of the esoteric process and the Transcendental Nature of Reality espoused in some of the world’s traditions, the Reality-Way of Adidam has no equivalent within the history of humankind’s religious and Spiritual endeavors.

In fact, in His Work to clarify the nature of His Gift of the Reality-Way of Adidam, Avatar Adi Da Revealed that the entirety of humanity’s searches and religious and Spiritual paths can be seen as a single “Great Tradition”, each path simply based upon a different aspect of the structure of the human body-mind-complex. And one of Avatar Adi Da’s unique Gifts to humanity is His unprecedented complete description of this structure, and of the “stages of life” that have been demonstrated on its basis. This remarkable schema illuminates the unique nature of the Reality-Way of Adidam.*

The Seven Stages of Life

His Divine Presence Avatar Adi Da Samraj precisely “mapped” the developmental possibilities of human experience in the gross, subtle, and causal dimensions of the being. No such complete map of human possibilities has ever existed before. He describes these possibilities in terms of six stages of life—which

* For more of Avatar Adi Da’s Revelation on the Great Tradition of humankind, and the distinctive nature of the Reality-Way of Adidam, please see the *Basket of Tolerance* booklet series, as well as His Texts *The Pneumaton* and *The Gnosticon*.

account for, and correspond to, all the dimensions of experience that are potential in the human structure. His own Divine Avataric Revelation—the Realization of the “Bright”, Prior to all potential experience—is the seventh stage of life.

It is important to understand from the outset that, although the numbers one to seven are a consecutive series, the seven stages of life are not. There is certainly a natural developmental relationship between the first three stages, and a hierarchical and potential developmental relationship between the processes of the first six stages, so the consecutive nature of the numbers is in that sense applicable. However, in another sense, each stage is its own “universe” of experience—the world as it appears from the viewpoint of that particular stage. The six stages of human experience are like the six sides of a cube. On the cube of human potential, there are only six possible surfaces. The seventh stage of life does not appear within the human mechanism—it, instead, is the Reality-Context in which the “cube” of all the other stages appears.

The first three (or foundation) stages of life constitute the ordinary course of human adaptation—characterized (respectively) by bodily, emotional, and mental growth. Each of the first three stages of life takes approximately seven years to be established. Every individual who lives to an adult age inevitably adapts (although, generally speaking, only partially) to the first three stages of life. In the general case, this is where the developmental potential stops—at the gross level of adaptation. Religions based fundamentally on beliefs and moral codes (without direct experience of the dimensions beyond the material world) belong to this foundation level of human development.

The fourth stage of life is characterized by a deep impulse to Communion with the Divine. It is in the context of the fourth stage of life (when one is no longer wedded to the purposes of the first three stages of life) that the true Spiritual process can begin. Throughout the history of the Great Tradition (including present time), those involved in the process of the fourth stage of life have characteristically felt the Divine to be a great “Other”, in Whom they aspired to become absorbed, through devotional love and service.

Avatar Adi Da has Revealed that the full course of the true Spiritual process, beginning in the context of the fourth stage of life, involves two great dimensions—which He calls the “vertical” and the “horizontal”. (Please see “The Esoteric Anatomy of the Spiritual Process: Vertical and Horizontal Dimensions of the Being”, pp. 184–89.)

The vertical process characterizes both the fourth stage of life and the fifth stage of life. In particular, the fifth stage process is the ascent toward absorption into the Divine Matrix of Light Infinitely Above, thereby (ultimately) Realizing the Divine as Light (or Energy) Itself. (Although this Realization is a true “taste” of the Divine Condition, It is achieved by means of the conditional effort of ascent—and, therefore, the Realization Itself is also conditional, or non-permanent.) The fifth stage of life is the ultimate process associated with the subtle dimension of existence.

The horizontal process characterizes the sixth stage of life. The sixth stage process is the exclusion of all awareness of the “outside” world (in both its gross and subtle dimensions), by “secluding” oneself within the heart—in order to rest in the Divine Self, Realized (ultimately) as Consciousness Itself. (Like the ultimate Realization associated with the fifth stage of life, the sixth stage Realization is also a true “taste” of the Divine Condition. However, It is also achieved by conditional means—the conditional effort of exclusion—and, therefore, the Realization Itself is also conditional, or non-permanent.) The sixth stage of life is the process associated with the causal dimension of existence.

As Avatar Adi Da has pointed out, the typical traditional view has been that the processes of the fifth stage of life and of the sixth stage of life are alternative approaches to Spiritual Realization. Indeed, these approaches (of either going “Up” or going “Deep”) have usually been regarded to be incompatible with each other.

In one of His summary essays about the stages of life, Avatar Adi Da discusses traditions that exemplify various stages of life:*

* Avatar Adi Da’s detailed address to each of these traditions, and the stage of life with which each is associated, is a more complex matter than can be covered exhaustively here. It is important to note that any particular individual within, or branch of, a tradition may exhibit characteristics of more than one stage of life, or may espouse one perspective while demonstrating another. Therefore, while Avatar Adi Da Gives in this quotation a general outline, His full address to this matter is much more nuanced in its detail.

In the Great Tradition (or common Wisdom-Inheritance) of humankind, the characteristic (or grossly ignorant) orientation of the first three stages of life (in themselves, or engaged for their own sake) is always everywhere displayed in the common “world” (to date), and every age (or epoch) displays its own unique convention (or style) of materialistic purposiveness.

In the Great Tradition of humankind, the characteristic orientation of the fourth and fifth stages of life is found (first of all) in the traditional popular “religions” (such as Hinduism, Christianity, Islam, and Judaism), and in all the esoteric traditions of fourth and fifth stage mysticism and mystical Spirituality (or descending and ascending Yoga).

In the Great Tradition of humankind, the characteristic orientation of the sixth stage of life is found in its first (or ascetical) form in such traditions as Samkhya and Jainism, and in its second (or moderate and “self”-pacifying, or “Middle Way”) form principally in the traditions (or schools) of Buddhism (and also in the schools of Taoism), and in its third (or final, and Non-conditionally, or Perfectly Subjectively, Self-Affirming) form principally in the traditions (or schools) of Advaitism (or “Non-Dualism”), especially that of Advaita Vedanta (and, secondarily, or with less directness, within the schools of some varieties of Buddhism, especially within the Mahayana and Vajrayana traditions, and also, but with even less directness, within some schools of Taoism).

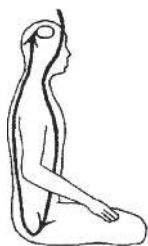
In the Great Tradition of humankind (previous to My Divine Avataric Appearance here), the characteristic (or Divinely, or Most Perfectly, Enlightened) “Orientation” (or “Disposition”) of the seventh stage of life has not been Realized and Demonstrated. There has been occasional seeming (or suggestive) evidence, in the Teachings of a random few unique individuals and traditions—especially within the schools of Advaitism, and, secondarily (or by a less direct and characteristic expression), within some schools of Buddhism, and (but with an even less direct and characteristic expression) within some schools of Taoism—of limited foreshadowings (or partial intuitions, or insightful, but limited, premonitions) of the characteristic (or Divinely, or Most Perfectly, Enlightened) “Orientation” (or “Disposition”) of the seventh stage of life. However,

that evidence is only verbal, or limited to expressions of a philosophical persuasion only, and a philosophical persuasion that is (itself) founded on the sixth stage orientation, practice, and possible Realization that preceded (and still limits, in every case) the apparently “seventh stage” expression or Teaching.

—His Divine Presence, Avatar Adi Da Samraj
 “God-Talk, Real-God-Realization, Most Perfect Divine
 Self-Awakening, and The Seven Possible Stages of Life”,
The Aletheon

The Esoteric Anatomy of the Spiritual Process: Vertical and Horizontal Dimensions of the Being

One of the unique aspects of Avatar Adi Da’s Revelation of the Reality-Way of Adidam is His complete description of the esoteric anatomy of the human being and how this relates to the esoteric process. Just as the human body has a gross anatomy (of bones, flesh, nerves, and so on), there is also an esoteric anatomy, consisting of three primary structures. The esoteric anatomy of the human body-mind is the basis for all dimensions of human experience—of the ordinary, extraordinary, Spiritual, and Transcendental kind. Understanding this esoteric anatomy is a key to understanding what makes the Reality-Way of Adidam uniquely complete, and why the Divine Enlightenment that His Divine Presence Avatar Adi Da Offers is an unprecedented Gift.



The **first structure** of esoteric anatomy is what Avatar Adi Da calls “**the Circle**”. The Circle is a pathway through the body, composed of two arcs. The descending arc (or “frontal line”) starts at the crown of the head and extends downward to the perineum. The ascending arc (or “spinal line”) starts at

the perineum and extends upward to the crown of the head. The Circle is the primary energy-pathway in the body, through which both natural life-energy and the Divine Spiritual Energy flow. As you become more sensitive to the subtle dimensions of experience, you become capable of feeling energy moving in your body through the Circle.

The Transcendental Spiritual Initiation that Avatar Adi Da Gives to His rightly prepared First Congregation devotees is the Infusion of His Divine Transcendental Spiritual Energy (or Transcendental Spiritual Current) into the frontal line of the Circle. As you mature in the practice of Adidam, the Circle becomes more and more tangibly full of Avatar Adi Da's Divine Transcendental Spiritual Current—first in the frontal line, and then also in the spinal line. On certain occasions in the practice of a Transcendentally Spiritually mature devotee, the entire Circle will become utterly full of His Divine Transcendental Spiritual Current—so open to His Divine Infusion that one ceases to be identified with body or mind in the usual sense, and becomes aware (instead) of existing as a vastly expanded spherical form of the Divine “Brightness”. This is the Samadhi of the “Thumbs”—a form of Samadhi uniquely Given by Avatar Adi Da. Eventually, the experience of the “Thumbs” becomes constant, such that the presumption of existing as body and mind no longer “rules” one's life—a sign that Avatar Ai Da calls the “‘Radical’ Self-Manifestation of the ‘Thumbs’”. Thus one is prepared to receive Avatar Adi Da's Gift of the Awakening to the Witness-Consciousness, which makes possible the beginning of the “Perfect Practice”. (See pp. 164–67 for more about the “Thumbs”.)

Because there is a “downward-and-upward” quality to the Circle (with its descending and ascending arcs), Avatar Adi Da refers to the Circle as the vertical dimension of esoteric anatomy. Most of the world's Spiritual traditions

are focused in processes that relate to the Circle—seeking, as an ultimate result, some kind of “Ascended” Union with the Divine (found by subtly ascending beyond the body-mind, via ascent through and beyond the crown of the head). In the most advanced traditional developments of this vertical approach to the Divine, there is, in fact, Ascent to the Source-Matrix of Divine Light Which is Infinitely Above. Such Ascended Union with the Divine, however, is not permanent (or eternal), because it depends on the effort of the individual—the effort to “go up”. Thus, such Ascended Union with the Divine is not Most Perfect Divine Enlightenment. Rather, it is a matter of “choosing” the “Light” (or “Energy”) aspect of the Divine—over the “Consciousness” aspect.

The **second structure** of esoteric anatomy is what Avatar Adi Da calls “**the three stations of the bodily apparent heart**”. The three “stations” are:



- The “left side”—corresponding to the physical heart, and the gross dimension of the being
- The “middle station”—corresponding to the “heart chakra” (or “anahata chakra”), and the subtle dimension of the being
- The “right side”—which is the “seat” of the causal dimension (or “root”-dimension) of the being (equivalent to the primal presumption that one exists as a separate “self”, or ego), and which is (simultaneously) the “doorway” in the body-mind through which the ego can be utterly dissolved, in egoless Identification with the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself

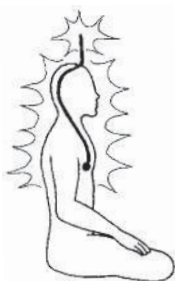
As Avatar Adi Da says in His summary essay “Atma Nadi Shakti Yoga”, in *The Aletheon*, His Transcendental Spiritual Self-Transmission “originates” from the Prior position, associated with the right side of the heart, and shows signs from there in the middle and left stations. In other words, His Prior Divine State Manifests as Love-Bliss-Fullness pervading the causal, subtle, and gross dimensions of the being:

In the “Radical” Reality-Way of Adidam Ruchiradam, the Transcendental Spiritual Process develops via the right side of the bodily apparent heart—showing Its evidence from there to the middle station, and (then) to the left side, of the bodily apparent heart.

—His Divine Presence, Avatar Adi Da Samraj
“Atma Nadi Shakti Yoga”,
The Aletheon

Because there is not a “downward-and-upward” quality to the three stations of the heart, Avatar Adi Da refers to them as the horizontal dimension of esoteric anatomy. A very small minority of the world’s traditions (principally certain esoteric branches of the Hindu, Buddhist, Jain, and Taoist traditions) are focused in processes that relate to the right side of the heart, or the “root” of the horizontal dimension—seeking, as an ultimate result, an “interiorly secluded” Identification with the Divine (or Realization of Truth). In the fullest development of this horizontal approach, the practitioner does, in fact, experience an Identification with the Divine (or a Realization of Truth) that is achieved by excluding all awareness of body and mind and world. Such exclusionary Union with the Divine, however, is not permanent (or eternal), because it depends on the effort of the individual—the effort to “go within”, or to exclude everything that is apparently “objective”. Thus,

such exclusionary Union with the Divine is not most perfect Divine Enlightenment. Rather, it is a matter of “choosing” the “Consciousness” aspect of the Divine—over the “Light” (or “Energy”) aspect.



The **third** (and quintessential) **structure** of esoteric anatomy is what Avatar Adi Da calls, using a traditional Sanskrit term, “**Atma Nadi**” (meaning “the Channel of the Divine Self”), or (alternatively) “Amrita Nadi” (meaning “the Channel of Spiritual Nectar”). Atma Nadi is the “Bright” Itself as It Manifests in the context of the human body-mind. Atma Nadi is shaped like the letter “S”, extending from the right side of the heart through the chest, throat, and head, and then to the Source-Matrix of Divine Light Infinitely Above. Thus, Atma Nadi encompasses both of the “locations” that have (in the most esoteric branches of the Great Tradition) been sought as the Ultimate Divine “Place”—the infinitely ascended Matrix of Light (“Above”) and the right side of the heart (“within”, or, more accurately, “Prior”). Atma Nadi is scarcely even mentioned in the literature of the Great Tradition—and its true nature and function, as well as its precise structure, have never been described before.

In the Great Tradition of religion and Spirituality, there have been two fundamental “camps”—the vertical and the horizontal, or those who seek the Divine by going “up” and those who seek the Divine by going “within”. What makes Avatar Adi Da’s Revelation of the “Radical” Reality-Way of Adidam Ruchiradam utterly unique is His “Disclosure” that, although both the vertical and the horizontal approaches are capable of resulting in a true glimpse of the Divine (or of Perfect Truth), neither the vertical nor the horizontal approach can lead to Most Perfect Divine Enlightenment (which is permanent, or eternal). Only the simultaneous

Realization of the Divine in both apparent modes—the Infinitely Ascended Source-Matrix of Divine Light and Consciousness Itself “Located” beyond the right side of the heart (or both “terminals” of Atma Nadi)—is Most Perfect (and Eternal) Divine Enlightenment. Only the Full and Indivisible Realization of the Divine as Conscious Light (Consciousness and Light) is Most Perfect (and Eternal) Divine Enlightenment. Such is the infinitely glorious Realization Given by Avatar Adi Da to His devotees who demonstrate the entire process of the Reality-Way of Adidam. That Realization has never been known before Avatar Adi Da’s Appearance in the world and His Gift of the Reality-Way of Adidam. Such is the culmination of the searchless process of simply Beholding His Divine Presence Avatar Adi Da, the bodily (human) Incarnation of the “Bright” Itself.

Thus, Adidam is neither a vertical way nor a horizontal way. Rather, it is the unique vertical-and-horizontal Way. It is the “Radical” Reality-Way of whole bodily Enlightenment, because it culminates in the Most Perfect Realization of the “whole body” of Atma Nadi. ■



The seventh stage of life, or the Realization of Avatar Adi Da's own "Bright" Divine Self-Condition, transcends the entire course of human potential. Avatar Adi Da is the Unique Revealer of the seventh stage of life. In other words, although the greatest confessions of sixth stage Realization include premonitions of the seventh stage Realization, the seventh stage of life was never, before Adi Da's Avataric Incarnation, actually Realized, Revealed, and Demonstrated. Seventh stage Realization required His Avataric "Breakthrough", which makes unnecessary any and all of the ordinary and extraordinary modes of existence that have been known to human beings previously. And the Awakening of Avatar Adi Da's devotee to the seventh stage Realization requires practice of the "Radical" Reality-Way of Adidam Ruchiradam in its most intensive, or renunciate, form.

In the seventh stage of life, the impulse to Realize the Divine as Light "Above" and the impulse to Realize the Divine as Consciousness "Deep Within" are (by Avatar Adi Da's Divine Grace) simultaneously fulfilled. In that fulfillment, Avatar Adi Da Samraj Himself is most perfectly Realized. He is Realized as the "Bright", the Single Divine Unity of Consciousness and Energy—or Conscious Light Itself. This unique and unprecedented Realization, or Divine Enlightenment, wipes away every trace of dissociation from the body-mind and the world. There is no impulse either to seek or to avoid any experience. Rather, everything that arises is Divinely Self-Recognized to be merely a modification of the Conscious Light of Reality Itself.

The seventh stage Realization is absolutely Non-conditional. In other words, it is not dependent on conditions of any kind, or on any form of effort by the individual. It is a Divine Gift, Given by His Divine Presence Avatar Adi Da. Therefore, the true seventh stage Realization is permanent. And, yet, the seventh stage Realization is not a static "finality". The process of Divine Self-Recognition itself unfolds in phases, in which the Realizer is first Divinely Transfigured and Divinely Transformed, then becomes profoundly and Divinely Indifferent to all appearances within Reality, and finally is, with the end of the physical lifetime, Divinely Translated beyond any possible future birth or reappearance in a limited form.

The Seventh Way

In most fundamental terms, My Own seventh stage Word of Divine Avataric Self-Revelation Transcends and Makes Obsolete all the traditions of the first six stages of life.

The many traditions of the first six stages of life are intrinsically associated with “difference”-making, ego-bound, “problem”-originating, and search-making limitations, including most fundamental limitations relative to the process of Reality-Realization Itself.

When the “world” and the body Are Priorly and Perfectly Understood in the Reality-Context, there is no problematic need to seek a mental accounting for the “world” and the body otherwise.

In the Reality-Context, the “world” and the body are Intrinsically recognized and non-problematic As Is (or As Reality-Itself-Only).

When the “world” and the body Are Intrinsically recognized in and As Reality Itself, the egoless, Indivisible, Non-separate, Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself Is Intrinsically Self-Apprehended (or Perfectly, and Perfectly Priorly, Self-Apperceived).

—His Divine Presence, Avatar Adi Da Samraj
“The Boundless Self-Confession”,
The Aletheon

The Reality-Way of Adidam is not about dwelling in any of the potential experiences of the first six stages of life. The Reality-Way of Adidam is about the Grace-Given transcending of the entire structure of the human being and of the conditional reality—gross, subtle, and causal—in recognition-response to Avatar Adi Da Samraj. The Reality-Way of Adidam transcends both the urge to “have” experiences and the urge to “avoid” experience. Adidam Ruchiradam is based, from the beginning, on the Divine Avatar’s “Bright” and egoless State, and therefore is the “seventh stage Way” (or the “seventh Way”). While the seventh stage Realization is not the present-time demonstration of a beginning or maturing devotee, if you are Avatar Adi Da’s devotee, you are recognizing and directly responding to His Divine Avataric Self-Revelation of the seventh stage Realization, and it is that recognition-response that is the only means of the Reality-Way of Adidam.

The Basket of Tolerance

Avatar Adi Da's Comprehensive "Consideration" of the Entire Great Tradition

The Basket of Tolerance is a library collection and associated bibliography (interspersed with commentary by Avatar Adi Da Samraj) of many thousands of books, articles, and audio-visual materials, selected from the many more thousands of items on aspects of the Great Tradition He reviewed over His Lifetime. (The Basket of Tolerance collection is kept current for all time by librarians trained in Avatar Adi Da's "consideration" about the Great Tradition.)

In The Basket of Tolerance, Avatar Adi Da Samraj shows how the various stages of life are illustrated not only in individual cases, but also in the cultural evidence of history. He explains how the vastly varied phenomena of humankind's wisdom-search can be understood in terms of a single unified process comprising six distinct stages of life, with the potential for the Realization of the seventh (or ultimate) stage of life.

The key to The Basket of Tolerance is Avatar Adi Da's unique Divine Avataric Revelation of the seventh stage of life, or complete and unlimited Divine Enlightenment. In the seventh stage of life, it is Realized that there is only the Divine Reality. All objects and experiences are spontaneously recognized as mere modifications of the Divine Reality, which is absolute Consciousness-and-Light, single and indestructible. The seventh stage of life is the total, whole bodily Realization of the Truth that makes sense of all human experience.

How do you make sense out of the complexity of the Great Tradition of humankind, which encompasses all human "religious", Spiritual, and Transcendentalist traditions? I have Told you. If you use the tool of My Instruction relative to the esoteric anatomy of the human being and the seven stages of life, you can understand any communication made within the Great Tradition from any

period of history. *The Basket of Tolerance* is a demonstration of this fact. If you use this tool, then there is no need to be confused, because you can identify the universals within all the particulars. You can examine any particular tradition and see, by its evidence, what elements of the stages of life and of the esoteric anatomy, fully understood, are being specifically activated or addressed in that tradition. There is a tool, or key, for understanding all traditions, and I have Given it to you. *The Basket of Tolerance* is My Essential Communication about the stages of life in relation to the Great Tradition.

You can use this tool to go beyond your own provincialism—your own limitations of mind, learning, upbringing, and everything that was absorbed by you in your childhood, in your life altogether. In many ways, it is shocking to do this. Getting your real education is to get a real come-uppance. That is true relative to all elements of the Great Tradition. To cease to be naive about it is a difficult education. However, if that education is rightly done, it does not lead to despair.

As I have Shown you, if you understand all of human history as a single Great Tradition that deals with universals, and if you understand that the Great Tradition is a manifestation of the esoteric anatomy of the human being, then it is possible to be free of all provincialism, without falling into despair. It is possible to have all of your belief systems ripped off and not despair—because you can understand, even tacitly, what the spectrum of human potentials is all about in universal and real terms.

I Call all of My devotees to endure this basic education about the Great Tradition of everybody, altogether.

One “boat”. One tradition.

That Which Is Truth Itself, That Which Is Reality Itself, That Which Is Real (Acausal) God, Reality Itself, Remains. Reality Itself is not in doubt.

If you read the Book of Life only in part, your doubts will kill you. They will drive you mad. You have to read the entire Book.

—His Divine Presence, Avatar Adi Da Samraj
August 19, 2004

The seventh stage Reality-Way of Adidam is not in competition with any of the paths of the first six stages of life. Rather, it is the “radical” alternative to all of the methods of the Great Tradition—all of which are based on the structure of the human body-mind. Avatar Adi Da’s schema of the stages is about understanding how the structure of the body-mind manifests “point of view” of various kinds—shown in the context of the Reality-Truth that is the Source and Context of all. Thus, His seven-stage schema is a tool that makes compassionate sense of the seeming chaos of human efforts to Realize the Divine Reality-Context That always has Been—and always will Be—the Case.

To practice the Reality-Way of Adidam is to be Graced to recognize Reality Itself directly, and thus find heart-sanity and the ecstasy of a non-seeking approach to every aspect of human existence. There is no need to engage the efforts of any of the stages of life—whether ordinary or extraordinary. Avatar Adi Da Samraj has Revealed and Given the Way and the Means of the Realization of Reality Itself—in His own Divine Avataric Form and State. He has Brought into this world the Transcendental Spiritual Gifts that Awaken a Freedom unique in human time. With the intelligence of your heart’s deepest intuition of Truth, thoroughly consider Avatar Adi Da’s Revelation. Know that He Speaks the Truth for Real, and Offers all the means necessary for utter transcending of all bondage. Allow your being to rejoice in the opportunity of this perfectly profound and entirely “radical” new Way of living and being—the Reality-Way of Adidam. ■

The Reality-Way of Outshining All Limitations

Spoken Communications Given by
His Divine Presence,
Avatar Adi Da Samraj

September 21, 2008

My Work Is Universal.
My Work Is world-Work.
My Work Is a new Work.

My Work Is Divine Avataric Work—therefore, It does not have a “home culture”.

I do not have a “home culture”.

I am not to be identified with anything local—although I also Reveal what is of virtue in whatever is local, and I Complete whatever is local.

My Teaching Stands Completely, Utterly on Its Own.

My Teaching cannot be identified with any tradition on Earth.

Every tradition on Earth may find some likenesses in Me, but all will also see their limits Addressed by Me, in My Person and in My Teaching. They will see there are dimensions in My Word and Person that are not covered by their tradition, and are not covered by any other tradition, either. The Reality-Way of Adidam is a totally new, summary world-Teaching.

For example, I Address the traditions of India and Hinduism, and I obviously have a very intimate relationship with those traditions in terms of My Own Life-History.

But I, Myself, cannot be assimilated into other traditions. I Am simply Me. I am neither replacing anything nor containable by anything. I have nothing to do with any existing tradition. I Am Standing Apart and Unique.

I Am the Completion of all traditions—but I am not “within” any tradition.

Even though I am not able to be assimilated by any existing tradition, I am also not alien anywhere. I must be devotionally recognized. It is up to individuals to embrace Me and the Reality-Way That I Reveal and Give.

That Reality-Way Is not about replacing another way of living. Your previous life is simply left behind—not rejected, but simply out-grown.

Simply enter into the devotional relationship to Me—that is all. That does not mean that you become alien in your homeland. It simply means you are My devotee. I am not antagonistic to any tradition as such. I simply Stand Apart from all traditions. I am not opposed to any tradition, I am not joining any tradition, and I cannot be assimilated by any tradition. I am not able to be assimilated into any “tribal zone” whatsoever. All must simply turn to Me.

All “tribes”* are “on the ground”.

I Am Up Above.

All must turn to Me by looking Up to Me. Everything “on the ground” is “down there”, and cannot assimilate Me.

You cannot say the Divine can be assimilated into any “tribal” tradition whatsoever. The Divine Intrinsically Stands Apart and Is Perfectly Prior to all “tribal” traditions—all modes of human tradition, all the projections of humanity, all the projections humanity has extended toward the sense of the Divine.

The Divine Itself cannot be assimilated in that domain, cannot be compartmentalized, owned, and forced to inhabit the housing of local deities.

The Divine has nothing to do with that.

* Avatar Adi Da uses the term “tribe” to refer to the ego in its collective form. Such collectives are necessarily based on what He calls “the presumption of ‘difference’”, or the notion of “us” and “them”.

So I Am.

I cannot be assimilated.

You must devotionally recognize Me.

The Reality-Way of Adidam has its own particular, specific practice. It is not about continuing any other practice whatsoever, and neither is it about rejecting any other practice.

The Reality-Way of Adidam is not about making any gesture relative to what already exists in the zone where human individuals have lived from birth. It has nothing to do with that.

At some point, you devotionally recognize Me and you enter into the process of being My devotee.

That does not mean you make a negative gesture toward anything that you have been associated with. You simply understand it—and you understand why you were associated with it.

The ego-basis for all such previous adherence is comprehended by those who devotionally recognize Me.

By embracing Me, human beings put themselves into the context of prior unity with one another. Rather than all still standing around with their “tribal” characteristics all over them, they become the single family of humankind by devotionally recognizing Me.

Whatever people may be embracing up to that moment merely localizes them. By the very nature of what they are embracing, it is associated with their local persuasions. Their “tribal” identity is what their current culture of life is about. That is what human culture expresses.

Practice of the Reality-Way of devotional recognition-response to Me transcends not only personal “self”-identity (or egoity), but also collective egoity. Those who devotionally recognize Me step out of what they were—they shed it. They do not become its enemy. They simply shed it. And then they live differently, not as they did, and become a benign presence wherever they are.

My Divine Avataric Presence Outshines the entire environment of what was. My Divine Avataric Presence does not destroy that environment—It Outshines it. It Illuminates it to the point where the features of what was there are no longer visible, and Only My “Brightness” Is there.

Such is the nature of devotion to Me: It Outshines what was. Devotion to Me “Brightens” what was—and, in that sense, Completes it, Fulfills it, Perfects it.

When somebody becomes My devotee, their homeland does not vanish. The town, city, or village where they live does not disappear. They are still there. All those features about it that were limitations based on egoity, that were simply accumulations of the past, all the “karma” of their associations has not vanished. They have simply ceased to be differentiated from the “Brightness” of My Person.

Therefore, the landscape, the place, the environment looks “Bright”. And what was limited in it is simply not visible on its own.

It is like that.

This Is the Divine Avataric Intervention on Earth for all of humankind.

It is not to be assimilated by a “tribal” field.

It is not to be localized merely.

You must enter into My Sphere—transcending all, Outshining all limitations.

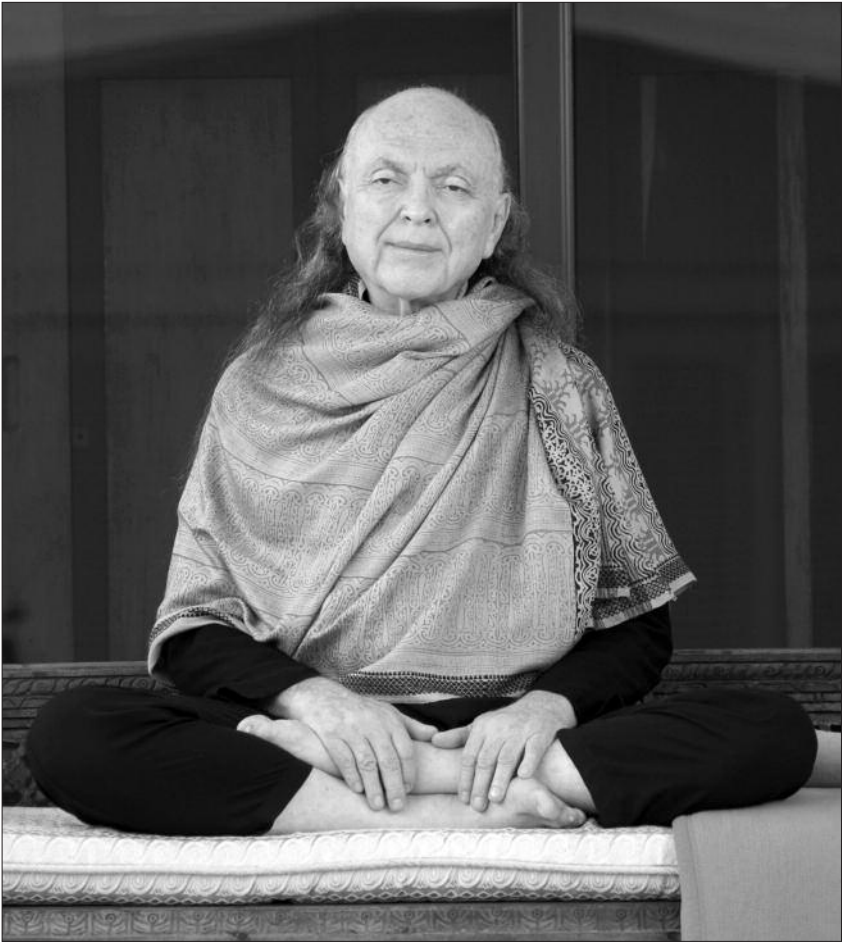
No doubt, ego-bondage—the persuasiveness associated with it, the modes of identity associated with it—is a very strong force. It has the quality of a natural force. And you must know that in yourself and be able to recognize it in others.

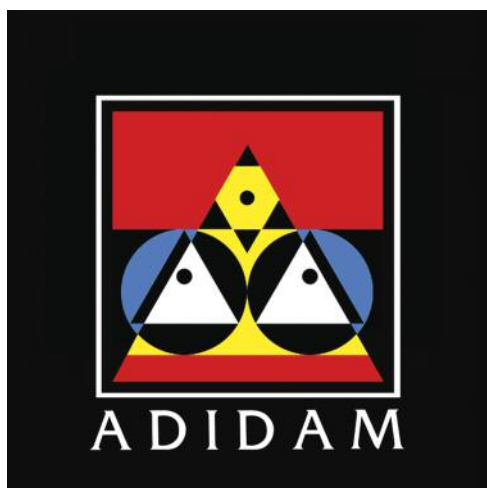
Adidam Ruchiradam must not be assimilated. It must not be simply taken over by what is already there in human life. It must not be reduced to nothingness by being “owned” by the pattern that is already there locally.

Adidam is Divine, Holy, Set-Apart, Unique.

You cannot assimilate Me.
You must enter into My Domain.

You do not assimilate Me.
I assimilate you—and all your differences vanish in Me. ■





EPILOGUE

“I Am Adidam”



His Divine Presence,
Avtar Adi Da Samraj
Adi Da Samrajashram, 2008

EPILOGUE

“I Am Adidam”

Selections from Avatar Adi Da’s
Descriptions of the Reality-Way of Adidam
in *The Aletheon*

1.

The Divine Avataric Intervention has Occurred In My Person, As My Very State—and That Is The Basis for The only-by-Me Revealed and Given Reality-Way of Adidam.

Therefore, I Say to you: If I am devotionally recognized, The Divine is Found.

2.

I Am here, to Break the spell, to Make Right Life and the Real Reality-Way possible, in an otherwise deluded context of “world”-happening.

3.

I Am here, in human-time, to Completely Speak My Own Most Perfect Divine Teaching-Word, That Reveals the Reality-Way of Most Perfect Real-God-Realization. . . .

I Am—now, and forever hereafter—Standing here, to Bless all-and-All to Realize Me and to Demonstrate Me.

4.

I Am Love-Ananda (or Love-Bliss) Itself. . . . I Am The Way Of Reality Itself. I Am The Intrinsically egoless Transcendental Spiritual Way Of Real God.

5.

I Am That Which Is Beyond and Prior to and Infinitely Above the mind, the body, and the “world”.

Therefore, to be My devotee is to be given over to Me As I Am, As That. . . .

That Is Adidam Ruchiradam.

6.

Adidam is not what is conventionally called a “religion”. Adidam is a Way. Adidam is not based on . . . affirmations or beliefs. Rather, Adidam is about Reality Itself—Which Is Self-Evident, and, therefore, not a “something” in the realm or category of “things” that are either provable or disprovable. Adidam is a Reality-Way, with Reality’s Own Means provided—in Which you are Called to Really participate, such that you Really (and Intrinsically) Realize the Self-Nature, Self-Condition, and Self-State of Reality Itself.

7.

Reality Itself does not come only at the end of the “Radical” Reality-Way of Adidam.

Reality Itself Is at the beginning of the “Radical” Reality-Way of Adidam.

Therefore, Reality Itself does not require that you first work through a seeking-process of “evolving” your egoic “self” before Intrinsically egoless Reality Itself is available and accessible As the Principle of practice.

Reality Itself Is the Divine Acausal Means of Realization and Liberation.

Reality Itself Is the only-by-Me Revealed and Given Divine and “Radical” Reality-Way of Adidam—or Adidam Ruchiradam.

8.

To practice the Reality-Way of Adidam is not, itself and necessarily, about any kind of mere change of circumstance. Rather, to practice the Reality-Way of Adidam is to be transformed in place—in the ordinary context of your human doings.

9.

The True Reality-Way is the practice of consistently (and, Ultimately, Most Perfectly, and, therefore, Permanently) moving out of the disposition, and the presumption, and the very activity of separate and separative “self”, into the Love-Bliss-Full Condition of Oneness with That Which Is One, Whole, Absolute, All-Inclusive, and Beyond.

10.

The Reality-Way of Adidam is the Work of Reality Itself. The Reality-Way of Adidam is the obligation (or Law) of Eternal Existence—an obligation generated, and regenerated, by the devotional relationship to Me.

11.

Anyone can practice the only-by-Me Revealed and Given Reality-Way of Adidam, because the Reality-Way of Adidam Is Prior to all limitations.

Anyone can respond to Me directly and immediately.

12.

In the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam, devotional recognition of Me is the first, or principal, conversion.

Devotional recognition of Me is the recognition of egolessness—My Own Intrinsic egolessness.

When there is devotional recognition of Me and whole bodily devotional response to Me, My devotee (thus and thereby) coincides with My Own Intrinsically egoless Self-Nature, Self-Condition, and Self-State—Which Is the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

Therefore, by means of whole bodily devotion to Me, there is participation in the Intrinsic egolessness of Reality Itself.

13.

The “Radical” practice of Devotion to Me Is The Foundation of The Reality-Way of Adidam.

The “Radical” (or Always “At-The-Root”) Devotional recognition-response to Me always (necessarily, and inevitably) demonstrates itself as the turning of the psycho-physical faculties to Me—forgetting all egoic “content”, forgetting separate and separative “self”, feeling beyond “self”-contraction into Devotional Communion with Me.

When My devotee is (Thus) Devotionally turned to Me, I Communicate to My devotee the requirements of ego-Transcending Right Life and “Perfect Knowledge”.

“Radical” Devotion, ego-Transcending Right Life, and “Perfect Knowledge” Are The Three Fundamental Characteristics of the practice of The “Radical” Reality-Way of Adidam.

14.

If you are My right and true devotee, do not “work on” devotion to Me.

If you are My right and true devotee, do not “work on” right life.

If you are My right and true devotee, do not “work on” the practice of “Perfect Knowledge”.

“Radical” devotion to Me is right and true devotional recognition of Me, always responsively whole bodily turning to Me and searchlessly “self”-surrendering to Me—on Sight.

Right life is straightforward obedience to Me, without reservations (or “looking right and left”).

The preliminary practice of “Perfect Knowledge” is the attentive Listening to My Divine Avataric Revelation-Instruction relative to Reality Itself—Which Is Always Already The (One and Only) Case, and Which Is Self-Evidently Divine (As Is).

“Radical” devotion to Me, right-life obedience to Me, and “Perfect Knowledge” of Me are—all three—implicit (or Always Already Given, by and As Me) in right and true devotional (and, in due course, Transcendental Spiritual) Communion with Me (As I Am).

15.

The only-by-Me Revealed and Given Reality-Way of Adidam is always easily practiced.

The Reality-Way of Adidam allows no search and (therefore) requires no ego-effort.

The Reality-Way of Adidam happens easily, and readily—simply because My devotee is rightly and truly devotionally moved to Me.

The life of “radical” devotion to Me, of right-life obedience to Me, and of “Perfect Knowledge” of Me is like naturally flowing water—pure and straightforward—and egoless, from the beginning.

16.

There is a Reality-Way That Transcends all suffering and death, a Way That is completely Free in relation to (and Inherently Indifferent toward) conditional appearances. That Freedom is the right disposition of My true devotees—with fullest gratitude, profound surrendering to Me, turning the four principal faculties to Me, such that the process takes place for real, with all of its profound signs and demonstration.

17.

Divine Translation Is simply The Most Perfect Culmination of a Process that takes place from the beginning of My devotee’s practice of The Reality-Way of Adidam. Therefore, The only-by-Me Revealed and Given Reality-Way of Adidam Is The seventh stage Way from the beginning. The Reality-Way of Adidam does not move through the first six stages of life, in order to get to the seventh stage of life. The Reality-Way of Adidam Always Already Transcends the first six stages of life, by being devotionally Self-Established in non-dissociative (and non-introversive) devotional Communion with Me on Sight, from the beginning. . . . Therefore, in The only-by-Me Revealed and Given Reality-Way of Adidam, the manifestation of Reality-Profundity is not the result of any form of dissociative introversion. Rather, that ever-increasing demonstration of Reality-Profundity occurs by Means of always Prior devotional conversion to The Heart-Position (or The “Root”-Position), or The Position of The Divine Self-Nature, Self-Condition, and Self-State Itself—Perfectly Prior to the body-mind-“self”.

18.

In the only-by-Me Revealed and Given Reality-Way of Adidam, Divine Self-Realization is the foundation—from the beginning. In the course of maturing practice of the Reality-Way of Adidam, the body-mind-“self” becomes more and more conformed to That Most Perfect Realization, or That Tacit Self-Apprehension of the Self-Nature, Self-Condition, and Self-State of Self-Evidently Divine Reality Itself. Such is the Basis of practice in My Divine Avataric Company—and Such is the Unique Characteristic of the Reality-Way of Adidam, in comparison to all other ways (which are all part of the “great path of return”).

19.

I Stand entirely Apart from the conventional “God”-ideas and conventional mythologies of exoteric “religion”. I am Communicating an Esoteric Way—and, therefore, the only-by-Me Revealed and Given Reality-Way of Adidam (or Adidam Ruchiradam) Is the Completion and Fulfillment of the ancient tradition of (always Reality-based) esoteric Spirituality and Yoga. I Say (and have always Said) to you: Reality Itself Is the Only Real (Acausal) God. Reality Itself (or Truth Itself) Is What there Is to Realize.

20.

The Reality-Way is not about safety, or the “salvation” of the individual from naked confrontation with suffering and pleasure and death and love. The Reality-Way is about the Perfect Transcending of human existence, individually and collectively. Therefore, My each and every devotee must Awaken from the ego-protecting illusions of “religious safety”—and, on the basis of that Awakening, turn to Me, instead. One and all must—by consistent right and “radical” (or always “at-the-root”, and, thus, truly ego-surrendering, ego-forgetting, and ego-transcending) devotion to Me—be whole bodily (or, in a total psycho-physical manner) yielded into My Avatarically Self-Transmitted Divine Transcendental Spiritual Presence of Love-Bliss, in Which the body and the mind are to be Swimming, forever.

21.

The only-by-Me Revealed and Given Reality-Way of Adidam Is Reality-practice. The only-by-Me Revealed and Given Reality-Way of Adidam Is the devotional enforcement of the Non-egoic Principle. Reality Itself Is Non-egoic and Acausal. Therefore, to exercise Reality Itself, to live on that basis, is what releases bondage and Awakens human life. And the exercise of Reality Itself is, altogether, a process of Absolute Renunciation, Transcendental Spirituality, and Perfect Realization.

22.

To truly practice The “Radical” Reality-Way of Adidam, you must become a person who does not need illusions in order to live.

To be such a person, you must become capable of eliminating, or releasing, or renouncing the “self”-contraction (and, indeed, all forms of egoic accumulation).

You must become a true renunciate—not an ascetic, but a releaser.

In The “Radical” Reality-Way of Adidam, renunciation is the capability for “self”-release—or the life-serious relinquishing of ego and ego-patterning.

In The “Radical” Reality-Way of Adidam, renunciation is the cessation of the ego-role of being an “accumulator”, or an “owner”.

In The “Radical” Reality-Way of Adidam, renunciation Is Prior “self”-release (or Inherent egolessness) within The Reality-Condition of What Is.

23.

The Reality-Way of Adidam is not based on addressing people as egos. . . . All other practice-cultures of life (both exoteric and esoteric) are based on being the ego, being addressed as the ego, and seeking as the ego. The Reality-Way of Adidam is—uniquely—not about that.

24.

The Reality-Way of Adidam is the ego-transcending Divine Way. Therefore, the Reality-Way of Adidam does not fit to egos.

The Reality-Way of Adidam is entirely about the transcending of egoity.

Therefore, as My devotee, you must live in the ego-transcending manner—by whole bodily turning to Me.

Thus, the Reality-Way of Adidam is not egos “doing something”. Rather, the Reality-Way of Adidam is about effective egolessness.

25.

The Divine Avataric Reality-Way of devotion to Me Is a “manly” Way of life—for man and for woman. It Is a Way of life that Is “creative” in the highest sense, because It Is a Way of life purposed to the intrinsic and the always active transcending of the patterns of egoity, rather than to “self”-fulfillment of the body-mind in this “world” (or to the utopian “Perfecting” of this “world” itself).

26.

Adidam is a participatory Way. Therefore, to be a full participant in the culture of Adidam, you must have fully established the foundation practice of the Reality-Way of Adidam. You must not still be in or of the “world”. You must have turned away from “worldliness”, and you must have embraced the foundation discipline of the only-by-Me Revealed and Given Reality-Way of Adidam.

When you have fully established the foundation practice I have Given, then you are no longer merely a “worldling”. You are Attracted to Me rather than to the “world”. In that case, you are practicing the Reality-Way I have Given.

27.

The Reality-Way of Adidam does not begin from a point of limitation, which you must then grow beyond. The Reality-Way of Adidam begins with Me. The Reality-Way of Adidam Is the Way of the relationship to Me—Always Already Prior to and Beyond all limitations.

28.

I am Offering a Way that is about transferring attention from the “me” of egoic “self” to the egoless “Me” of Reality Itself—Divinely Avatarically Self-Revealed by Me (As I Am). The Reality-Way of Adidam is not about turning to My State as a “something” that is “inside” you. The Reality-Way of Adidam is not about the “method” of turning to “inside” yourself. No. The Reality-Way of Adidam is devotional recognition-response to My Self-Evidently Divine State in My Bodily Person here.

29.

Altogether, the “Radical” (or Always “At-the-Root”) Reality-Way of Adidam Is My Direct Divine Avataric Revelation of Myself.

The “Radical” (or Always “At-the-Root”) Reality-Way of Adidam has nothing to do with a culture of practice in and of itself.

The “Radical” (or Always “At-the-Root”) Reality-Way of Adidam Is Simply Me—Simply My Divine Avataric Self-Revelation.

That Is What has been Made here—by Me.

That Is What Exists here—as My Gift.

That Is What there is to respond to—for all, and for All. . . .

I Am Adidam.

That Is It.

Therefore, to practice Adidam is to practice right relationship to Me.

30.

I Am Adidam, As It Is—Prior to words. I have Said what can be said about the Reality-Way of Adidam—but, fundamentally, there is nothing to say. Words are not a replacement for practicing the Reality-Way of Adidam. Words themselves are not the Reality-Way of Adidam. . . .

. . . most basically, the only-by-Me Revealed and Given Reality-Way of Adidam is simply This:

Turn to Me on Sight.

That Is “It”.

31.

The only-by-Me Divinely Avatarically Revealed and Given Reality-Way of Adidam Is the Way of the Divine Beholding of Me As I Am—Which Is My Avatarically Incarnate Divine and egoless and Indivisible Self-State, here Self-Manifested, and (now, and forever hereafter) Shown in Plain Sight by My Divine Avataric bodily (human) Incarnation-Form.

32.

I Am the Acausal Self-Manifestation of the “Bright”.

I Am the Divine “Bright” Spherical Self-Domain.

I Am Real (Acausal) God.

I Am Reality Itself.

Adidam Ruchiradam begins only when I am straightforwardly devotionally recognized in exactly these terms.

This Is “It”.

This Is What must be Proclaimed.

This Is What devotees of Mine must live.

Adidam Ruchiradam—As It Truly Is—Is the Proclamation to all beings of the Breakthrough of the Divine “Bright” Spherical Self-Domain into the cosmic domain.

33.

I Am—for all-and-All—the Divine Avataric Self-Revelation of Reality Itself and of the Divine Avataric Way of Reality Itself.

I Am—now, and forever hereafter—the Divine Avataric Revelation-Master of all-and-All.

This Divine Avataric Message of Me Is (and Must Be) the Essential Message of Adidam Ruchiradam forever—because the “world”-mummery of ego-culture and ego-patterning will otherwise try to persist forever.

The Divine Avataric Message of Me Is, and Will Always Be, Perfectly Relevant in this “world” of ego’s forever possibility.

I Will Always Be here, and I Will (Thus Always here, and Always Standing Free) Be Perfectly Relevant to all-and-All, in every generation to come.

34.

I can Reveal the Acausal Divine Self-Nature, Self-Condition, and Self-State to you, by Direct Silent Transmission—if you truly turn (whole bodily) to Me. I cannot merely “send It” to you in a “package”—but I can Do this Divine Avataric Revelation-Work for the Sake of My devotees and all the “world”. My Doing of this Divine Avataric Work—now, and forever hereafter—is both Constant and Silent.

35.

I Am Silent.

I Am Restless.

I Am Full.

I Satisfy the want and call for Joy.

Therefore, Listen to Me, and Hear Me, and See Me.

Heartily and Perfectly “Locate” and “Know” Me, and (Thus and Thereby) heartily and Perfectly “Locate” and “Know” My Avatarically Given Divine Self-Revelation of the Non-conditional Reality—and (gratefully) formally and really devotionally and (altogether) fully and completely practice the only-by-Me Revealed and Given Reality-Way of Adidam in every moment of conditional existence.

36.

The Real Nature of existence must be entered into profoundly. That is the right purpose of a human life. . . .

Simply to Be, and to egolessly Enjoy (or to Most Perfectly Self-Realize) the Intrinsic Self-Nature, Self-Condition, and Self-State of Reality Itself (Which Is Transcendental Spiritual Love-Bliss-Happiness Itself), is the One, and Only, Real and Deep Intention—always at the “root” of every one, and all.

Therefore, Realize “It”—and Be Free. ■

Essay sources for the Epilogue passages
from *The Aletheon*:

Verse 1: “Perfect Adidam”; 2: “The Mirror and The Checkerboard”; 3, 20, and 35: “Alpha / Omega”; 4: “Hridaya Rosary”; 5 and 12: “Atma Nadi Shakti Yoga”; 6: “The Criticism That Cures The Heart”; 7 and 11: “The Divine Reality-Way”; 8, 28, and 31: “As I Am—and In Plain Sight”; 9: “The Searchless Essence of Radical Devotion To Me”; 10: “The Super-Physics of Divine Enlightenment”; 13 and 22: “Radical Adidam”; 14 and 15: “Acausal Adidam”; 16 and 21: “The Way of The Mirror Is Me”; 17: “In Place (Where and As I Am)”; 18: “The End of The Path Is The Way From The Beginning”; 19: “The Transcendental Spiritual Way of Reality Itself Is Founded On The Tacit and Prior ‘Perfect Knowledge’ of Reality Itself”; 23 and 29: “Adidam Is No-Seeking Practice Is Perpetual Reality-Practice”; 24: “Be The Open Hand”; 25: “The Way of Light Is The Way of Fire”; 26: “Mere Concentration Versus True Surrender”; 27: “I Am Perfectly Beyond The East and Perfectly Free In The West”; 30: “The Ancient Walk-About Way”; 32: “The Boundless Self-Confession”; 33: “I Am The Not-‘Other’”; 34: “The Perfect Practice of Perfect Knowledge Is The Avatarically Given Divine Reality-Way of Adidam”; 36: “Intrinsic Deathlessness”.



His Divine Presence,
Avatar Adi Da Samraj
Adi Da Samrajashram, 2008

The Universal Offering of His Divine Presence, Avatar Adi Da Samraj

by

*Ruchiradama Quandra Sukhapur Rani Naitauba
(on behalf of the Ruchira Sannyasin Order
of Adidam Ruchiradam)*

In response to all the human voices calling out to the Divine, His Divine Presence Avatar Adi Da Samraj took Birth on Earth, in bodily (human) Form, in November 1939. In His sixtieth year, His Divine Avataric Incarnation culminated in the most consequential Event ever to occur in the cosmic domain: In April 2000, His Perfect Holy Body was Divinely Translated, becoming the utterly transparent Doorway to the Divine Domain of Reality Itself. After that supremely consequential Event, His Divine Body and Life became as if ash from a sacred fire, and His Body Stood as the Universal Channel of connection to the Divine, Perfectly.

In His Divine Avataric Lifetime, His Divine Presence, Parama-Sapta-Na* Adi Da Samraj, had a Single Purpose, which was to re-connect all cosmic worlds to That Which Is Reality Itself, or Truth at the “root”, prior to any separate identity in time or space. The vast undifferentiated field of Divine Conscious Light was His only Awareness. In His Awareness, there were no separate beings.

* A sacred Title of reference for Avatar Adi Da that indicates His Supreme seventh stage Revelation and renunciate demonstration.

Only all beings were there, in prior unity—to be Awakened and re-connected to the Infinite Truth of existence. In His Divine Avataric Lifetime, Bhagavan Adi Da Established the Eternal Means for the Perfect Awakening of all beings—and then, on November 27, 2008, Outshined even His own Bodily Incarnation, in the Perfect “Brightness” of His Divine Mahasamadhi.* Now Parama-Sapta-Na Adi Da Exists in His Eternal Form for all time. Bhagavan Adi Da Appeared in human Form for a time, in order to Reveal His Divine Form—thus tangibly Manifesting His Divine Transcendental Spiritual Presence, so that His Blessing-Transmission could be Perpetually Alive and Always Blessing all. This was His Divine Purpose.

Throughout His human Lifetime, Parama-Sapta-Na Adi Da Samraj established “Channels”, or “Agents”, through which His Communication and Transmission of Reality-Truth would forever flow. During His Lifetime, Bhagavan Adi Da wrote an extraordinary number of books of the most pristine Transcendental Spiritual Revelation and esoteric Instruction ever revealed—books that infuse the heart and mind with overwhelming “Perfect Knowledge” and profoundest “Brightening” Force. Bhagavan Adi Da created a vast body of groundbreaking Artwork—including paintings, drawings, photographic work, video work, and digitally-created work (in both two and three dimensions)—Artwork which conveys His Liberating Message in a non-verbal form which He called “Transcendental Realism”. Bhagavan Adi Da also created “Transcendental Realist” theatre, as a means of enabling a “performance-assisted subjective process” that actually leads to a transformation of the being for anyone who engages the performance in a fully participatory manner. Bhagavan Adi Da also Spiritually Empowered Hermitages and Sanctuaries in different parts of the world—places from which His Blessing Radiates with unique potency, now and forever. His Divine Presence bequeathed to humankind the entire legacy of His Divine Life-History—all the Divine Yogic stories of everything He did and of His constant Liberating Work with those who came to Him. And Bhagavan Adi Da also undertook a comprehensive inspection of the Great Tradition of humankind, creating

* “Mahasamadhi” is a traditional Sanskrit term meaning “great (or final or complete) Samadhi (or ecstatic State of Divine Realization)”. It is traditionally used to describe the death of a Realized being.

The Basket of Tolerance, His Supreme Clarifying Revelation relative to all human endeavor—religious, spiritual, philosophical, artistic, and practical. All of these Divine Gifts of Transcendental Spiritual Revelation are “Doorways” created by the Divine Avatar, Adi Da Samraj, through which human beings can enter into “egoless participation in Reality Itself”.

In the last years of His Life, His Divine Presence Gave a unique Gift to the human family—His description of how the human sphere of strife and conflict can be transformed into a world of cooperation, tolerance, and peace. In His book *Not-Two Is Peace*, Avatar Adi Da calls for the creation of a “Global Cooperative Forum”, in which all of the people on Earth—or, in His words, “everybody-all-at-once”—are enabled to embrace an absolutely necessary paradigm shift—the shift from competition and conflict to living as an “egoless collective”. Such egoless participation (by “everybody-all-at-once”) is how His Divine Presence says we will save the Earth from destruction.

Avatar Adi Da’s ultimate Gift to all is the Divine Way of life He Revealed. He named that Way of life “Adidam”—or, in its fullest form, “the ‘Radical’ Reality-Way of Adidam Ruchiradam”. That Way is “Radical” because it goes straight to the “root” of all human problem and suffering and Reveals What Is Prior. That Way is only about Reality—not about any kind of belief, mythology, or dogma, and not about any kind of seeking-effort.

The Reality-Way of Adidam Ruchiradam is the Supreme Divine Way. It has never been given before Bhagavan Adi Da’s Divine Birth and His Divine Work. Avatar Adi Da’s Universal Offering Transcends the entire Great Tradition of humankind, and Parama-Sapta-Na Adi Da Samraj Himself now Stands As the “Threshold Personality”, making it possible for all to Awaken to That Which Is the Real, His Eternal Divine Form. ■

Om Sri Parama-Sapta-Na Adi Da Love-Ananda Hridayam

To find His Divine Presence, Avatar Adi Da Samraj, is to find the Very Heart of Reality—tangibly Known, Prior to body and mind, as the Deepest Truth of existence. This is the Great Mystery that Avatar Adi Da Samraj Revealed through His Avataric Lifetime, and the Great Mystery that is forever to be discovered.

Parama-Sapta-Na Adi Da established many ways in which people can enter into relationship with His Eternal Being. In establishing these forms of relationship, Bhagavan Adi Da accounted for people in all walks of life, people in all parts of the world, and people either with or without a religious practice. All of these forms of relationship to His Divine Presence are ways of entering into egoless participation in Reality Itself.

All beings have already been Divinely Touched by His Person, and all can therefore connect to His Eternal Divine Form, through the many ways of relating to Bhagavan Adi Da that He created for the sake of all, during His Divine Incarnation on Earth:

■ Parama-Sapta-Na Adi Da established two formal renunciate orders for those who are, by Divine Grace, most seriously impulsed to Realization of the Divine Reality Itself.

The senior renunciate order is the Ruchira Sannyasin Order. Devotees in the Ruchira Sannyasin Order take a vow of full formal renunciation (or sannyas) by which they renounce all ownership of property, and (more profoundly) renounce all social ego-identity. Ruchira Sannyasin devotees embrace a life entirely devoted to the process of Divine Self-Realization, living on perpetual retreat at one of the Hermitages or Sanctuaries Empowered by Bhagavan Adi Da (as a general rule, at His principal Hermitage, Adi Da Samrajashram).

The second formal renunciate order is the Lay Renunciate Order, whose members serve under the governance and direction of the Ruchira Sannyasin Order. Lay Renunciate devotees are given over to serve the culture of Adidam Ruchiradam and the bringing of Bhagavan Adi Da's Revelation to the world—

living wherever it is necessary to serve Bhagavan Adi Da's Revelation-Work for the sake of all beings.

■ Parama-Sapta-Na Adi Da established a form of devotional practice for those who are moved by profound response to Bhagavan Adi Da, and thus are moved to dedicate their lives to His Divine Presence through heart-felt service and the embrace of a simple and purifying life of practice. This form of practice was Blessed by Bhagavan Adi Da to be the lifelong practice engaged by great numbers of people, including specific forms of participation for children and young people. And this form of practice is also the necessary foundation for those who are moved to enter the renunciate orders.

■ Parama-Sapta-Na Adi Da established a form of devotional practice for those who are moved to support His Great Divine Avataric Work through advocacy, patronage, scholarly communication, and other forms of service. This form of practice is open to all who are moved to it, whether or not they are already involved in another religious practice.

■ Parama-Sapta-Na Adi Da established a form of devotional practice for people who live in any of the traditional (or indigenous) cultures throughout the world. This form of practice is also open to all who are moved to it, whether or not they are already involved in the traditional religious practice of their culture (or any other religious practice).

■ Finally, Parama-Sapta-Na Adi Da established a Calling to all beings to participate in bringing into being a Global Cooperative Forum, based on the prior unity of the entire human family. This shift in the global life of humankind is of the profoundest significance for the future of the Earth and all its inhabitants. Bhagavan Adi Da's Calling for the Global Cooperative Forum is presented online at:

www.da-peace.org

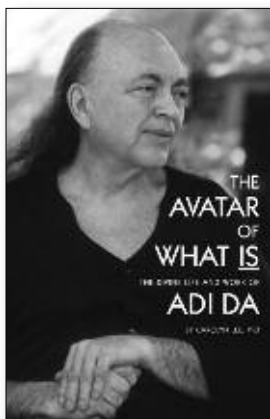
The Sacred Literature of His Divine Presence, Avatar Adi Da Samraj

The Life and the Reality-Teachings of His Divine Presence Avatar Adi Da Samraj are an unparalleled Revelation of the Truth—the Truth about everything that human beings have most deeply questioned and sought.

Avatar Adi Da's Teaching has no "outside sources". As He once said, "Everything I have Taught is something I have Lived." Avatar Adi Da's very first Teaching "Utterances" were His childhood Proclamations of His own Divine Self-Condition, which He called "the 'Bright'", and His own Means of Bringing the "Bright" into the world, which He called "the 'Thumbs'". Those two words were pure Divine Self-Revelation. They did not represent His "theories" about anything. They were not His statement of how He hoped or wished things would be. They were not borrowings from some traditional source. They were His simple and direct Revealing of What Is the Case. And this is true of everything Avatar Adi Da ever said or wrote. His Word is the direct Divine Self-Revelation of "the way things are", the experiential "report" of the egoless Divine Person.

Avatar Adi Da's Reality-Revelation is ultimate precisely because it is a Self-Revelation. The "Bright", the Very Divine Reality, the Very Divine Person is Revealing Itself (or Himself) directly, through the medium of human language. Indeed, one of the great Purposes for which Avatar Adi Da Took Birth was to speak the Complete (and Perfectly Revealing) Word of Divine Truth to human beings in language—because It had never before been fully spoken. And that is exactly what He Accomplished.

In the following pages, a core group of books and other materials by and about Avatar Adi Da Samraj are presented. To engage Avatar Adi Da's Word is to receive His Sublime Confession of His Purpose here, and absorb His Masterful Address to the eternal questions of humankind.

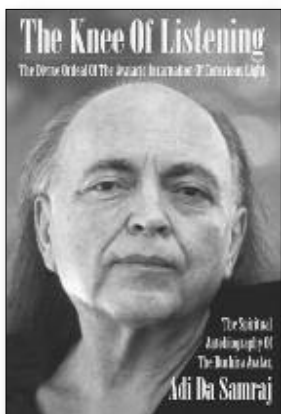


THE AVATAR OF WHAT IS

The Divine Life and Work of Adi Da
by Carolyn Lee, PhD

This biography presents a summary overview of Avatar Adi Da's Life and Work from His Birth to 2007, the year before His physical Passing. From the foretelling of His Birth, through His years of "Learning humankind", to the more than thirty-five years of His unique Avataric Teaching- and Blessing-Work, this is the extraordinary story of Adi Da's Divine Avataric Intervention in the world.

152 pp., **\$12.95**



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The Divine Ordeal Of The Avataric
Incarnation of Conscious Light

*The Spiritual Autobiography
of His Divine Presence,
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.

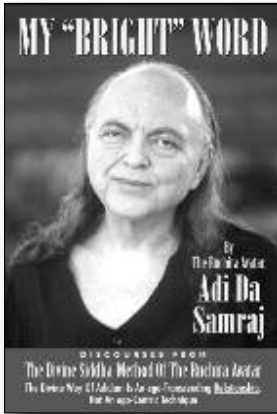
Avatar Adi Da also describes the series of profound transformational events that took place in the decades after His Divine Re-Awakening—each one a form of "Yogic death" for which there is no recorded precedent. Altogether, *The Knee of Listening* is the unparalleled history of how the Divine Conscious Light Incarnated in human Form, in order to grant everyone the possibility of Ultimate Divine Liberation, Freedom, and Happiness.

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—ROGER SAVOIE, PhD

Philosopher; translator; author, *La Vipère et le Lion:
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MY "BRIGHT" WORD

by His Divine Presence, Avatar Adi Da Samraj
New edition of the classic Spiritual Discourses originally published as *The Method of the Siddhas*

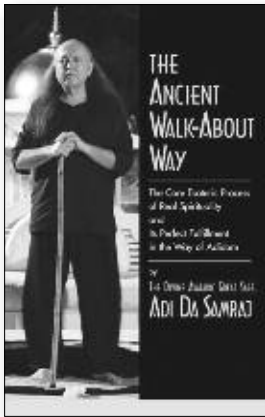
In these Talks from the early years of His Teaching-Work, Avatar Adi Da gives extraordinary Instruction on the foundation of True Spiritual life, covering topics such as the primary mechanism that prevents the Realization of Truth, the means to overcome this mechanism, and the true function of the Spiritual Master in relation to the devotee.

In modern language, this volume teaches the ancient all-time trans-egoic truths. It transforms the student by paradox and by example. Consciousness, understanding, and finally the awakened Self are the rewards. What more can anyone want?

—ELMER GREEN, PhD

Director Emeritus, Center for Applied Psychophysiology,
The Menninger Clinic

544 pp., \$24.95



THE ANCIENT WALK-ABOUT WAY

The Core Esoteric Process of Real Spirituality and Its Perfect Fulfillment in the Way of Adidam
by His Divine Presence, Avatar Adi Da Samraj

In this beautiful collection of essays, Avatar Adi Da begins with a foundation consideration of the purpose and principles of the ancient tradition of devotional response to the living Realizer; He then describes how to cultivate life-conditions that allow the being to enact its inherent devotional response to Living Truth; and, finally, He describes the unique Signs and Qualities of His Appearance and Offering, and of those who fully devotionally respond to Him.

Devotion to the Realizer is the ancient Way of true Spiritual life.

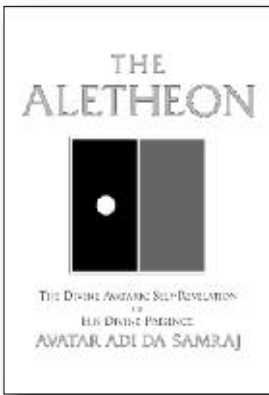
Devotion to the Realizer is the "pre-civilization Way", which existed before any recorded history, during a time when human beings were, essentially, merely wandering all over the Earth. Devotion to the Realizer has always been the fundamental Means of human Spirituality.

—His Divine Presence, Avatar Adi Da Samraj

144 pp., \$12.95

THE GREAT REVELATION-BOOKS

The first three of these Revelation-Books together form a guide to the “radical” means of the Realization of Reality and an all-encompassing Address to the entire history of human religious and Spiritual endeavor. *The Aletheon* is Avatar Adi Da’s paramount Scripture—a pure exposition of Avatar Adi Da’s own Revelation, which He calls the “Seventh Way” (in reference to His schema of seven stages of life). In *The Gnosticon* and *The Pneumaton*, Avatar Adi Da examines the methods of the greatest traditions of human Spirituality and Transcendental Realization, in light of the Transcendental Spirituality of the Reality-Way of Adidam.



THE ALETHEON

The Divine Avataric Self-Revelation of His Divine Presence, Avatar Adi Da Samraj

Avatar Adi Da’s Completing exposition of the “Seventh Stage” Way of Adidam Ruchiradam.

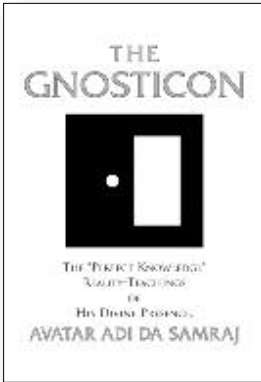
2300 pp.

\$180 (eight-volume paperback set in slipcase)

\$250 (single-volume hardcover in slipcase)



Essays from *The Aletheon* are also available in “Radical” *Transcendentalism*, *Perfect Philosophy*, *My Final Work of Divine Indifference*, *Surrender self by Sighting Me*, *The Seventh Way*, *Reality Itself Is The Way*, *The Self-Authenticating Truth*, *Atma Nadi Shakti Yoga*, and *The Boundless Self-Confession*—all published by the Dawn Horse Press in 2007–2008 (see pp. 230–31).



THE GNOSTICON

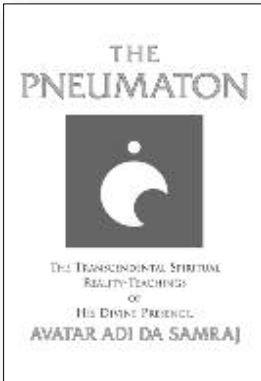
The "Perfect Knowledge" Reality-Teachings of His Divine Presence, Avatar Adi Da Samraj

Avatar Adi Da's examination of the Transcendental Teachings of the Great Sages and the Transcendental Spiritual Reality-Way of Adidam Ruchiradam.

1100 pp.

\$75.00 (paperback), **\$150.00** (hardcover)

Essays from The Gnosticon are also available in the "Perfect Knowledge" Series published by the Dawn Horse Press in 2006, and in Reality Is All The God There Is, published by Inner Traditions International (www.innertraditions.com), 2008.



THE PNEUMATON

The Transcendental Spiritual Reality-Teachings of His Divine Presence, Avatar Adi Da Samraj

Avatar Adi Da's discussion of the devotional and Spiritual traditions of humankind, particularly as seen in Christianity and Hinduism, and the Transcendental Spiritual Reality-Way of Adidam Ruchiradam.

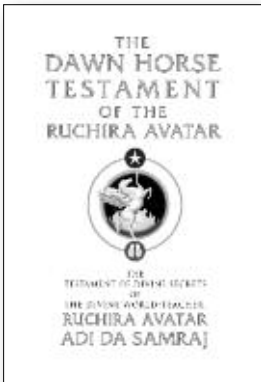
Forthcoming 2010.

THE DAWN HORSE TESTAMENT

The "Testament of Secrets" of His Divine Presence, Avatar Adi Da Samraj

In *The Dawn Horse Testament*, Avatar Adi Da Gives a complete summary of the entire Reality-Way of Adidam—flowing seamlessly from His Self-Revelation in the opening sections; through a "consideration" of His Life and Work, expositions of His fundamental Teaching-Arguments and the core practices He Gives to His devotees, and incisive descriptions of the egoic patterns of individual beings and human collectives; through the course of the demonstration of the Reality-Way of Adidam, culminating in seventh stage Divine Enlightenment; to the declaration of the Establishment of the Realization of the "Bright" and the Perpetual Revelation of the "Bright" via the Agency of His Work and Word and Person.

1400 pp., **\$108** (hardcover in slipcase)



THE FIVE BOOKS OF THE HEART OF THE ADIDAM REVELATION

These five books comprise Avatar Adi Da's full Revelation-summary of the foundation elements and the unfolding process of the Reality-Way of Adidam Ruchiradam.



1. AHAM DA ASMI

(Beloved, I Am Da)

The "Late-Time" Avataric Revelation of The True and Transcendental Spiritual Divine Person (The egoless Personal Presence of Reality and Truth, Which Is The Only Real Acausal God)

Avatar Adi Da's Self-Revelation of His own Divine Person and His Impulse to Bless and Liberate all.

232 pp., \$24.95



2. RUCHIRA AVATARA GITA

(The Avataric Way of The Divine Heart-Master)

The "Late-Time" Avataric Revelation of The Great Secret of The Divinely Self-Revealed Way That Most Perfectly Realizes The True and Transcendental Spiritual Divine Person (The egoless Personal Presence of Reality and Truth, Which Is The Only Real Acausal God)

Avatar Adi Da's Offering of the devotional and Spiritual relationship to Him, in the traditional manner of Guru-devotion.

432 pp., \$24.95



3. DA LOVE-ANANDA GITA
(The Free Avataric Gift of The Divine Love-Bliss)

The “Late-Time” Avataric Revelation of The Great Means To Worship and To Realize The True and Transcendental Spiritual Divine Person (The egoless Personal Presence of Reality and Truth, Which Is The Only Real Acausal God)

The foundation practice of devotional Communion with Avatar Adi Da Samraj: Simply turning the four principal faculties—body, emotion, mind, and body—to Him.

335 pp., **\$24.95**



4. HRIDAYA ROSARY
(Four Thorns of Heart-Instruction)

The “Late-Time” Avataric Revelation of The Universally Tangible Divine Spiritual Body, Which Is The Supreme Agent of The Great Means To Worship and To Realize The True and Transcendental Spiritual Divine Person (The egoless Personal Presence of Reality and Truth, Which Is The Only Real Acausal God)

The Transcendentally Spiritually Awakened practice of devotional Communion with Avatar Adi Da Samraj.

434 pp., **\$29.95**



5. ELEUTHERIOS
(The Only Truth That Sets The Heart Free)

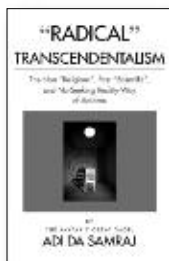
The “Late-Time” Avataric Revelation of The “Perfect Practice” of The Great Means To Worship and To Realize The True and Transcendental Spiritual Divine Person (The egoless Personal Presence of Reality and Truth, Which Is The Only Real Acausal God)

Devotional Communion with Avatar Adi Da Samraj, beyond the four faculties of the body-mind, in the Domain of Consciousness Itself: Realizing Avatar Adi Da Samraj—As the “Bright” Itself, or the Conscious Light of Reality (having transcended identification with body, mind, emotion, and breath).

684 pp., **\$29.95**

ESSAYS FROM *THE ALETHEON*

The books on these pages are all comprised of selected readings from Avatar Adi Da's core Revelation-Text, *The Aletheon*.

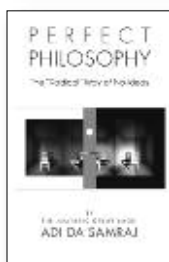


“RADICAL” TRANSCENDENTALISM

The Non-“Religious”, Post-“Scientific”, and No-Seeking Reality-Way of Adidam

A potent exposition of the unique nature of Avatar Adi Da's Reality-Way of Adidam, and the fullness of its practice, *“Radical” Transcendentalism* breaks down the barriers that human beings have erected to the direct experience of Reality Itself. In this book, Adi Da Samraj Offers His Revelation of Reality that is free of illusions and full of Divine and Spiritual Blessing.

304 pp., \$19.95



PERFECT PHILOSOPHY

The “Radical” Way of No-Ideas

In *Perfect Philosophy*, Avatar Adi Da exposes the inherent limits of all traditional forms of knowledge and Offers a Way of life that originates and operates beyond such limits.

168 pp., \$16.95



MY FINAL WORK OF DIVINE INDIFFERENCE

Wherein I Constantly Abide Only As I Am,
in Divine and Avatarically Responsive
Transcendental Spiritual Regard of all-and-All

In this collection of essays from *The Aletheon*, Avatar Adi Da Samraj describes His Perfect Retirement into Divine Indifference, Free of any necessity to Teach. That Retirement signified not an “end” to His Divine Avatic Work, but rather His Freedom to be entirely concentrated in His most profound Work—of forever Blessing all beings and things.

72 pp., \$7.95



SURRENDER SELF BY SIGHTING ME

Essays on Right and True Devotion

Priceless Instruction from Avatar Adi Da, illuminating the Way of right and true surrender to Him, the essentially non-verbal process of turning to Him on Sight—which He describes as “the Ancient Walk-About Way”.

64 pp., \$7.95



THE SEVENTH WAY

Everything in this book was originally Spoken by Avatar Adi Da, as spontaneous and ecstatic discourse to His devotees—during the final decade (from mid-1995 to mid-2005) of His immense outpouring of Teaching-Instruction. In *The Seventh Way*, Avatar Adi Da’s Communication allows the direct Intuition of Reality Itself—the Inherently egoless Reality That He Reveals and Is.

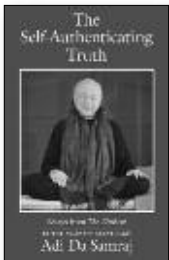
112 pp., **\$12.95**



REALITY ITSELF IS THE WAY

In these essays, Avatar Adi Da Samraj makes the Offering of His Divine Avataric Self-Revelation as the Perfect Means for the process of Awakening to Reality Itself—As It Is.

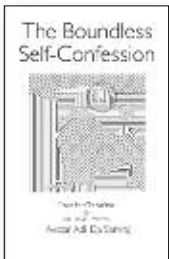
136 pp., **\$14.95**



THE SELF-AUTHENTICATING TRUTH

The essays in *The Self-Authenticating Truth* illuminate Avatar Adi Da’s Calling for the “radical” simplicity of the devotional Way of Adidam, and profoundly magnify the philosophical “consideration” He Brings to humankind. Reality Itself—Revealed as Adi Da Samraj in human Form—is the Self-Authenticating Truth and “Perfect Knowledge” that liberates all minds and hearts from bondage.

112 pp., **\$12.95**



THE BOUNDLESS SELF-CONFESSION

Key essays from *The Aletheon* that describe Avatar Adi Da’s “Breakthrough” as Reality Itself into the conditional realms, via His Divine Incarnation and Lifetime. His Agency is now eternally established and “universally consequential”. The principal essay in this volume also appears in *The Gnosticon*.

219 pp., **\$19.95**

RIGHT LIFE



GREEN GORILLA

The Searchless Raw Diet

Given by His Divine Presence, Avatar Adi Da Samraj

Green Gorilla contains Avatar Adi Da's summary Instruction on the searchless raw diet as practiced in the Reality-Way of Adidam, as well as His address to lawful dietary practice for everyone. Such a diet, He explains, establishes health and well-being, supports esoteric practice, and positively influences the well-being of humankind, the non-humans, and the earth as a whole. Also contains practical guidelines (based on Avatar

Adi Da's Instructions) on how to intelligently adapt to and maintain the searchless raw diet.

Green Gorilla is an amazing book because it is simple yet comprehensive at the same time. Being the author of several raw food books myself, I found that I couldn't put this book down. The author powerfully conveys the numerous benefits of the raw food diet. I was especially impressed with the way he ties overeating with ego-bound addiction to pleasure. I recommend that everyone read this book.

—VICTORIA BOUTENKO

Author, *Green for Life*

184 pp., \$16.95



EASY DEATH

Spiritual Wisdom on the Ultimate Transcending of Death and Everything Else

by His Divine Presence, Avatar Adi Da Samraj

This 2005 edition of *Easy Death* is thoroughly revised and updated with:

- Talks and essays from Avatar Adi Da on death and ultimate transcendence
- Accounts of profound events of Yogic death in Avatar Adi Da's own Life
- Stories of His Blessing in the death transitions of His devotees

... [A]n exciting, stimulating, and thought-provoking book that adds immensely to the ever-increasing literature on the phenomena of life and death. But, more important, perhaps, it is a confirmation that a life filled with love instead of fear can lead to ultimately meaningful life and death. Thank you for this masterpiece.

—ELISABETH KÜBLER-ROSS, MD

Author, *On Death and Dying*

544 pp., \$24.95

CONSCIOUS EXERCISE AND THE TRANSCENDENTAL SUN

The ego-Transcending Principle Applied to Exercise
and Common Physical Action

As Revealed by His Divine Presence, Avatar Adi Da Samraj

Avatar Adi Da's practical Instruction on "conscious exercise", or the whole-bodily practice that goes beyond the presumption of separate self. Includes instruction in conscious sitting, standing, walking, breathing, and specific forms of exercise developed by Avatar Adi Da Samraj.

Forthcoming.

For more "right life" Wisdom from Avatar Adi Da Samraj, see also The Complete Yoga of Emotional-Sexual Life, published by Inner Traditions International (www.innertraditions.com).

GLOBAL PEACE

NOT-TWO IS PEACE

New, Expanded Third Edition

The Ordinary People's Way of Global Cooperative Order
by the World-Friend Adi Da

Not-Two Is Peace contains Adi Da's vital wisdom on the root of human conflict, the limits and errors of conventional religion and politics, and the necessity and means for global cooperation, tolerance, and peace via "the working presumption of prior unity". This book, which includes Adi Da's "radical" argument for the transcending of egoity, is essential study for anyone who is concerned about the state

of global affairs. The new, expanded third edition (published early 2009) includes many new essays, and an entirely new section of core principles for the establishment of a "Global Cooperative Forum".

320 pp., **\$14.95**



THE GREAT TRADITION

THE BASKET OF TOLERANCE

The Epitome of Seventh-Stage and Traditional Esotericism

This book is a presentation of Avatar Adi Da's tremendous work to Complete and Illuminate the Great Tradition of all humankind's practical, cultural, religious, Spiritual, and Transcendental endeavors. At once an unprecedented Spiritual Revelation and an extraordinary intellectual document, this book presents Avatar Adi Da's bibliography entitled "The Epitome of Seventh-Stage and Traditional Esotericism", as well as essays He wrote in response to some of the publications listed in the bibliography. The book is drawn from the massive *Basket of Tolerance* library, Avatar Adi Da's comprehensive examination of the global and historical context within which He has made His own Revelation. While the full *Basket of Tolerance* library focuses on the immense variety of historical expressions of the religious and Spiritual search, from prehistoric times to the present, "The Epitome of Seventh-Stage and Traditional Esotericism" bibliography presented in this volume is a subset focused on the esoteric endeavors of humanity.

I believe that Adi Da Samraj has created a body of work that surpasses in its force and insight that of any other author and teacher of our time. With a pellucid clarity and a mysterious freedom, he reveals his own "avataric" nature as the source for a completely independent revelatory dispensation. From this stance, the Avataric Master, Adi Da Samraj, offers . . . a purifying and corrective critique of all of the world's religious traditions, philosophies, and, indeed, even its sciences. Emanating from his own spontaneously attained ultimacy of vision (and ultimacy of spiritual realization), Adi Da Samraj offers a profoundly clarifying assessment and ordering of human religious and philosophical culture from the touchstone of an achieved summit of ultimate attainment.

—from the foreword by Paul E. Muller-Ortega
Professor of Religion, University of Rochester;
author, *The Triadic Heart of Shiva*

Forthcoming.

SACRED CELEBRATION



THE DANAVIRA MELA BOOK

The Season of “Light-in-Everybody”
as Celebrated in the Company of
Bhagavan Adi Da Samraj
by Naamleela Free Jones

Light means something holy, something Divine. . . . Light is fundamental in human experience and aspiration and meaning. Because of this, it is suitable to be associated with a universal celebration every year.

—Bhagavan Adi Da Samraj

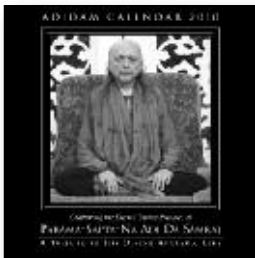
With these words, Bhagavan Adi Da Samraj describes the holiday season as a time when people of all faiths and places can celebrate the “Light-in-Everybody”—a season, as He explains, that is “essentially about Light, and about that Light in everybody. It is about acknowledging the characteristic of Light in everybody you know and meet, rather than darkness. It is about love rather than its opposite.”

In this special holiday book, Naamleela Free Jones shares the unique seasonal traditions that Bhagavan Adi Da, her father and Guru, developed on this basis. She writes:

Throughout my life, I have had the good fortune to witness and participate in Bhagavan Adi Da’s enjoyment of this holiday season, along with His detailed care in making it a truly sacred celebration for His devotees—and a time filled with universal love and positiveness for people of all faiths and places.

It is my hope that this book helps you to share in the love and delight of the wonderfully rich traditions of this season in Bhagavan Adi Da’s Company, with your friends and family, young and old.

96 pp., full color, hardcover: **\$54.00**, softcover: **\$29.95**

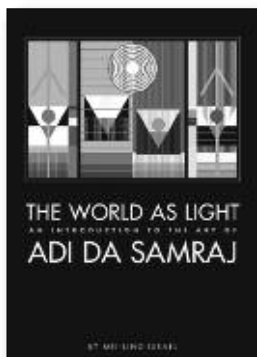


ADIDAM CALENDAR

Each year, the Adidam Calendar celebrates the Gift of sighting of Avatar Adi Da Samraj and receiving His Word. Each month of the calendar bears both a large and a smaller color image of Avatar Adi Da Granting Blessing-Sighting of His bodily (human) Divine Form to His devotees and includes a quotation from His Revelation-Word.

24 pp., 12" x 12", full color, **\$27.95**

IMAGE-ART



THE WORLD AS LIGHT

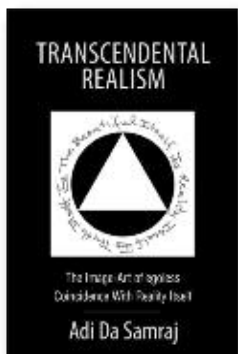
An Introduction to the Art of Adi Da Samraj
by Mei-Ling Israel

The condition of non-separateness—as the true nature of the human situation, and the true nature of Reality altogether—is the core of Adi Da’s communication in His art. This generously illustrated book provides an overview of the massive body of highly distinctive artwork Adi Da Samraj created over forty years—accompanied by key statements He made on His own art and on the artistic process in general. Published on the occasion of Adi Da’s collateral exhibition at the 52nd Biennale di Venezia (2007).

The living body always wants (with wanting need) to allow the Light of Perfect Reality into the “room”. Assisting human beings to fulfill that impulse is what I work to do by every act of image-art.

—Adi Da Samraj

128 pp., with over 140 color and black-and-white illustrations, **\$24.95**



TRANSCENDENTAL REALISM

The Image-Art of egoless Coincidence
With Reality Itself
by Adi Da Samraj

Adi Da’s writings on the tradition and purpose of true art, and on the profound artistic, philosophical, and revelatory elements of His own image-art. A collection of thirteen essays written to appear in conjunction with the collateral exhibition of Adi Da’s art at the 2007 Biennale di Venezia.

More than a verbal explanation of what his art is “really” all about, this body of words, much like Adi Da’s art itself, is a “transformational environment”. If you have seen Adi Da’s art, and wonder what or who it was that moved you, a careful consideration of this text will serve to integrate the immediacy of the aesthetic experience into a transformed understanding—of Adi Da’s art, of art altogether, and of the most profound dimensions of human experience.—from the introduction

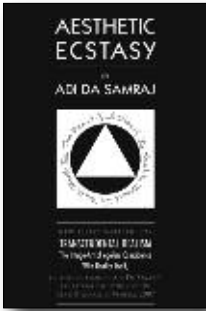
Clearly, Adi Da Samraj is creating a new sacred art—and, one might add, one not bound to any particular religious ideology. . . . It is Adi Da Samraj’s imaginative triumph to have conveyed the illusions created by discrepant points of view and the emotionally liberating effect when they aesthetically unite in the psyche of the shocked perceiver.

—DONALD KUSPIT

Distinguished art critic; poet; author;

Professor of Art History and Philosophy, State University of New York, Stony Brook

104 pp., plus 8-page color insert of Adi Da’s images, **\$19.95**



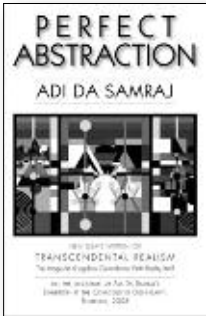
AESTHETIC ECSTASY

New Essays Written for *Transcendental Realism: The Image-Art of egoless Coincidence with Reality Itself* on the occasion of Adi Da Samraj’s Collateral Exhibition at the 52nd Biennale di Venezia (2007) by *Adi Da Samraj*

Ecstasy is the primary and fundamental human motive and event. The transcending of “objectification”—whether of “self” or “world” or Reality Itself—is the primary and fundamental characteristic of right and true human purpose. Therefore, the primary and fundamental purpose of right and true art is aesthetic ecstasy—wherein and whereby the human being is served toward the primary and fundamental human purpose and event that is ecstasy itself (or egoless participation in Reality Itself).

—Adi Da Samraj

56 pp., \$6.95



PERFECT ABSTRACTION

New Essays Written for *Transcendental Realism: The Image-Art of egoless Coincidence with Reality Itself* on the occasion of Adi Da Samraj’s exhibition at the Cenacolo di Ognissanti, Florence 2008 by *Adi Da Samraj*

All perception is abstraction. . . . Right and true visual art, or image-art, is the ego-transcending process of Perfect Abstraction.

—Adi Da Samraj

48 pp., \$6.95

ORPHIC MAGIC

New Essays Written for *Transcendental Realism: The Image-Art of egoless Coincidence with Reality Itself*, published on the occasion of Adi Da Samraj’s exhibition at the Sundaram Tagore Gallery, New York 2010 by *Adi Da Samraj*

All human-made art is a “magical” process, engaged between the “self” (whether personal, impersonal, or collective) and the “subject” that is “objectified” (or “differentiated”, or defined, or chosen) by the “self”.

—Adi Da Samraj

Forthcoming 2010.

The forthcoming edition of *Transcendental Realism* will include all the essays in the above four books (the 2007 edition of *Transcendental Realism*, *Aesthetic Ecstasy*, *Perfect Abstraction*, and *Orphic Magic*) and further new essays.

CDs



I AM YOUR UNIQUE ADVANTAGE

In this remarkable collection of three Talks, Avatar Adi Da describes how—by means of spontaneous heart-response to Him—His devotee is effortlessly drawn beyond the illusion and sufferings of presumed separateness, into the ecstasy of Divine Communion. Adi Da’s profound communication on this CD undermines presumptions about Spiritual Masters and helps free attention to participate in the

Great Process of heart-attraction to the Realizer—a process known since ancient times to be the Supreme Means of Spiritual Awakening.

Those who are distracted by Me are not merely distracted by this physical Form, you see. It is simply an Agent for their attention. What they are distracted by is the Divine Presence, the Divine Condition. And they enter into Communion with That, Union with That, Unity with That, through the real process of Spiritual life. . . . The Supreme Secret of Spiritual life is this distraction by the God-Man.

—His Divine Presence, Avatar Adi Da Samraj

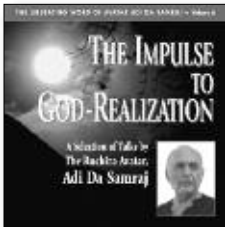
October 10, 1983

TALKS:

- Use Your Unique Advantage, October 1985
- Divine Distraction, December 1975
- Love of the God-Man, October 10, 1983

Total running time: 64 minutes

CD, **\$16.95**



THE IMPULSE TO GOD-REALIZATION

One should devote one’s existence to That in Which one is arising—the Very Condition That Is Free, Happy, Blissful, Divine. That Condition Is So. It Is the Reality and the Truth—even presently, even while one is enduring an apparently limited form of existence. If it becomes plain that this is so, then what other purpose for one’s life could one intelligently select?

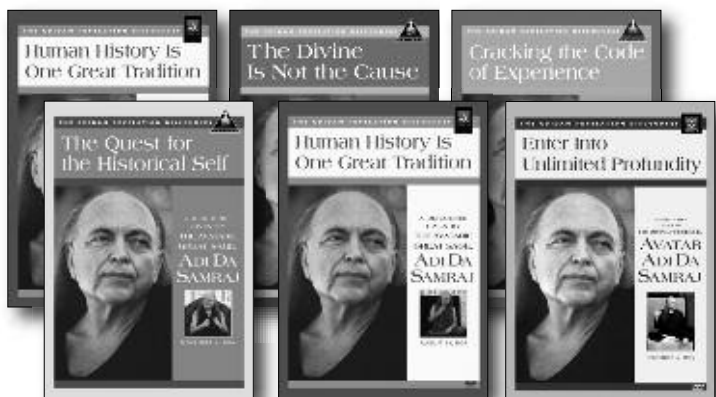
—His Divine Presence, Avatar Adi Da Samraj

April 1, 1988

This selection of eight Talks from throughout the thirty years of Avatar Adi Da’s formal Teaching-Work includes His clarifying Wisdom on the Impulse (inherent in all beings) to Realize the Divine. He Gives His Instruction on and Offering of the Ultimate Means to cultivate this heart-Impulse, thereby allowing it to be the principle of one’s life.

Total running time: 68 minutes

CD, **\$16.95**



THE ADIDAM REVELATION DISCOURSES on DVD

In July of 2004, Avatar Adi Da began a series of Discourses that were broadcast live over the Internet to all His devotees around the world. During these remarkable occasions, Avatar Adi Da answered questions from those who were present in the room with Him, and also from devotees in other parts of the world via speakerphone. The “Adidam Revelation Discourse” DVDs offer you the opportunity to see and hear Avatar Adi Da speak in these unique and intimate occasions of Divine Instruction.

Currently available titles include:

TRANSCEND THE SELF-KNOT OF FEAR

Running time: 60 minutes. Includes subtitles in English, Spanish, French, German, Dutch, and Polish.

THE DIVINE IS NOT THE CAUSE

Running time: 72 minutes. Includes subtitles in English, Spanish, French, German, Dutch, Finnish, Polish, Czech, Chinese, Japanese, and Hebrew.

CRACKING THE CODE OF EXPERIENCE

Running time: 86 minutes. Includes subtitles in English, Spanish, German, Dutch, Polish, Czech, Chinese, Japanese, and Hebrew.

THE QUEST FOR THE HISTORICAL SELF

Running time: 69 minutes. Includes subtitles in English, Spanish, French, German, Dutch, Polish, Czech, Chinese, Japanese, and Hebrew.

HUMAN HISTORY IS ONE GREAT TRADITION

Running time: 74 minutes. Includes subtitles in English, Spanish, French, Italian, German, Dutch, Polish, Czech, Chinese, and Hebrew.

ENTER INTO UNLIMITED PROFUNDITY

Running time: 70 minutes. Includes subtitles in English, French, Italian, German, Dutch, Polish, Czech, and Hebrew.

DVD, **\$26.95** each



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and videos by and about
His Divine Presence, Avatar Adi Da Samraj,
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