

THE ADIDAM ADVOCATE

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

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Volume 3, Issue 1

March 2006

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Everything Was Beautiful and Bright: A Story by Fiona Green

Fiona Green tells the following miraculous story of how she came to Avatar Adi Da. Fiona is presently taking the pre-student course in London, England. She has worked as a dancer, actress, and musician and is the mother of a twelve-year-old daughter.

FIONA: In 1993, I was first introduced to Avatar Adi Da through a friend. I was struck by a photograph I saw of Him in a

magazine that was left in my house and inquired about who He was. I was told that He was a Guru and that there was a Spiritual practice offered by Him that had to do with a direct, Spiritual relationship to Him and meditation on Him. I actually experimented with “meditating” on His photograph one evening and became thoroughly happy and began to laugh and laugh. But at the time I had no real understanding of Gurus and no acquaintance with esoteric religion of any kind, and though I was impressed by His photograph and by the unusual experience I had had with it, there was nothing in me then that was able to respond to Him in any concrete way. Five years later, however, in 1998, I had two dreams which ultimately led me to begin my formal approach to becoming Adi Da’s devotee.

The first dream took place on the island of Samos in Greece, where I have often visited (though I was actually in England at the time). In my dream, I was sitting by the sea waiting for someone. I did not know who. But as I looked along the sea front I saw a figure dressed in black walking toward me. He had on a large sombrero and I could not see his face. I was transfixed. I knew this was someone very, very special. As the figure moved closer, all I could see was the sombrero, as he had bent his face to the ground. As he moved closer, though, he lifted his head so that the hat left my field of vision and the most beautiful face I had ever seen was

revealed. There was total love coming from this face. A total heart-smile. I had never seen anything like this.

I woke up feeling the same profound love, joy, gratitude, and relief that had been awakened in me in the dream. I knew that there is nothing more beautiful than what I had seen. I felt deeply invigorated and alive—and totally in wonder. The feeling of that vision was both “in” me and “around” me in the room. There was no difference between what I was feeling “inside” and what was in the room. There was a tangible Presence in the room. Everything was beautiful and bright.

I was tremendously excited. Whoever this was was letting me know that he was here and that I was meant to find him. I began to make arrangements to go to Greece, as I thought that this was what the dream indicated that I should do in order to find this person.

Several days later, I had another dream. I was being made love to, though there was no one there. Colors and light were tangibly touching and stroking me. It was an amazing feeling of love, and more love, and more love. Happiness! I was totally alive. When I woke, the dream experience was once again continuous with the waking state. I looked around, expecting to see someone. I could feel this tangible touch. It was obvious to me that the two dreams were connected.

I left for Greece very shortly after with my nine-year-old daughter. The most difficult period of my life ensued. When I arrived on the island, much of it was on fire and the residents were fleeing. In the subsequent period of time, I went through a life-crisis in which all the ordinary supports were stripped away. About a year later, I moved back into my flat in London. There, I began to have some very unusual experiences. At one point, for example, the top of my head opened up and a shaft of

light descended into my body to the belly. This was associated with a feeling of profound love. I was altogether in an altered state for several weeks, in which I felt totally connected with everything, felt great strength, and nothing phased me. In the midst of all of this, I found a tiny photograph of Adi Da on the floor of my flat. I picked up the photograph and felt an astonishing Force coming from it.

Everything crystallized for me at that point. I understood that this was the man in my first dream. This was the tangible touch I had experienced in the second dream. Soon after that I contacted the Adidam community in London and went on a weekend retreat. Now I am taking a course in preparation to become a formal devotee. I feel incredibly Blessed to have come into contact with Beloved Adi Da. In the course of seriously studying His Teaching, He has shown me that through the Grace of the relationship with Him, true Happiness under any circumstance is a real choice that I can make. I am so grateful for His Influence in my life. I know that I have come home.

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**An Excerpt from the Talk,
“The Avon Lady”**

by Avatar Adi Da Samraj

AVATAR ADI DA SAMRAJ: The true and right process of Spiritual life is not one of search based on suffering. Ordinarily, if you suffer, you immediately seek to get free—and you attach yourself to all kinds of hopeful signs. But True life, or Real and right Spiritual life, is the reverse of that. Ordinarily, you are seeking—pursuing forgetfulness of your suffering, your dilemma, your contraction, this separation, this unconsciousness. You pursue the absence of all that in delight, enjoyment,

distraction, search for perfection, search for all kinds of acquisitions—food, sex, money, good weather, lunch—until this entire process begins to become uninteresting. You try every resort, either in reverie or by actual adventure. You devise every possible script for every possible drama on the subject. You seek, until that entire movement in yourself, that entire reaction to your suffering—which is this search for the absence of suffering—begins to wind down. Now you begin to realize its hopelessness. The search begins to lose its ability to occupy you. It becomes less exotic, less fascinating, less hopeful. Some quality in consciousness begins to turn away from this process of seeking, this reaction to your suffering, and rests in the suffering itself. Even a vague disinterest in life's pleasures may come over you. You begin to realize that you are actually suffering—whereas previously you were completely occupied with your seeking, and suffering was not really the object of your contemplation. It was just some vague dissatisfaction. The search was what involved you. But now you begin to fall out of your search. You begin to live this suffering. Suffering becomes your experience, your obsession. It completely absorbs you. It becomes the object of your meditation. Your actual state becomes absorbing—this rather than all the things to which you attached yourself to forget this, to get rid of this. Then you begin to see your suffering, to re-cognize your suffering. You begin to see, in fact, what your suffering is. That subtle sensation that is motivating your entire search becomes the thing that occupies you. You can no longer do anything about it. You see what suffering itself is, at this moment. You begin to see it precisely. It is a present activity. You begin to re-cognize it, to know it again in consciousness. You see this contraction of your own state, moment

to moment, this separation, this avoidance of relationship. You begin to see this more and more exactly, specifically. It becomes an overwhelming re-cognition, until that portion of yourself, that quality of yourself, that enjoys the re-cognition, that is the intelligence of this re-cognition of suffering, becomes your intelligence—becomes the very quality of consciousness that you live, with which you approach all experience moment to moment. Then, instead of simply suffering, you may Enquire of the nature of this experiencing, moment to moment. You see beyond this contraction that is your suffering. And you begin to Enjoy That Which your chronic activity and state always prevent.

Your suffering is your own activity. It is something that you are doing moment to moment. It is a completely voluntary activity. You notice it in the form of symptoms, which are the sense of separate existence, the mind of endless qualities and of differentiation, and the entire form of motion, of desire. You are always already living in these things, but their root—the source of it all, the thing whose form they are all reflecting—is this contraction, this separative act, this avoidance of relationship, which constantly generates the form in your living consciousness that you cognize, or know, as suffering. Where it is re-cognized, known again, this activity and its symptoms cease to be the form of the living consciousness. Then What is always prevented by the usual state becomes the Form of the living consciousness. Where there is unqualified relatedness, where there is no contraction, where there is no separation, no avoidance, there is no differentiation, no necessary mind, no necessary desire, no identification with separate movement. Then the living consciousness falls into its own Perfect Form, without effort. [*The Divine Siddha-Method Of The Ruchira Avatar*]

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**The Anciently Honored Guru-Devotee
Relationship:**

An Excerpt from *Divine Distraction* by
James Steinberg

The Sat-Guru, Although Founded in
Realization, Is Profoundly and
Vulnerably Human

On one occasion at Da Love-Ananda Mahal [Adidam's Sanctuary in Hawaii] in 1981, Avatar Adi Da was Giving Communications regarding some of His devotees who had lost the thread of the right sacred orientation to practice. Avatar Adi Da was upset about the whole matter. He was lying in His hammock fiercely commenting about the devotees involved. Traditionally, the Sat-Guru's anger is understood to be another form of Blessing, Purifying and Instructing his or her devotees in their turning from the Divine. In the midst of this strong emotional expression, suddenly Avatar Adi Da stopped. He had noticed the look of confusion on the face of the devotee to whom He was passing on these forceful Communications. His tone changed, and in a very direct and simple manner He said to this individual:

I am noticing that you think that I am angry now and really upset. You are missing the point. I am not an ordinary man. I am Realized. In My Enlightenment this anger is not binding to Me. I am always and already Free. I use this anger to Serve others. I sacrifice Myself to feel it, to allow My body-mind to be the means by which My displeasure can be communicated to others. To think that "I" am simply angry with these devotees is not

to understand My Realization and the nature of My Service to My devotees.

The devotee felt gratefully restored to a right understanding, and in the next moment Beloved Adi Da's tone changed completely, and He began again to Give "angry" Instructions to His devotees.

The activity of the Sat-Guru is known by the term "leela" in the Hindu tradition. The word "leela" means "play", "pastime", or "amusement", and it indicates that the Sat-Guru's actions are a spontaneous Enjoyment of the Divine Condition. All that the Supreme Sat-Guru does is an expression of his or her Realized Condition, and is a form of Instruction and Blessing for those around that one. To say that all of the Sat-Guru's actions are only Divine Play is not, however, to say that his or her life is always conventionally "happy", that he or she does not feel the sorrows or the suffering that involvement with conditional existence necessarily brings. Indeed, imagining that Realization makes one immune to sorrow and suffering is one of the greatest misconceptions about the Realized Condition. The Realizer intensely feels every pain and sorrow as well as joy and bliss, but it is also true that he or she is not bound to these emotions. Even in the moment of feeling intense emotion, the Realizer is simultaneously Alive in the Divine Condition. Thus, even a Sat-Guru's expression of anger or sorrow is a Revelation of his or her Divine Freedom, and traditionally his or her devotees carefully observe all such emotions in order to be Instructed by them. Only with such understanding is the devotee released from his or her limited presumptions about the Divine Paradox of the God-Man.

In 1983, early in the concentrated period of His Instruction of His devotees in Fiji that was the culmination of His

Teaching-Work, Avatar Adi Da clarified this matter of the Adept's very real emotion:

AVATAR ADI DA SAMRAJ: Recently I pointed out that My devotees tend to make Me into a nonentity. You dehumanize Me for various reasons, one of which is that you have rather abstract notions about the state of the Spiritual Master. You tend to think that the Spiritual Master is somehow exclusively in a transcendental state, and that this human machine sits out here and helps people out and deals with their tendencies. But that is not the way it is. . . .

There is nothing about being a Spiritual Master that is not human. To be a Spiritual Master is profoundly human, the fullest Realization of being human. Spiritual Masters or Awakened beings, truly Free, exhibit the most human sign of love.

Therefore, I am party to this human loving. You must not abstract Me from that reality. You should rather observe that I fully incarnate Love and that it is a major aspect of My Work with you. I am not some Divine Robot, merely here to suffer, endure, and talk about your tendencies, and manipulate you on the basis of decisions I may make about your demonstration of those tendencies. That is not at all an aspect of My Work with you.

We all live together in this Domain of Love, which is the Incarnate Form of the Spiritual Principle. I Live that Principle to you, and you should likewise live it to Me and to one another. [June 29, 1983]

No one could possibly be more vulnerable and feeling than Avatar Adi Da. He completely opens Himself to His devotees in order to Serve them. And because of this He freely experiences the most astounding depth and range of emotion. The Realizer feels experience

completely—more profoundly than you or I, for his or her feeling is not shut off by the self-protecting activity of the ego. Thus, the Realizer experiences the most profound love, the most profound sorrow, the most profound anger. All of these emotions have their place, and all of them are used in his or her Divine Demonstration.

It is a popular misconception that “nothing matters” to the Sat-Guru, because he or she has transcended the ego. On the basis of this misunderstanding it is presumed that negative things can happen in the Sat-Guru's own life and mission, and that “The Sat-Guru is Enlightened, so he or she can deal with it.” The devotee imagines, “I'm the one who has the problems. I am still suffering my attachments to everything. But my Sat-Guru is Free.” Therefore, the devotee feels license to bring the Sat-Guru complaints, problems, or difficulties.

Such a misconception is based on the illusion that Divine Self-Realization involves dissociation from life and experience. It is felt that the Sat-Guru is “entranced” in some other place of freedom, and that what happens in the ordinary human dimension of life is therefore not fully experienced by him or her. In 1985, Avatar Adi Da Spoke about this matter to a devotee who He noticed was emotionally dissociated from Him.

AVATAR ADI DA SAMRAJ: In the case of full Awakening in the seventh stage of life, there is perpetual Samadhi, but it is not a trance samadhi. This Samadhi does not involve, in its ordinary moments, dissociation from conditional phenomena. . . .

Immunization is part of the purpose of the ego. Immunity is “Narcissus”. Neither the Spiritual practitioner nor the Master of devotees is immunized against conditional

existence. There is no immunity in Realization.

The birth of Divine Agents takes place in conditional terms. It is a sacrifice. It is the assumption of suffering. It is the assumption of the vehicle of suffering in order to participate in that vehicle for the sake of those who are already in it. It requires an endurance greater than that of the usual individual, who, being the ego, is functioning as “Narcissus”, and who in fact does immunize himself or herself against the realities of conditional existence.

If you study the traditions of those who functioned as Masters in one stage of life or another, you will see that they exhibited extraordinary emotions—extraordinary sorrowfulness at times, extraordinary anger, extraordinary love. All the natural signs were present. Even Jesus, who has become a rather popularized idealized image, is shown exhibiting anger and sorrow, even fear of a kind on the cross, yet he is worshipped by millions of people as the Incarnation of the Divine, as a true Spiritual Master. Sai Baba of Shirdi is one example of somebody who exhibited incredible rages. In one moment he would be very loving and calm, and in the next moment he would be outraged, throwing things at somebody, or cursing somebody who was not present. Everybody would wonder what he was so angry about, because there seemed to be no reason for it.

Where does this ideal of dissociation from life come from, then? Popular religion, rather than the religion of Realization, is associated with behavior change and personal perfection, and, therefore, the models of Spiritual life are not Masters. The models of Spiritual life tend to be Saints who reportedly were pure characters, and who can be promoted in popular religion as models of what

ordinary people are called to do, which is to become ideal social personalities. But if you study the tradition of Realization and the true Masters in that tradition, you do not see people functioning exclusively in that saintly sense. They all had different characteristics, but they were very intense characters who exhibited signs of great emotion, even raised up many degrees. It is characteristic of such Masters to exhibit these passions in an extraordinary fashion.

I have no purpose in being alive except for the sake of this Wisdom-Teaching and this Transmission. Naturally, then, I can display all kinds of emotions. They do not bind Me, and they do not cause Me to lose My Realization. It is part of My Work to emote and respond as I do. It affects you. It serves you. . . .

Look at My experience in all these years of Teaching. It has been a passionate, humorous, altogether energetic, but profoundly difficult and terrible ordeal for Me, fully felt as such. I have committed Myself to it, lived it out with great energy, not withdrawn from it. You can understand My Teaching-Work if you understand your egoic self and begin to relate to Me rightly. You can also understand it by examining the traditions of the real Spiritual Process and by discovering how Masters really look, by discovering that they do not correspond to the egoic ideal of popular sainthood. The Way of Adidam is not a search for idealistic perfection. It is a real confrontation with reality—with conditional reality and the Divine Reality. It is a sacred ordeal, not a progressively smiling, easeful, comfortable, middle-class existence consoled by belief. [November 14, 1985]

A similar misconception involving the Sat-Guru's Realization concerns the apparent imperfections in his or her

appearance or actions. What is Perfect is the Sat-Guru's Ultimate or Unconditional Realization, whereas that one's conditional or human manifestation is subject to the same limitations—such as old age, disease, and death—that are true of all conditional forms. The perfection of conditional existence is an unfulfillable ideal—conditional existence is by its very nature imperfect. The Sat-Guru, in his or her Compassion for all beings, secondarily serves the betterment of conditional existence via all the means available. But that one's Realization and Instruction primarily serve another purpose. Rather than fulfilling conditional life, the Sat-Guru Serves the transcendence of all conditions in God. Thus, to require the Sat-Guru to Manifest perfect human qualities is to miss the point of Who he or she Is. There will in most cases be some reflection of the Realization of such a one in the apparent human qualities he or she Manifests. But the ability to excel humanly in every aspect of ordinary life is not necessary for a Sat-Guru. Rather, his or her Realization, and his or her Ability to Transmit it to others, is the crucial Quality in the Appearance of a true Sat-Guru.

One of Avatar Adi Da's devotees, Gerald Sheinfeld, tells an amusing story from the early years of Avatar Adi Da's Teaching-Work when he was Graced to play a game of ping-pong with Avatar Adi Da. As the game proceeded, Gerald was outscoring his Master, and he started thinking to himself: "He can't be a true Guru if I can beat Him in ping-pong. A true Guru must have 'powers', and why wouldn't He use them to beat me? If I win, I will know that He just isn't Enlightened." Gerald believed that the Sat-Guru must automatically excel, or use some Yogic siddhi to win in everything. As the game proceeded, and it looked certain that Gerald would win, he got more and more

concerned about the whole matter. Finally, when Gerald had won the game, Heart-Master Adi Da, having sensed Gerald's concern, looked at him and humorously asked, "Well, Gerald, are you going to go and join Swami Rat-a-tat now?" Gerald immediately saw the foolishness of the way he was judging the Sat-Guru.

It is not the brilliance of any worldly talent or skill that is the pointer to the Sat-Guru. Rather, Who the Sat-Guru Is Transcends all of his or her actions, which may or may not be judged as "perfect" by conventional standards. Anson Holley describes how in 1975 he observed Avatar Adi Da stumble into a table one day. And soon afterwards Anson also saw Him back a truck into a wall. Anson's faith was thrown into doubt. "How", he thought, "could a Master make such mistakes? He is supposed to be all-knowing. He should have known that the wall was there, and seen the table in front of Him." Finally, Anson asked Avatar Adi Da directly about the matter of His omniscience. Avatar Adi Da replied, "Omniscience is a lesser siddhi. I prefer to be surprised!" And Anson realized that he was putting a false expectation onto what a Realizer should be. It is Avatar Adi Da's Realization that is flawless, and His day-to-day life is a sacrifice, in which His Divinity shines through always, but not in the form of any particular behavior. His Demonstration of Enlightenment is His Freedom, rather than His holiness or virtue according to fixed notions.

On another occasion, Hal Okun, a professionally trained photographer, was involved in a discussion with Avatar Adi Da about the workings of a camera and framing photographs, while taking shots for the cover of one of the publications of the Dawn Horse Press. Hal and Avatar Adi Da were expressing different opinions, and Hal, growing more and more

uncomfortable and uptight in the discussion, finally made it clear to his Guru that his knowledge in the matter, based on his long experience, was superior. Avatar Adi Da laughed and rejoined, “You may be right, but I am Happy!” Hal has always remembered this story for the way it directly Instructed him that knowledge and experience are no substitute for the Spiritual Freedom of the God-Man.

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Scientific Materialism and Religious Illiteracy

There is a presumption shared by every one of us who has grown up in this “Westernized” world, so close to us that, like our heartbeat, it goes largely unnoticed, so pervasive that it influences our every perception, every thought, and every emotion. It is reinforced and reflected in almost every communication that is made to us—in conversation, on television, in popular literature. What is it? It is the attitude and the presumption of what Avatar Adi Da calls “scientific materialism”.

Materialism is itself an ancient philosophy. Interestingly, Western philosophy is sometimes said to have begun when Thales of Miletus (c. 625-546 B.C.E.), “the father of philosophy”, rejected the traditional belief that the gods were responsible for the existence of the universe. (He proposed a purely material explanation, based on a quasi-scientific description of everything being composed of different states of fluidity.) The point of view of materialism is, very simply, that what you see (and taste, and touch, and smell, and hear) is what there is. And that everything else—your consciousness, your own sense of existence—is somehow reducible to this same perceptible “matter”.

When the method of science is wedded to the ancient philosophy of materialism, the result is what Bhagavan Adi Da calls “scientific materialism”. The method of science is, at its root, the attempt to separate the observer from the observed. It is, as Adi Da has Written, “simply the way of knowledge that is natural to the left hemisphere of the human brain-mind. It is the primarily verbal, temporal, and analytical method of relating to the objects of experience.” Separation of the observer from the observed allows the scientist to create terms for and boundaries around a particular observed phenomenon.

The utility of such principles in determining the properties of material nature is undisputable, having led to such discoveries as the atom in physics and the cell in biology. And, of course, the rise of science is in and of itself not a negative event. As Avatar Adi Da Writes, “That revolutionary cultural reaction was fundamentally right and positive, and a major aspect of science and scientific influence is certainly positive.” What is not positive about the pervasive influence of scientific materialism is that it has become the dominant philosophy of the modern world.

Perhaps your response to our definition of materialism is to say, “Oh, no, I don’t presume that what I can perceive is all there is at all—I assume that there is a spirit-world, that I will survive my death, that all the reports I have read about shamanistic and mystical phenomena are true.” But it is more than likely that, if you examine yourself with honesty and depth of feeling, you will discover that all of these ideas that you entertain that appear to run counter to the stream of materialism are just that—ideas. You will likely discover that they are not based on real certainty, on real, irrefutable experience. And you will likely discover that they are

rather your own hopefulness, a reaction to the frightening mood that in fact dominates your consciousness—the mood, the conviction, of materialism. The presumption of materialism is not only that this is all there is. It is the certainty that true Happiness lies in the acquisition of objects and others and in the survival of the one who can pleurably acquire objects and others, and that Happiness is not in the enjoyment of what transcends objects and others. If you examine yourself in this light, you will probably see that, as Avatar Adi Da points out, the world-view of scientific materialism has very specific psychological and emotional effects upon us. It is not only that we are tending to be materialists in our outlook (and all that that implies):

AVATAR ADI DA SAMRAJ: Science is essentially a dissociated, analytical way of relating to things, and its mood is doubt. Science never transcends this mood of doubt because it never transcends its way of knowing, its habitual, moment to moment way of associating with things. Thus, when the attitude of science becomes the way of life, the mood of doubt becomes the mood of existence and the condition, mood, and emotion of dissociation, and all the habits of dissociation become the program of one's existence. And that is precisely what has occurred in the culture of science. When it becomes the popular attitude, science becomes the dissociated human being.

Adi Da has frequently pointed out that most of us are characterized by the lack of certainty that there is God and that life is about Love. That uncertainty, which could be described in many ways, is the mood of doubt.

In an Essay Avatar Adi Da Wrote in 1982, He addressed the method and mood

of science and its results in the broadest terms:

Scientific method and scientific culture, applied as a thorough and singular ideal, only destroy the truly human bond of relations and preclude the human possibility of discovering (and thus participating in) the realities and the ultimate Reality of existence. Therefore, in the few hundred years in which the materialistic culture of scientism has been ascending in its dominance, the previous dominance of religious and esoteric Spiritual institutions has been steadily declining. And, what is more important, the general ability of people to enter into a truly religious or Spiritual mode of existence has been gradually eclipsed in this same period. The reason for this is that the ancient religious and Spiritual way of knowing (which was based on the participatory rather than the non-participatory attitude) has been gradually suppressed and even eliminated as a viable tool of humanity.

I Call you to understand yourself and your cultural history, and so be free to modify and correct your personal and collective destiny. I do not Call for the suppression of the scientific method. But I do Call for you to accept responsibility for that method and the views and results that become its consequences when it is not applied responsibly. Mankind should accept the fact that there are as many critical and negative results to come from irresponsible application or idolization of the scientific method as there are to come from irresponsible use of the hydrogen bomb or any of the other sophisticated technologies that may be developed by means of our common science. To idolize science and allow it to dominate human life is to idolize egoity . . . and universal separation from Reality.

In 1991, after reading several articles in respected scientific journals, one of which was critical of research into parapsychological phenomena, Avatar Adi Da asked if the narrow-mindedness expressed in these articles characterized the scientific community at large, and He then commented as follows:

AVATAR ADI DA SAMRAJ: Scientific materialism is creating a great problem in the world, and it will continue to do so. In My examination of the writings of many scientists, I observe that, in almost all cases, scientists are suffering from what I call "religious illiteracy". They have little, if any, depth of appreciation for or understanding of the real content of religion. Then tend almost invariably to adhere to a "Westernized", conventional view of religion. Some scientists, it is true, are able to look at existence from a broader philosophical point of view and even a general understanding of religious and Spiritual matters, such scientists as Rupert Sheldrake and Fritjof Capra, for example.

Most scientists, however, fit into two categories. The first category consists of those who are positively disposed toward religion but most of whom have no more than a Sunday-school knowledge of religion. When they refer to religion, they quote the Bible. Their knowledge of religion is limited to the Bible and the Judeo-Christian tradition. I call this limited understanding "religious illiteracy".

Scientists in the second category are more or less anti-religious, even though they talk about God. Such scientists talk about the so-called "Creator-God", and they take a kind of pleasure in constantly undermining the "Creator-God" idea. Yet

some of them are touted as among the great minds of the twentieth century.

Both the provincial religionists and the religious conventionalists are religiously illiterate. In both cases, they are generally opposed to anything that is not an established religion. They are almost universally opposed to religions originating in the East, Gurus, mysticism, and occultism. In fact, the whole world is at this time controlled by scientific materialism, and, therefore, religion is suppressed and allowed only in its conventional forms.

Since religious illiteracy is a universal problem, it is important that voices be raised to proclaim the greater matters of true religion, beyond conventional religion and materialism. One of the purposes of Adidam is to raise its voice in praise of My Wisdom-Teaching and to produce educational materials and programs to educate the general public, and the scientific culture in particular, about the great matters of religion and, in particular, about the Way of Adidam.

Scientists tend to be involved in the game of the mind, which attempts to abstract the observer from the observed. In general, however, scientists are not involved in a pure application of the scientific method. They are championing pseudo-religion. In the realm of physics, for example, the fundamental goal of physicists is the discovery of the unified field theory, the grand, universal theory that will account for all aspects of objectified reality and for all the forces that may be observed. Such a pursuit is a form of pseudo-religion, a subversion of religion that results when the egoic, or separate, point of view is made the basis of philosophy. By contrast, the perennial goal of true religion is the Realization of Unity Itself, or Perfect Oneness with the

Transcendental, and Inherently Spiritual, Divine Reality.

Scientific materialism is an anti-mystical pursuit of the perennial, ego-based religious goal via the pursuit of objective knowledge for the purpose of gaining power and control over objective reality. Traditional religious cults have always placed taboos on knowing too much and owning too much, because it has always been observed that when there is too much objective knowledge and too much objective ownership, such groups become dissociative and grossly manipulative, destroying the bond between human beings and all other beings, and between human beings and all aspects of life.

Scientific materialism does not pursue knowledge for its own sake or for the sake of Liberation. Scientific materialism pursues knowledge for the sake of power. Therefore, its end result is technology and politics, rather than mysticism and religious celebration and Divine Enlightenment. The culture of scientific materialism is a process very much like having someone in your neighborhood who owns too much, or who knows too much, or who is manipulating people too much, and who, therefore, needs to learn some lessons about the Ultimate Reality.

It is part of the mission of My devotees to address the errors and the prejudices of scientism and to educate people about true religion, freely, intelligently, and with tolerance.

My Wisdom-Teaching, including all My "Source-Texts", is filled with My Instruction and the philosophical Profundities of My Teaching Revelation, which go far beyond conventional religious views. My devotees must make My unique Wisdom-Teaching clear to the world. And you must not allow the suppressive forces in the world to view Me and My Work as

just another addition to the "soup" of religious conventionalism.

In several chapters of The Dawn Horse Testament, for instance, I address the prevalent ideas about God, specifically indicating that God is not the Creator. The "Creator-God" is a primitive idea. The real religious process is based on and reveals a different understanding of the Divine than tends to be the naive basis for conventional religion. My Ecstatic Statements about the Divine Being, Truth, and Reality, and My Revelation of the Divine Being, Truth, and Reality to My devotees, must be communicated to the world to serve people's understanding of the purpose and Divine Source-Condition of their lives. God is not the Creator of the world. God is the Context of the world. You do not Find God by going back to the beginning or by going forward to the end. You Realize God through inherently Perfect ego-transcendence in the present.

In fact, My Descriptions and Revelations of the Divine Reality are generally compatible with many of the descriptions of science. They just are not compatible with scientific materialism. One cannot dismiss the Way of Adidam simply because the idea of the "Creator-God" can be dismissed. Basically, the "Creator-God" idea is a simplistic philosophical idea based on a very primitive and naive point of view. It appeals to ordinary people who have not yet profoundly "considered" its implications. The "Creator-God" idea certainly must be outgrown by anyone who embraces religion, philosophy, or science most profoundly. God is not the Maker. God Is.

People are concerned about themselves. Therefore, they conceive of God in terms of causes and effects. But those who understand and transcend themselves Realize God beyond egoic attachment to the body-mind and the

conditional world. Even so, the Divine, thus Realized, is not ultimately associated with the motive to dissociate from the world, because Divine Self-Realization is not world-negative. Nonetheless, Divine Self-Realization utterly Transcends the world and, Ultimately, Outshines it. [August 6, 1991]

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The Condition of Divine Ignorance:

An Excerpt from Chapter 44
of Avatar Adi Da's *Dawn Horse Testament*

There Is No "thing".
There Is No "other".
There Is No Separate person.
There Is No world.
There Is No Cosmic Domain.
There Is No such experience.
There Are No Two "Things".
There Is Only One.
There Is Only This Samadhi.

This Samadhi Is Utterly Oblivious—
Without a smallest shape Of "Difference",
or Even a sizeless particle Of Separation.

Therefore, How Can There Be an
experience? How Can There Be a body?
How Can There Be a world? How Can
There Be a relationship?

Thus, This Immense Cycle Of
Motions and worlds and epochs—With All
The Suffering In It, and Everything It
Involves Altogether—Is Not Happening,
and Never Did Happen.

There Is No Suffering.
There Is No Godlessness.

There Is Not The Slightest
Modification Of The Divine "Bright"
Spherical Self-Domain.

This Is Really So—Not Merely
Metaphorically So.

Even What Appears To Be Your
present lifetime Of Difficulty and Struggle
Is Not Happening, and Never Happened—

Apart From Reality Itself. And, Yet, From
any Particularized point of view, The
Reality (In Reality) Of All Apparent
Happenings Is Clearly and Undeniably So.

Reality (Itself, and Totally) Is An
Immense (and, Yet, Perfectly Sizeless)
Paradox That Cannot (From any
conditional point of view) Be
Comprehended. Ultimately, All conditional
Efforts To Investigate Reality and Figure It
Out Are Confounded. Only Reality Itself
Comprehends Itself (and whatever and All
That Is conditionally Existing). Therefore,
Paradoxically, The Context For Realizing
Truth Is The Condition Of Absolute
Confoundedness (or Divine Ignorance).
Truly, Most Perfect Divine Self-
Realization, or Divine Enlightenment, or
Most Ultimate Divine Awakening,
Requires (As A Prerequisite) That You Be
Absolutely Confounded, Absolutely
knowledgeless, and Absolutely
Surrendered—Utterly Free Of Any Effort
To Control or To Survive. Indeed, The
Basic Law and Process Of the human
being Is A Matter Of Going Beyond
Separate self—and Going Beyond The
Search For Control, and The Search For
Survival, and The Search For knowledge,
and The Search For Power—and Investing
oneself In The Divine Oblivion, Utterly
Surrendered, Without Control.

The Adidam Advocate is published by The
Outreach Department of the Southwestern Region
in cooperation with the Third Congregation Office
of the Advocacy Department of the Avataric Pan-
Communion of Adidam. For more information
please contact us at 310-358-0555.

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