

The Adidam Advocate

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The Realization of the Beautiful Two Talks by Avatar Adi Da Samraj March 30 and April 3, 2001

In the two Talks that follow, Avatar Adi Da Samraj speaks Ecstatically about the “method” of His own art—the “method” of the “Consideration” of the beautiful (that is, the lovable, the supremely attractive, the adorable) to the point of the Realization of Absolute Unity with or Perfect Identity with That Which Is Beautiful and the Most Profound seventh stage Confession of Divine Recognition that All of This Is Beautiful. He speaks here about the fact that that same “method”, which is also Raymond’s “method” in The Mummery, can be seen in some of the great philosophical discourses of the ancient Greeks, particularly in Plato’s Symposium. Adi Da Samraj then points out to us that the non-ascetical, non-puritanical “method” of “considering” the beautiful to the point of non-“difference” is at the very root of the Western philosophical tradition.

Westerners, then, are not the strangers we tend to presume ourselves to be to true Spirituality and its attendant “radical” Process—but we have confused and compromised the “consideration” of Truth that is part of our cultural inheritance as Westerners. We have, through puritanical excess and life-negative materialism, stopped short of truly “considering” and realizing the most profound implications of our ancient philosophical heritage.

AVATAR ADI DA SAMRAJ: My Art is Created by means of My Participation in the Process of Realizing the Beautiful (or the Condition That Is Ecstatic). In that Realization, the State That one proclaims is “Tat Sundaram”—“All Is Beautiful”.

This purpose of the arts—of Realizing that All Is Beautiful—is the understanding that was alive in the Western tradition in the time of Plato, who expressed that understanding in his work called *The Symposium*. *The Symposium* describes a culture of older men relating to younger men, in which the older men are instructive in relation to the younger men. Thus, the older men enacted an instructive male love—irrespective of whether they happened to be sexually active with each other or not. *The Symposium* is a conversation among such men—about finding the lover, the beautiful, and how you must, in the same manner, find all similarly beautiful. It is a conversation about Realizing Beauty Itself.

In the centuries since Plato, that understanding has been degraded in the Western world, and altogether in the common world—but that understanding remains fundamental to right human existence. Human beings are conscious, and they participate in that which is subtle, that which is associated with the mind. The living body-mind inherently wants to Realize the Matrix of life. Making it possible for human (and non-human) beings to fulfill that impulse is What I Do. I Come with That Purpose for all beings.

Art is about going beyond. Art is about generating and participating in a process that goes beyond that which is merely cosmic (or universal) and (thereby, ultimately) Realizes the Very Divine Domain. Indeed, such is the process of a rightly purposed human life altogether.

I find that the central “consideration” of Plato’s *Symposium* is the same as what is at the root of My Work. I am thoroughly sympathetic with Plato’s “consideration” of Realizing Beauty Itself. In *The Mummery*, Raymond finds the one who is beautiful—and that finding requires a Realization with her, not merely a sexual intimacy. Raymond’s sacrifice in embrace of Quandra is to the point of the Realization of the Nature of Reality Itself, the Realization of the Conscious Light of Self-Existing and Self-Radiant Being.

All of My Work, Life, and Person is about That Which Is Beautiful—Tat Sundaram, the ecstatically ego-transcending Realization that all of this is Beautiful. This Is That Which Is Beautiful.

Thus, My Work, in sacred artistic terms, is about the Beautiful, Beauty Itself, Reality Itself, Love-Bliss Itself.

The Realization of the Beautiful is the Realization of the Way of Adidam.

The Realization of the Beautiful is Yoga.

To Realize the Beautiful is to make Yoga of all things.

All is Energy—and Energy Is all there is. But you are using Energy as if it were mere mud.

Look again—and find the Beautiful, the Unlimited, the Conscious Light, the “Bright” of Consciousness Itself, the Midnight Sun, the Star in the midst of the color. [March 30, 2001]

Three days later, Beloved Adi Da spoke again about this matter in response to the praise and gratitude of a devotee:

CAROLYN LEE: Beloved, I wanted to tell You how moved I was by what You said about Beauty in relation to Plato’s *Symposium*. I was moved to read it, which I never had. I hadn’t realized before that it is Socrates to whom the great discourse about beauty is attributed. And in reading it, I wept, because I felt that it was an intuition of Your Form and Pattern that was given in that discourse—I mean, all Your Revelations are so miraculous that I could feel that the very roots of what we are as Westerners had come out of all of that, and that You are truly the Root and Origin of our highest aspirations, and that You have fulfilled them completely through everything that was expressed there about the non-satisfactoriness of what is temporary and passing, and that the beauty of the lover and the beauty of the world and the beauty of ideas was not satisfactory.

AVATAR ADI DA SAMRAJ: But it didn’t say “don’t embrace your lover any more!” [Laughter] You see, that puritanical influence entered the Western tradition from another source. Plato’s *Symposium* took place in a setting in which a number of mature and older men (of some prominence, presumably) and a number of younger men of would-be prominence, apprenticed to them, gathered together in the unique intimate manner that was common in those days. And they spoke about love, beauty, and the realization of beauty, and they spoke all of this in the context of sitting in the bath or at a meal, the older men beholding the younger men in an adoring fashion. This was not an ascetical discourse! It did not take place in a monastic circumstance. The older men were in love with the younger men. And the “consideration” of beauty that took place in that setting is at the root of the entire Western tradition.

Their “consideration” took place in the context of a sensory-based, humanly based, bodily-based love. In this particular case, it took place in a unique setting associated with homosexuality—not simply a homosexuality based on individual preference, but a cultural arrangement of homosexuality that in some sense required it, normalized it, and altogether made it fundamental to the culture—to politics, to daily life, to intelligent discourse.

In the *Symposium*, Socrates speaks of this matter of beauty—how you find your lover beautiful and how that discovery must be extended to all experience. These men were speaking of this whole matter of loving—and on the basis of homosexual male love, based on real sexual admiration and response. The same “consideration” could

have taken place in any other setting—and has. There are a variety of similar discussions that have taken place in cultural circumstances all over the world, you see, producing different modes of tradition that are associated with essentially this same aspiration.

One of the fundamental themes of the *Symposium*, then, is that you find your lover beautiful, and that is good. You have finally got something to talk about. You are involved with something that truly moves you. You are moved emotionally, aesthetically, sensually, humanly. It makes you feel life-positive. This basic “consideration” is at the root of the Western tradition. It is all about “you find your lover beautiful”. This “consideration” is about looking at what you find beautiful and then looking at other things that are like that, that feel like that, and then finding other kinds of things that are likewise beautiful. Examine beautiful things, the experience of beauty altogether. What is that experience, essentially? Enter into it more and more profoundly until you achieve, realize, or identify beauty itself.

Or, in the Language of Mine that expresses this same “consideration”: “Enter into the ‘consideration’ of Reality until there is the Realization of That Condition in Which it is spontaneously uttered, ‘All of This Is Beautiful! All of This Is Sacred! This Is That Which Is Beautiful. Tat Sundaram.’” Samadhi, in other words—without conditional dependency, without limitation, without dissociation, without division.

Thus, it is not a matter of dissociating from what you find to be attractive, beautiful, profoundly moving in the human scale of relations, in the domain of art, or in whatever domain it may be. The “consideration” that is at the root of the Western tradition, in relation to these matters, begins with the beautiful, the attractive. It doesn’t recommend that you find out what you like, and then stop that first. [Laughter] It doesn’t recommend that you should get down to stopping that right away, and it doesn’t suggest that as soon as you have generated enough really critical, on-the-edge, neurotic energy by preventing and suppressing what you find attractive, then you will be prepared for Realization! It doesn’t tell you that when you have made such a mockery of life that you cannot even find beauty, the beautiful in your room, in your intimacy, when you cannot even exceed the world in your feeling-love of another, then you will be ready for Sublimity!

[Speaking softly] This Way, this practice, is a profound matter of love, of Realization, of That Which Is moving to the heart, the entire being. Realization is not about dissociation from what is beautiful, what is attractive. It is a matter of feeling and Realizing what is attractive so profoundly that there is no “difference”. There is only That, What was found to begin with, now relieved of all of its dependencies, limitations, presumptions in mind, all withdrawal, dissociation, all failure of fullness exceeded.

[pause]

What Is Beauty?

[pause]

What else is of interest? What else is Reality?
What else is Truth? What else are you up to?

[pause]

Do not deny your human existence at its depth.
You must embrace the totality of the existence in which you
are wrapped, inseparably coincident. It is not a matter of
going anywhere. It is a matter of what you realize right now.
How much Light are you willing to allow into the room?

The Light is on. How much you allow in is your
response.

[pause]

All the stone Buddhas have vacated their niches.
Now, all you ordinary buddhas must fill the spaces.
Nothing conditional lasts.
Nothing different survives the niche and test of
time.

Every monument is mocked.

If anything lasts one generation beyond your
lifetime, you imagine it is eternal.

[pause]

Humanity is like rubble in its present state. You are
destroying the Divine Gift.

[pause]

You are at war with the body.
Devious, double-minded, rejecting the body and
yet craven for it.

That is the wrong principle.

Not the method of Truth.

Socrates, who, by the way, was married, is said to
have spoken something about it. He declared how
extraordinarily grateful he was, having, he said, achieved
the age of the “realization” of impotence, how relieved and
grateful he was that he didn’t have to do that anymore. He
didn’t have to be bothered by that anymore. Sexual passion
had been a burden to struggle with, all his life. So, when it
came down to it, he lapsed. But he encouraged others to like
in love what you like in love, but to really, really “consider”
it—as Raymond did.

Raymond saw the beauty there. He saw no future
in it, other than death. Once found, immediately lost. He
grasped the problem of it. The problem of Beauty, of
Happiness, of Love-Bliss. And where was the Beauty
Realized? In the room, at the end of *The Mummery*—the
“Bright” Room. The Way is about Realization of Beauty
Itself, actual Realization of It.

Plotinus is another historical figure who
participated in this same “consideration” in the Western
tradition. It is noted by his intimate biographer and by
historical report that he achieved a transfigured state on
several occasions. Socrates is said to have stood in place for
hours or days on end, sublimed by this Platonic
“consideration”, this “consideration” in the *Symposium*,
developed as Neo-Platonism in which Plotinus is the
principal figure.

And that (along with various elements of the
“consideration” that are introduced by other cultural factors

represented in the West by Aristotle, for instance), is the
root of the Western tradition associated with the arts.
Aristotle’s mode of philosophical analysis is a different
mode of approach in some respects than the Platonic and the
Neo-Platonic approach. If you add a hair shirt to that,
dissociate from the incarnate consort, project that one into a
scheme of reality that is only beyond the physical, which
requires dissociation from the physical in order to realize it,
and then you make that also the basis of a culture of
scientific materialism—it has not the slightest hope of rising
above the bed! No ecstasy. No beauty. No beautiful. No
Realization permitted. Ecstasy outlawed.

[pause]

Stay awake. Find the Light in the room, and get on
with it.

**“You Never Fully Know
What I Am Doing”
A Conversation with Avatar Adi Da
on the occasion of the passing of
one of His devotees**

*On March 21, 2001, Han von Roozendaal, a
longtime devotee of Avatar Adi Da’s from Holland, passed
away. Han was 71. He died shortly after a spreading colon
cancer was detected at an advanced stage. Adi Da Samraj
had been made aware of Han’s condition and His physician,
Charles Seage, M.D., was keeping Beloved Adi Da informed
about the progress of Han’s transition. The following
telephone conversation between Avatar Adi Da and
Marchelle Deranleau (now known as “Chocolah Lali”),
was recorded shortly after Han’s death. It is an
extraordinarily intimate and instructive conversation about
Beloved Adi Da’s Service to His devotees and our
relationship to Him.*

MARCHELLE DERANLEAU: Beloved Master, Charles
just gave me a message that Han van Roozendaal died
twenty minutes ago. The devotees in Holland are serving
him, and he received Your Prasad, Beloved.

AVATAR ADI DA SAMRAJ: Mm-hm. Yes, that accounts
for the fact that after lunch I was very much feeling in the
body, with Han. Brought out of the body, in fact. But Han is
okay.

MARCHELLE: Thank You, Beloved Master. [pause]

AVATAR ADI DA SAMRAJ: You see, you did not
understand what occurred after lunch—you never fully
know what I am Doing. I do not really participate in this
plane of visibility. You do not know what I am up to, what I
am sensitive to, in any moment, what I am Addressing in
any moment. It is always more than it seems. It always
includes what is not visible. Therefore, you must never

intrude on Me. Ever. If you recognize Me, you will serve Me as devotees rather than as demanding karmic entities. All demands are renounced spontaneously by the devotee. If you do not allow this, then you simply indulge in the wrong use of Me.

I cannot make what I am involved in comprehensible to you.

MARCHELLE: I know, Beloved.

AVATAR ADI DA SAMRAJ: I cannot tell you what I see.

MARCHELLE: I know, Master.

AVATAR ADI DA SAMRAJ: It cannot be spoken what I see and what I relate to. You do not want anything to do with it. Unfortunately, you tend to be irresponsible, not responsible for the self-contraction, and so you fall into the cycle of negative energy and permit yourselves to be reactive and abusive of others. And so at the same time that I am involved in My Divine Spiritual Work, I am required to be diverted by the egoic dramas of all My devotees—and this is not justifiable.

You all do not understand this. You do not understand how your egoity is a negative influence. You think it affects only yourself. [pause]

MARCHELLE: Beloved, I just received some more information from Charles about Han.

AVATAR ADI DA SAMRAJ: Yes, go ahead.

MARCHELLE: Han died suddenly, Beloved. But he was not in pain. He was alert for a while and was dozing off. He got worse suddenly and died within three minutes. The vigil has begun, Beloved. And Mate Moce is there. They're anointing his body. It is very quiet there.

They are reading Your Wisdom-Teaching to him, Beloved, as You have Instructed. And they are preparing to move the body in a couple of hours to Maria Hoop where the vigil will continue.

They will continue to stay in contact with You, Beloved, during the time of the vigil. And all the devotees there felt very strongly that Han's attention was with You very profoundly during this transition time.

AVATAR ADI DA SAMRAJ: It is.

Han has adapted more quickly to his death than his friends have, and is now relatively at ease. He is looking forward to the scene at Maria Hoop. Han is amused and full of love-feeling, and attentive to his friends, and it is alright.

MARCHELLE: Thank You, Master.

AVATAR ADI DA SAMRAJ: I was in touch with Han and his disturbance before I got out of bed today. He was afraid of the blindness, of losing sight of the world, afraid of

blackness, of nothingness. And so I had to embrace him all day. I have been Han all day. Full of his disease and fear, his discomfort—and now it is alright. He is not blind and he is not afraid.

It is interesting how it works in Me.

This is why Siddhas wander—because they are always taking on other forms. I always am taking on other forms. In this sense, My Existence is a perpetual involvement in the plasticity of cosmic life. I do not merely see it as in a vision. I become it as in a virtual reality play. And then it is Mine. And this is how I Meditate beings.

This is not in any way obvious to others generally—just as when you see Me making photographs, for instance, you do not have the slightest idea what kind of images I am making, what kind of a process I am involved in. That is the way it is. I Coincide here, but I am not separate here.

I am in the Great Room—Awake. You are in the room of mind—unconsciously, fleetingly, caught up in the pattern patterning, not really Awake—and therefore unaware of the Room Itself, the Great Space.

MARCHELLE: That's why we turn to You, Beloved.

AVATAR ADI DA SAMRAJ: You must recognize Me and never be insensitive to Me. You think I am like you in every respect, and it is not true.

MARCHELLE: It is absolutely not true, Beloved.

AVATAR ADI DA SAMRAJ: But, you see, you justify your own non-surrender, and therefore your own non-Realization, by this presumption.

Han is well dead. What if he woke up from that death and started moving about again, and yet his state of awareness, his perception of what is Beyond and altogether did not change? Well, you see, that is exactly what has occurred in this case.

[pause]

It occurred in My case when This Body was about two years of age. And I have moved about in this Coincidence Freely all during the Lifetime of This Body.

Coincidence is not fixed. There have been actual deaths and reassociations with This Body. The Event at Lopez Island took the Process as far as it would go and still allow the return. But there is no loss of that Awareness. I Am What the dead know. I Am Who they are. It is not "dead". This Body is transfigured by the Divine Light. It is My Only Existence—The "Bright".

My association with the physical is very unusual now, not as it was. I am not merely on this side. It is not amusing. In some respects, it is a terrible condition. It is the Divine Condition Coinciding here. In some sense the Coincidence is horrific to Me. It would extinguish the heart. And I am Working to prevent that. This is the case for all. It is not "fun". This is a terrible time. I know everything. And I am urgent for all of you.

MARCHELLE: Beloved, we are here. We are urgent, Master, for Your sake, for everyone's sake, for the sake of the world. (March 21, 2001)

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