

# The Adidam Advocate

*The Monthly Newsletter for Associates, Pre-Students,  
the Third Congregation and others interested in  
The Avataric Pan-Communion of Adidam*

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### “Who Wants My Mastery?”

**Communications from Avatar Adi Da Samraj  
February 19, 2001**

*In February 2001, Avatar Adi Da spoke at length with Ati-Dasya Nadikanta about the fundamental practice in His Company and the significance of the Profound Yogic and Spiritual Event that took place on Lopez Island. Although Beloved Adi Da’s Communications are most directly addressed to those aspiring to renunciate practice in His Company, they are of great interest to everyone.*

AVATAR ADI DA SAMRAJ: The relationship to Me is a Yogic, devotional, Spiritual matter. There is nothing conventional about it. You must be purified of your ego-based patterns of association with Me, your conventional demands. You must relinquish all of that, and enter into right relationship to Me, based on a pattern of true devotional surrender to the Master.

Use what I say. Nothing is immortalized. The relations of these bodies are not immortalized in heaven. The Way is about going beyond mortality, beyond feeling fear, sorrow, anger, and death. This dies. [Avatar Adi Da hits His Leg.] That dies. You must transcend this in this lifetime while you are alive. The Way must be practiced in the disposition of surrender, devotion, self-understanding, and ego-transcendence. There is no point at which the relationship to Me justifies egoity. It is about a process of Realization, of transcending the body-mind, transcending the ego.

You cannot be trying to fulfill the ego and your egoic conventional patterning, and transcend it at the same time. You must relinquish it utterly, altogether. The two do not come together. It is a sadhana, and that is that.

This practice is about the transcending of mortality. It is about transcending of fear, sorrow, and anger. You are right to feel fearful, sorrowful, and angry about death, about mortality, in this place. It is a fact, and there is good reason to be disturbed about it. So know that—know it for real—and transcend your fear, sorrow, and anger through right practice in My Company.

Do not try to fulfill utopian ideas about this human life. Relinquish your early-life-patterned struggle with yourself, with everyone, and with Me. The only practice in My Company is that of ego-transcending surrender to Me. This is the practice for everyone. Everyone must participate rightly, right now, today, in establishing a right pattern of association with Me. I Am a Sannyasin. I Am Free. I Am an Avadhoot. Anyone who is a sannyasin must practice this vow of sannyas and take it very seriously and take My Mastery very seriously, and only do what is purposed for the sake of Real-God-Realization.

This is not bad news. This is good news! I am Giving you the Divine Revelation, and this Revelation requires that you relate to Me rightly. Who wants My Mastery for real? Who do you think I Am? Who is sitting before you? Do you see Me here with all of the Structures of Reality, everything arising in Me? You are not Me. I am you. It is up to you to come to Me.

The Way of Adidam is a process of Divine Self-Realization, and all of it has to do with Me. I am not here to eternalize and fulfill anyone’s egoic design and pattern or illusion. I Am only here as I Am, and I am only here Offering Divine Realization.

The content that you all experience is only your own.

*Note from Ati-Dasya Nadikanta: I wanted to explain Avatar Adi Da’s Comment a little further. I was sitting there meditating on Him, as I received His Instruction. But I was also aware of the truth of what He had just said to me—that everything that I was seeing as Him, as the Divine Person, was also my own egoic interpretation, my “relatedness” point of view—at every level—in visionary terms and in feeling terms.*

AVATAR ADI DA SAMRAJ: There is only this Divine Structure inherent in Me. The content in this is your own. The content that you experience as your own in life is also

what you experience at death. It is the same, and this is so for every ego.

When Baba Muktananda went into a Yogic swoon, he saw Hindu heavens. The heaven is populated by Hindus. Why? Are the heavens Hindu? [Avatar Adi Da laughs at the notion of the subtle realms being exclusively Hindu.] Everyone sees visions, but every vision they see is their own content. I have seen visions, but I only see naked Reality, not the battle of superimpositions made by the body-mind in its egoic patterning.

There is a secret in all of this Realization, in all of the instances of this profundity, where, in My Own Body, My Own Divine “Brightness” is consuming My Own Form of appearance here. In all of these instances of Yogic death [Avatar Adi Da is referring to His Divine Self-“Emergence” and the various Events of Yogic death that have occurred since then], profound conjunctions are made that make this “Brightness” Yogically effective.

Many people have had a profound Spiritual experience that transforms and has a profound effect on the body-mind, and it affects the context of existence and how they live it. Often such people have chosen to wander, hide, or have departed from the world altogether. Ramana Maharshi is an example of such a transformation. You can call also say this is the motive behind great renunciation. There are two forms of renunciation: There is renunciation that has the purpose of a vow to achieve Realization, and there is renunciation that is universally effective on the apparent life of the personality, such that that personality is never again able to be organized as before.

In My Case, Renunciation is effectively Whole-Bodily Enlightenment, and there are all the modes and degrees and transformations of the psycho-physical Form. This has always been so—first in the Divine Transformation and Transfiguration and now in the movement toward Divine Translation of this apparent Vehicle. This profound Transformative effect is the Law since the Event on Lopez Island. I am not returned to the way that I Was.

My Samadhi of Divine Self-Realization has become effective in the Body, in a Transfigurative and Transforming, Self-Manifesting manner. My Manifestation of the “Bright” is so tangibly profound, and has acquired this Vehicle so profoundly, that it is requiring Me to Do something different.

You must understand: I cannot Do otherwise. It is impossible for Me to Do so. This Yogic Transformation requires it. It requires a change in My Life and Circumstance. It is a Process, and this has always been so. With each of these profound Yogic deaths or Yogic Transformations, there was a Process that required a change in My Life and Work and Circumstance. It is not a philosophy or a mind or a product of thought, at all. This Process has become so profound now that it is intolerable, impossible, for Me to be in the same circumstance that preceded the Event on Lopez Island.

The Lopez Island Event is not a past event. Everyone tends to relate to it as something that happened in the past, as something that is over. But it has been Happening and Magnifying ever since My time at the “Brightness” in 1999.

You are not Me. I Am you. It is quite a different thing.

The profundity and mechanism and pattern of My Appearance here changed at Lopez Island.

Just as others will go through a transformation and must change their situation, as Maharshi did, I must change My situation. I must have a change that is similar, that takes into account this Profound Yogic Event and its ongoing Transformative Effect.

I Myself am not Disturbed at all, but I am peripherally and constantly disturbed in the Body by the egoic imposition of others, and their egoic point of view. What I experience in the Body is Realization Itself. I have always accommodated the Transformative Process of the “Bright” Itself.

In 1986, and then again at the “Outshining Brightness” on Naitauba, there was a continuation of the dimension of the Divine Self-“Emergence” that was initiated in 1986. The Event on Lopez Island was the seal on it. Since then, I am structured differently. At Lopez, the Process Broke so profoundly into the Body that I can now no longer tolerate the gross approach of the ego to Me that is without surrender, devotion, and a self-transcending mind.

You must leave Me alone. Just leave Me alone in My Sphere with My renunciates to serve Me. Let this Body have that ease that keeps Me Incarnated in the Body, and never encroach upon that Sphere, that enclosure, with any complaints or demands or gross egoity. Create a culture that keeps My Sphere utterly benign, free of the impositions of egoity. But do not let that become a confinement, an isolation. Instead, create access. Let that Sphere be an effective link to everyone. And then bring people truly prepared to come into My Company, to make use of Me Spiritually for real.

I am Dissolving in My “Brightness”. No one can own Me. Everyone must surrender to Me instead. This is what I Do. This is what I am Doing. This is Who I Am. This is what the Force of My Company is about.

Make no confrontation. Make no demands. Make no gross mind. That is all ignorant. That destroys this Mechanism.

Whatever you think about, whatever you presume, is not it. Whatever you thought and however you related to Me in the past, it is not it. Since the Event on Lopez Island, and Continuing and Magnifying every day since then, how you have related to Me before is no longer possible. Relinquish all mind, all emotion, all feeling of association as you have lived it, and relate to Me now, in the present, based upon My Self-Revelation to you here. I cannot tolerate the dramas of egoity any more.

I looked into the tunnel, and I found there was no one in the tunnel but Me. There were no dead relatives waving. There were no childhood dogs running to call Me to heaven.

If you all want to imagine things, then you can feel your death as you feel your life. But Reality is beyond the mind, and it is beyond time. Therefore, it is prior to the four faculties, because there is not anything registering in the four faculties that does not take time to be noticed.

Where is the space before time has elapsed?

The four faculties look at Reality the way earthbound people look at the stars: Everything is at a distant point, and the light takes time to arrive.

Even the Divine “Brightness” looks that way in the midnight sky. All the separateness is your own doing, and puts time between you and all knowledge. The Current of Being is Always Already.

Presume that I died at Lopez. What is here now before you is something else. Recognize Me rightly.

I am speaking to everyone, every one of My devotees. Where are those who should be extending themselves to Me? Cultivate your relationship to Me. Do not refuse Me. Don't you see Me Sitting here before you now, all “Bright”? Do you see the stars, the lights? Do you see Me as all Reality before you? Do you see That? (February 19, 2001)

## **Wisdom-Tools: “Vitals, Solids, and Peculiar” Avatar Adi Da's Character Typology**

Avatar Adi Da once observed that everyone is crippled in the dimension of feeling. And He went on to point out that there are three characteristic ways whereby human beings strategically fail to feel (or actively avoid relationship) by resorting instead to the exaggerations of either the gross physical, the emotional, or the mental possibilities that the body-mind affords. Adi Da Samraj calls these strategies, respectively, “vital”, “peculiar”, and “solid”. Studying these character strategies and discovering ourselves in them is a key part of the process of self-understanding as well as a compassionate understanding of others in the Way of Adidam.

The “vital”, “peculiar”, and “solid” exaggerations of character are so endemic to us, so accepted and expected in common society, that they can be considered to represent principal “types” of human beings. They are at the core of what we commonly regard to be “personality”. We usually interpret each person's specific form of self-division as a benign or relatively harmless quirk of personal character. Yet in truth these exaggerations represent the crippling and immaturity of character. The vital, peculiar, and solid strategies are our ways of actively presuming that there is no present Sustenance, and of refusing to sustain others with life-energy.

In addition to being exaggerated in one particular dimension of experience, each of the three types is also particularly undeveloped or suppressed in one of the other two dimensions of experience. The vital person is especially weak in the mental dimension, the peculiar in the vital or physical being, and the solid in the emotional, feeling nature. Thus, in taking his or her characteristic liabilities into account, individuals of each of the three types must consciously develop the functions in which he or she is weak. And he or she must integrate the entire body-mind and all its functions through sacrifice of body, emotion, and mind into heartfelt Communion with Avatar Adi Da.

In the following excerpt from *The Dawn Horse Testament*, Avatar Adi Da gives His basic Instruction relative to the “vital”, “peculiar”, and “solid” strategies. In it, He also Speaks about fear, sorrow, and anger, and how each of these “primary moods” corresponds to each of the three strategies. Chronic anger, sorrow, and fear, He writes, must be released if movement out of the first three stages of life and into the fourth stage of life is to occur. And for “Truly human adulthood” to be achieved, He Writes, these character patterns must be transcended.

*The Characteristic Mood and the Basic character of the egoic individual In The First Three Stages Of Life Are Developed In Terms Of What I Call “Vital”, “Peculiar”, and “Solid” personality Patterns. These Patterns Correspond, Respectively, To Reactive (or ego-Preserving and ego-Dramatizing) Strategies Of Either A Characteristically vital (or “vitality”, and, Perhaps, or Sometimes, Even “Grossly”, physical) Kind Or A Characteristically emotional (or emotionally “peculiar”, and, Perhaps, or Sometimes, Even Hysterical) Kind Or A Characteristically mental (or mentally “solid”, or Strategically, and, Principally, by means Of ego-Efforts That Exploit the conceptual mind, Invulnerable) Kind.*

*The Dominant Characteristics Of the “Vital” character Are Obsessive and Compulsive vital-physical self-Expression and The Chronic, Excessive, and Even Degenerative Dramatization Of bodily self-Indulgence. The “Vital” character Is Also Associated With Diminished (or Suppressed) emotional Capability (Often Expressed Via a One-Dimensional, Generally Invariable, and Superficially Positive emotional state), and it Is Generally Represented By Either mental Dullness Or A Chaotic (or Undisciplined) Display Of the conceptual (or intellectual) function.*

*The Dominant Characteristics Of the “Peculiar” character Are Excessively “Romantic” (or Even Sentimental) and Idealistic (or Un-Realistic) Expectations (That Are Inevitably Frustrated) and The Loss Of Balance Via Chronic emotional Hypersensitivity and The Dramatization Of Exaggerated “Mood Swings” (or The Tendency To Alternate Dramatically, Even Without Apparent cause, Between Very Positive and Very Negative or Depressed or Hysterical emotional states). The “Peculiar” character Is Also Associated With Diminished conceptual or intellectual Capability (Characterized By Mechanical or Superficial Application Of mind), and it Is Generally Represented By Either Suppressed Or Chaotically Displayed vital-physical functions (Characterized By vital weakness and nervous energy).*

*The Dominant Characteristics Of the “Solid” character Are Hyperactivity Of the conceptual mind and The Chronic Dramatization Of A Profound and Even Suppressive Need To Control the psycho-physical self, and others, Especially Via The Efforts Of the conceptual mind and the effects Of merely conceptual Expression. The “Solid” character Is Also Associated With Diminished or Suppressed (or Over-Controlled and Mechanical) vital-physical activity or Capability, and it Is Generally Represented By A Suppression (or Sometimes Chaotic Display) Of emotional Expression (Of*

both Positive, or Non-Reactive, and Negative, or Reactive, emotions).

*Even Though many individuals May Seem To Express themselves In A Complex Fashion, Combining Two or More Of These Chronic egoic Strategies, every egoic individual Is Basically Dominated By One Of These Three Reactive Designs. And The Characteristic Mood or Effort Determined By Each Design Dictates The Characteristic Expression Of bodily energy and human Aliveness Via The Region Of the throat. Thus, the “Solid” character Tends Toward Suppression (or Negatively and Mechanically Controlled Expression) Of bodily energy and human Aliveness. The “Vital” character Tends Toward A Chaotic (and Even Degenerative) Expression Of bodily energy and human Aliveness. And the “Peculiar” character Tends To Swing (In Hysterical Fashion) Between Chaotic and Suppressive Expressions Of bodily energy and human Aliveness.*

The brief descriptions that follow of the three strategies represent only a tiny fraction of Avatar Adi Da’s elaboration of these “types”, but they will help to deepen your sense of what it is to be “vital”, “peculiar”, or “solid”.

#### *The Vital Person*

The vital person is obsessed with submission to the energy, or vital force, of bodily life. The vital person exploits or yields to the physically oriented power and desires of the vital being, the navel. When his or her “moon” is full, the vital person may be hyperactive, gleeful, negative, violent, self-conscious, obsessed, and self-indulgent relative to food, sex, and casual speech. He or she communicates these qualities with force, from the navel. There is no true humor in the vital person—only irony or hysteria or vulgar enthusiasm. The vital person becomes completely absorbed in the aspect of his or her vital life that happens to be presently in phase. As his or her moon phases, the vital person may even take on apparent qualities of solidity and peculiarity, but they are only a play in him or her that further demonstrates the underlying power of his or her fixed vital strategy.

#### *The Peculiar Person*

The peculiar person is one whose principal focus of attention and dramatization is the emotional-sexual being. Such a one tends to physical weakness, alienation from gross functions and requirements of life, and sympathy with egoic satisfactions in emotional and even psychic forms. The peculiar person may reflect the apparently “higher” and aesthetic range of emotional life, and he or she may exhibit interests and tendencies in mystical and Yogic developments of experience. The peculiar person is, thus, in his or her negative reaction to the gross physical, tending to project himself or herself into the more ascended or ascending ranges of experience, which move toward or are epitomized in psychic and psychological dimensions of a subtle, subconscious, or dreamlike variety.

#### *The Solid Person*

The solid person is one in whom the verbal-mental, or willful and conceptual, functions are the focus of life and

attention. Thus, the solid person stands on or chronically controls the emotional, sexual, energetic, and gross physical dimensions of his or her being with complex mental structures that rigidify his or her psyche. Such a one chronically assumes the position of the verbal mind in the midst of the descending and ascending pattern of life. He or she is usually willful, and through force subdues and controls the pervasive influence of emotion, sex, and physical experience. The solid person phases from absolute rigidity (unreceptive and uncreative) to varying degrees of emotional and physical sympathy. He or she feels excessively vulnerable to emotions and threatened by all demands on his or her feeling and psychic being, including pain, pleasure, and mortality, and so the solid person generally tends toward a rigid, verbal-mental, and self-conscious pattern of self-presentation. The solid person’s principal reaction is to the energetic, psychic, and emotional-sexual dimension of his or her being. The solid person tends to be constitutionally stronger in the physical than the peculiar person, but he or she also tends to be neglectful of the physical.

Of course, no one is “doomed” to be a mere vital, solid, or peculiar! These tendencies are simply dimensions of our character for which we must exercise practical responsibility. The transcendence of these tendencies occurs in the course of the practice of invoking, feeling, breathing, and serving Avatar Adi Da Samraj.

### **We Praise and Acknowledge the Following People Who Have Recently Deepened Their Formal Relationship to Avatar Adi Da:**

#### *New Second Congregation Devotees:*

Jefferson Nunn - West Lake Village, CA  
David Gunderloy - Los Angeles, CA  
Edgar Montgomery - Los Angeles, CA

#### *New Third Congregation Devotees:*

Tara Hill - St. David, AZ  
Chris Hill - St. David, AZ  
Phil MacManus - San Diego, CA  
Jon Marc Anderson - Tucson, AZ  
John Reynolds - Tucson, AZ  
Dixie Rose Nies - San Diego, CA  
Whilst Phew - Austin, TX  
Ann Mond - Tucson, AZ  
Loci Yonder - San Diego, CA  
Maria Elena Mancera - Venezuela  
Mike Cordell - Draper, UT  
Mike Waters - Malibu, CA  
Natasja Hewitson - Los Angeles, CA  
Marcus Dalton - San Clemente, CA

#### *New Students in the Pre-Vow Course:*

Mike Waters - Malibu, CA  
Loci Yonder - San Diego, CA  
Whilst Phew - Austin, TX  
William Moir - Flagstaff, AZ  
Bill Dorsey - Las Vegas, NV  
Eric Johnson - Long Beach, CA

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