

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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A Black Man's Search for God: A Story About Finding Adi Da Samraj by Greg Wells

GREG: As a little boy, sitting on the top of my bunk bed in one of the worst ghettos in Philadelphia, I was in utter terror. I had realized, while daydreaming on my bunk bed, that I was this physical body, and this body was going to definitely die—and it could die in any

moment! I felt the horror and utter despair of feeling my mortality.

This "realization" drove me to find an answer to the terrible problem of death. I went to the Bible. By the time I was a teenager, I had read the Bible at least three times, cover to cover, seeking a satisfactory answer. In fact, I used to do gang war during the day, and read the Bible at night! But no matter how much I read the Bible or fought, I could get no satisfaction.

I eventually gave up on religion (and gang warring) and went into the Black Power movement. I was now a black revolutionary, a cultural nationalist, a Pan-Africanist, a sympathizer with the Black Panthers and the Nation of Islam.

I did not get back into religion until my sophomore year in college. A year earlier, during freshman orientation, I had briefly met a wise and brilliant black teacher, a legend on the campus. Since he was about to leave the university, I decided to take his class, "The Black Experience". This is where I first found out about eastern religion.

This man was truly a master-teacher, and he integrated the black experience and Black Nationalism with the teachings of Hinduism, Buddhism, Taoism, and Confucius. In fact, he was sometimes known as "Chinaman" because he loved Lao Tzu and Confucius so much. And this was his last class, since he, like Lao Tzu (the founder of Taoism), was going to "ride off on his water buffalo" to parts unknown.

The primary text for this class was *The Religions Of Man* by Huston Smith.

It spoke about all the major world religions, but my favorites were Hinduism and Buddhism. One section on Hinduism really grabbed me, for it spoke directly to what I needed. It was called “Four Wants of Man”.

The core communication of that section is that what everyone truly wants, deep in his or her heart, is unlimited Being (Sat), unlimited Consciousness (Chit), and unlimited Joy (Ananda)—or Satchitananda.

Unlimited Being, Consciousness, and Joy were exactly what I wanted that day when I was sitting on top of that bunk bed in terror. But how do you get from here to there? The book said something about Atman combining with Brahman, but it was only frustrating to me because now I knew exactly what I wanted, but had no idea how I could get there from here.

I got a sniff of unlimited Joy one time while singing with a group called The Acappellas. We were singing, “He Ain’t Heavy, He’s My Brother”, when at the end of the song, The Acappellas and the audience started chanting. I was leading this call-and-response chant, and decided to just let myself go. I became more and more ecstatic as I improvised. I lost virtually all sense of being separate from anyone or anything, and my consciousness and happiness greatly expanded. The audience and “I” were one. Then one of my brand new contact lenses popped out of my eye, and since I made only a little money in those days I knew that about a third of my monthly income was on that floor, and would be stomped to pieces. But I didn’t care, for now Satchitananda was no longer merely a concept. I felt something of what it was, and it totally changed my life. I wanted to get to the point where I lived in that state forever. Nothing else would do.

I started studying positive mental attitude (PMA). I read many books and listened to hundreds of tapes. My chanting experience pointed to the mind as the problem, the limit on Satchitananda. But these PMA books and tapes were too superficial, and it seemed to me that the “positive mind” was always in fear of, and in opposition to, the “negative mind”. I found I could not think enough positive thoughts to get from the limited to the unlimited.

Then I came across this book about Ramana Maharshi, a great Indian sage who had died in 1950. I loved everything Ramana Maharshi said. Finally, I felt I knew the secret of how to get from the limited to the unlimited. It was by meditating on God, or Satchitananda, as Guru! The Guru was the Means, the Way. That’s how you get from here to there. So I read every book about Ramana Maharshi I could find in the local bookstores. I knew I needed an authentic Guru, so I wrote to Ramana Maharshi’s ashram in southern India. One of his devotees wrote back, and said the nearest center was somewhere in upstate New York. That did not help me very much, so, in despair, I felt my best recourse was to keep reading every Ramana Maharshi book I could, over and over again. But I could get no Satchitananda by this means.

Then one day, mysteriously, a catalog came to my house, from a place called The Dawn Horse Book Depot. I had never written to these people, so I didn’t know how it got to my house. Curious, I looked through the catalog, and various people and scholars quoted in it kept talking very big talk about this Guru, called Da Free John, which was Adi Da’s name at the time. I really liked the name Da Free John. So I looked on the cover of one of the books, called *The Method of the Siddhas*. And what did I see? I didn’t

see a Guru, I saw a white man! Even though my ideas that your destiny is entirely determined by your skin color had been greatly undermined by PMA and my reading of Ramana Maharshi, the old defenses went right up: I thought to myself, “Who does this white man think he is? White men can’t be Gurus. They are good at making war, technology, and business, but authentic spirituality is the exclusive domain of people of color.”

And not only was he white, he was born near New York City (the big rotten apple, one of the bastions of the white man’s power), and he started his teaching work in Hollywood, California—the place of show business, fantasy, fakery, and facade! “The audacity of this man with all this big talk is unbelievable! What an ego!”

You see, when I took the “Black Experience” class in college and later associated with a secret society of brilliant black people, I was taught, and believed, that white people were all non-white people’s “natural enemy”. There was no need to be in despair or to hate white people, it was just part of the “natural order of things”. Nature is composed of opposites, like water and fire, lion and zebra, positive and negative—and black and white. That was reality, therefore you could not change it. And even though Ramana Maharshi had greatly undermined my presumption that the white man was my natural enemy (because he said the great error was presuming you were the physical body), emotionally and at depth, this presumption that white people were my natural enemy was still with me. So when I saw that picture of Adi Da Samraj, I rejected him because of his skin color.

However, the Dawn Horse Book Depot did have some books on Ramana Maharshi that I didn’t have. So I ordered

them all. And although I read those books repeatedly, I still couldn’t get what I wanted. I knew I needed a living Guru to get from here to there. So, after two more years of dissatisfaction, I reread all those big claims about Adi Da Samraj and looked at his photo again. I decided I would order the smallest and cheapest book I could by him. So I ordered *The Four Fundamental Questions*.

When I received Adi Da’s book and read the first page, I slammed the book down in utter amazement! I was overjoyed. I was ecstatic. I knew from what He said and how He said it that He was true—he was not a fake. He was the One. I lost my mind. The Spiritual Force coming from this book was moving my head around, blissfully and slowly. I stood up and walked around the room excitedly. I thought to myself, “This white man is God! Goddamit! He’s God! He’s Real!” I did not want to believe it, but I simply could not deny it—this white man was Utter Satisfaction! Satchitananda, in Person! The more I read the book, the more it was confirmed, that despite what Adi Da Samraj looked like, He was the most authentic, articulate, and complete Guru I had ever read. Adi Da Samraj said everything Ramana Maharshi (and Krishna, and Buddha, and Jesus, and Lao Tzu, and Swami Muktananda) said, but with greater completeness. Adi Da Samraj Spoke with more depth and elaboration, in greater detail and with complete clarity, and directly in His own Words without any translations. Everything He said included and completed all the other teachers and Spiritual Masters I had ever studied.

But after my initial joy at finally finding what I sought, the mind reasserted itself and, along with it, doubt: I thought in despair to myself, “Why did God have to come in the form of a white man?” One

of the things black people used to say during the black liberation movement in the sixties and seventies was that the white man has a god complex.

But after a few days, I knew I could not deny the authenticity of the Revelation I had been given. I even felt how suitable it was that Infinite Being, Infinite Consciousness, and Infinite Joy would use as Its human Agent the physical form of a white Westerner. After all, it is the western white man who has taken the lead in degrading the planet, who presently rules the planet, and whom everyone else is trying to emulate. Furthermore, it was the perfect insult (and liberating stroke) to all the people of color (like me) who presumed that the white man was inherently evil (with a “hole in his soul”), and that people of color were inherently superior because we had “soul”, and pigmentation was the primary factor and genetic indicator of our innate goodness and spirituality.

I intuitively felt Adi Da Samraj to be Reality Itself, appearing mysteriously in human form. So, I studied all His books like a starved man who was finally getting some nourishment. And I became His formal devotee.

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What Do People Mean by “God”?

An Excerpt from a Talk
by Avatar Adi Da Samraj

AVATAR ADI DA SAMRAJ: The minds of people are filled with “considerations”, idea-structures, presumptions, ways of making sense out of existence as it appears to be in the form of experience and knowing. In fact, if you could bring out into the room or into the conversation every aspect of every individual’s presumptions, people would probably be

found to believe many, many, many systems of interpretation of experience and the world. Many of their presumptions may be in absolute contradiction to other presumptions that they hold just as firmly. On some level you feel God-positive. On another emotional level you are God-negative. On one level of mind you believe in God as “Creator”. On the other level of the mind you are an atheist. On one level you are striving to realize God. On another level you are insisting on your mortal, independent existence.

One thing is obvious, that the notion of “God” comes from a tradition of language that has been created by people in their suffering, to somehow make them feel good, to justify feeling good, to justify creative participation in the midst of a life that seems futile because it is ultimately destroyed. In their mortality, in their suffering, in their limitations, human beings generate or otherwise believe in the idea that there is God. Some do not do so, of course, although, in general, people would like to believe in God.

People tend to make God-talk—as they tend to make Spiritual practice—out of limitations, the urge to protect and preserve the separate self, the body-mind. God-talk and Spiritual life made out of those urges are just a modest human enterprise that is not so much about God as it is about ordinary things. When you casually use the word “God”, even you all who devote yourselves to study in these matters, what you mean by much of what you say is probably not clear in any rigorous intellectual way. You are using words that have many collective meanings for society in general and those words stimulate certain meanings and psychological persuasions in the people with whom they are talking. It is really impossible to use the word “God” without

a thorough discussion of the whole matter.

What do people mean by God? What do you all mean when you say you believe in God? You mean something rather mystical and vague, and you do not want to be brought into a rigorous intellectual discussion about it. But as soon as you commit yourselves to such a discussion, it becomes obvious that the vehicle of your arbitrary processes and communications with one another is a bag or arbitrary things and vagaries. Your minds are a *Reader's Digest* condensed selection of human thinking.

Your Spiritual practice must be based on real understanding and likewise over time you must develop a full and clear and communicable understanding of such basic things as the idea of "God".

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**Real God Cannot Be "Proved"
or Believed, "Known" or Perceived,
or Even Doubted**

from *Real God Is The Indivisible Oneness
Of Unbroken Light*

When existing religious myths fall into doubt, efforts to "prove" the existence of "God" (by reason, rather than by belief) tend to follow. However, none of the traditional academic exercises of "proof" relative to the existence of "God" have ever really and finally relieved mankind of religious doubts, or of doubt itself. This is because the source of religious doubts is the failure of religious myths to continue to seem patently true after centuries of institutionalized belief have passed, and the source of doubt itself is the very same mind that seeks to "prove" (as a certain truth) what it cannot believe.

When religious myths fail, no intellectual "proofs" of the existence of "God" can heal the fault. Rather, when religious myths fail, Real God (or Truth, or Reality) must be Realized again. Therefore, when religious myths fail, the Great (and, necessarily, ego-transcending) Process of Real-God-Realization must again be discovered and embraced. (Indeed, it should never have been abandoned in favor of religious myths.) And if mankind as a whole would embrace that Great Process, the mythology of conventional religiosity would no longer be necessary, since Real God, or Truth, or Reality would Grow mankind beyond its childish and adolescent stages of development.

Heart-Communion with Real God, or Truth, or Reality is not (and cannot ever be) a matter of conditional certainty (or of complete "knowledge about"), but it is always (or inherently) a matter of Realizing, or (by transcending the ego-"I", and all "answers", and all "questions") directly entering into, the Mystery (or Inherent, and Ultimate, and Self-Evidently Divine "Ignorance") that is one's Native (or Inherent, and Ultimate, and Self-Evidently Divine) Condition.

The Necessary Characteristic of the existence of Real God is the same as the Necessary Characteristic of your own existence (or the existence of any one or any "thing"). That Necessary Characteristic Is Existence Itself.

Every one, or every "thing", that exists is not ever in a position separate from its own existence. Therefore, it cannot inspect, or objectively "know", its own existence (itself), or the existence (itself) of any one or any "thing" else. Likewise, no one or "thing" is in a position to inspect, or to objectively "know", the existence of Real God. Real God Is Existence Itself, and Existence

Itself cannot (As Existence Itself) be inspected, or objectively “known”—not even by Real God! Existence Itself (or the existence of Real God, or even the existence of any one or any “thing”) Is (As Such) Unknowable—an Irreducible (and Indivisible) Mystery. Relative to “questions” of existence, every one, and every “thing”, is (inherently, and irreducibly) in a permanent state of Divine Ignorance (As, also, Is Real God). Therefore, Real God Is (and cannot, otherwise, be) “Known” only in (or to) Native (or Inherent, and, therefore, truly Divine) Ignorance.

Even as a boy (yet to Most Perfectly Re-Awaken to My own Divine Self-Condition and Avataric Divine Work), I contemplated Existence Itself by enquiring of My apparent conditional self (or My presumed knowledge) in such a manner that I was directly restored to My fundamental (Native, or Inherent) Divine Ignorance (and, thus, to Existence Itself, or the Real-God-Condition, or Truth, or Reality), Free of the barrier that is conditional knowledge and separate self. And, in all the years of My Avatarically Self-Manifested Divine Teaching-Work (after My eventual Divine Re-Awakening), I continued to enquire of My listening devotees: “‘Consider’ any one or any ‘thing’ at all. How could any one or any ‘thing’ exist? Could no one and no ‘thing’ exist? What Is this, or that? Do you ‘know’ What any one, or any ‘thing’, or any condition Is?”

Conventional religion likes to think about the physical universe from the point of view of the physical self. Therefore, conventional religion wonders about “What could have caused all of this and me”. And, from such conventional wondering, the myth of the “Creator-God” is developed. But the idea of a “Creator-God” only justifies beliefs that

confine one to separate self and conditional world, whereas true religious wonder ultimately goes beyond wondering (itself), and the transcending of even wonder (itself) is a glance that directly transcends separate self and conditional world.

The wonder (or the Mystery beyond wonder) is not how things and apparent beings came to exist (by a chain of causes and effects), but the wonder (or the Mystery beyond wonder) is the fact that any thing (or some thing) exists. In other words, the wonder (or the Mystery) is in the existence of what arises, and not in the how. Therefore, if wonder beyond wonder (or enquiry into the Mystery That Transcends the world, the mind, and the total conditional self) is truly engaged in relation to any thing (or any condition) at all, Existence Itself, or the Feeling of Being (Itself), is directly intuited. And the intuition (thereby) of Existence Itself, or the Feeling of Being (Itself), is the true beginning of Ultimate Religion (or religion that, by progressive transcendence, allows Growth through and beyond all the developmental, or first six, stages of life, even to the degree of Realizing the only-by-Me Revealed and Given seventh stage of life in the Way of Adidam, Which is the only-by-Me Revealed and Given Way of the Heart). Just so, the intuition of Existence Itself, or the Feeling of Being (Itself), is the Most Ultimate Realization Perfected (or Realized to be Inherent, and Inherently Most Perfect) in the context of the seventh stage of life. Therefore, Existence Itself, or the Feeling of Being (Itself), or Consciousness Itself (Self-Existing, Self-Radiant, and Inherently Love-Blissful) Is Real God, or Truth, or Reality. And the Real God, or Truth, or Reality That Is Stands As Is in the existence-place of

every thing, being, or condition that seems to be.

This “One” cannot be “proven” to exist, since This “One” merely Is, prior to conditional knowledge.

This “One” cannot be Ultimately approached or Realized via religious myths, since This “One” merely Is, prior to belief.

Therefore, This “One” cannot be “proved” or believed, “known” or perceived. Indeed, This “One” cannot even be doubted, since even doubt is the contemplation of What Is (or of Existence Itself), via the Mystery (or contemplation) of the existence of things, and beings, and conditions, and thoughts, and doubt itself.

Therefore, when religious myths fail, the Way is not to try to “prove” What cannot be believed. Rather, the Way is to ask the right questions. (Do you know What any thing, or being, or condition Is?) And the right questions lead to contemplation (and, potentially, to Real-God-Realization, or Realization of Truth and Reality), whereas the wrong questions (as well as all conventional answers) lead only to the doubter and back to the doubt.

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An Excerpt from
Real God Is God-As-Guru

from *Aham Da Asmi*

I.

AVATAR ADI DA SAMRAJ: The various religious traditions each tend to concentrate on one view (and Description), or perhaps a few views (and Descriptions), of the Divine. Thus, God has been Described as “Creator”, as “Ultimate Source”, as a kind of “Abstract Condition” beyond any human

conception, and so on and on and on.

What is the Most Ultimate and Most Perfect Description? What is the Description of Real God? It is the Description I have Revealed to all. Real God Is Reality, and Truth, or That Which Is Always Already The Case—Indivisible, Indestructible, and Not “Other”, but One and Only.

The Revelation you have been Given by Me is the Revelation of Real God. It is the Revelation of the Divine Realized in the Manner of the only-by-Me Revealed and Given seventh stage of life. All previous Divine Revelations were of the Divine Realized in the Manner of one or the other of the first six stages of life. Therefore, My Revelation of Real God is the Ultimate Revelation of the Divine—the Revelation that Includes and Completes and Most Perfectly Transcends all other Revelations.

My (seventh stage) Revelation of Real God Indicates the Divine according to a necessary (and unique) Description—not the Divine as “Creator” (implying Man, or the ego, and the human world, as the “center” of Reality, or the “direction” of the Divine Will), but the Divine As “The Center”, and As “Heart-Master”, or “Guru”, or “Liberator”.

Real God Is God-As-Guru, and the Way of Divine Liberation is surrender to Real God As (or In the Function of) Guru (or Divine Heart-Master). This is the senior (fully right, true, and full) understanding of the Divine—and practice on the basis of this understanding is the senior practice of religion, for it both encompasses and uniquely transcends all other practices. Indeed, all other presumptions about the Divine lead to limitations on the Way of Divine Realization (according to which of the six stages of life previous to the seventh is

the point of view that governs and informs the presumption).

Until there is the Inherently Perfect Avataric Divine Self-Revelation, all Revelations of the Divine are partial. “God is Ultimate Principle”, “God is Source”, “God is Creator”—all those Descriptions are true, according to the stage of life that is the point of view that makes the Description, but the Most Perfect (or seventh stage) Description of the Divine is that Real God is God-As-Guru, Real God is the Divine Heart-Master, Real God is the Avataric Divine Realizer, the Avataric Divine Revealer, and the Avataric Divine Self-Revelation of Real God. And the Way of Real-God-Realization is the relationship to That One, through self-surrender and self-forgetting, whereby everything is Given by Divine Grace in the process of the transcending of all possible points of view of egoity.

The only-by-Me Revealed and Given Way of Real-God-Realization is Adidam (Which is the One and Only by-Me-Revealed and by-Me-Given Way of the Heart). That Way is, simply, the devotional relationship to Me, the practice of ego-surrendering, ego-forgetting, and more and more ego-transcending devotional Communion with Me, the Divine Heart-Master, the Divine Parama-Guru—not just in the moments when you are present in My physical Company, but always and forever, even after the Lifetime of My Avatarically Incarnate Divine Revelation-Body. Always. Always be My devotee, practicing the only-by-Me Revealed and Given Divine Way of Adidam.

I am not Calling you to believe that I Am the “Creator-God”! I am Calling you to recognize and understand My Avataric Divine Revelation of Myself As the Revelation of What God Really Is—Guru,

the Divine Liberator, the One and Only and Non-Separate Reality.

Real God Is God-As-Guru, the Divine Heart-Master, the Avataric Divine Realizer, the Avataric Divine Revealer, the Avataric Divine Self-Revelation Itself, the Inherently Perfect Means, the One to be Realized, the Divine Liberator (Who Is the Revelation of That Which Is to Be Realized and Who Is the Way To That Realization).

That Revelation must Be. And It must Be Manifested in your likeness, participating in life as you do—or else the Way is abstracted from you. Therefore, I Am here—Accounting for all, Blessing all, Divinely Self-“Emerging” (and Divinely Establishing Myself) “Brightly”, in the context of everything possible, in the context of everything that is apparently arising.

This Is the Great Matter—That Which Is of Ultimate Importance.

Praise and Acknowledgement for the Following People Who Have Recently Deepened Their Formal Relationship to Avatar Adi Da:

New Second Congregation Devotees:
Marvin Chase - Desert Hot Springs, CA

New Third Congregation Devotees:
Simon Burton – Los Angeles, CA
Robert Levine – Los Angeles, CA

New Easy Death Course Students:
Robert Levine – Los Angeles, CA
Simon Burton – Los Angeles, CA
Wade Carmen – Phoenix, AZ
Ron Vesci – Los Angeles, CA
Mike Cordell – Draper, UT

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