

# The Adidam Advocate

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

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## The Revelation of Divine Truth

In the depth of every human being, there is a profound need for answers to the fundamental questions of existence. Is there a God? What is beyond this life? Why is there suffering? What is Truth? What is Reality?

*The Adidam Advocate* is an opportunity to be introduced to the Wisdom-Revelation of Avatar Adi Da, whose Teachings truly and completely address all of these fundamental questions. How can Avatar Adi Da resolve these fundamental questions? Because He speaks, not from the point of view of the human dilemma, but directly from the unique Freedom of His Divine State. Adi Da's Birth in 1939 was an intentional embrace of the human situation, for the sake of Revealing the Way of Divine Liberation to all and Offering the Spiritual Blessing that carries beings to that true Freedom. He is thus the fulfillment of the ancient intuitions of the "Avatar"—the One Who Appears in human Form, as a direct manifestation of the Unmanifest Reality.

Through a 28-year process of Teaching-Work (beginning in 1972), Avatar Adi Da established the Way of Adidam—the Way of the devotional and Spiritual relationship to Him. In those years of Teaching, He spoke for many hours with groups of His devotees—always looking for them, as representatives of humanity, to ask all of their questions about God, Truth, Reality, and human life. In response, He Gave the ecstatic life of real Divine Communion with Him, and all the details of how that process unfolds. Thus, He created a new tradition, based on His direct Revelation (as Avatar) of the Divine Reality.

To read Avatar Adi Da's Writings and the stories of His devotees is a great Blessing—for His Teaching is itself an Agent of His Spiritual Awakening-Power. As you will discover, Avatar Adi Da Samraj does not offer you a set of beliefs, or even a set of Spiritual techniques. He simply Offers you His Revelation of Truth as a Free Gift. If you are moved to take up His Way, He invites you to enter into an extraordinarily deep and transformative devotional and Spiritual relationship to Him.

To find Avatar Adi Da Samraj is to find the Very Heart of Reality—tangibly felt in your own heart as the Deepest Truth of Existence.

This is the great mystery that you are invited to discover.

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*Human beings must awaken from their solid pose of intellectual superiority and their irrational belief that knowledge about the process of natural phenomena makes a superior humanity. A superior humanity will not be derived from authoritarian scientific decrees, imposed through powerful technologies. People cannot live Happily, nor survive long, without the intuitive certainty of Divine Love, or Spiritual Communion with Divine Power, Love-Bliss, and Purpose. Without greater religious consciousness (free of the dogmatic nonsense of conventional religious beliefs), the future made by scientific acculturation is an abominable fiction, a mechanical contrivance in which human beings are, paradoxically, both satisfied in their desires and desperate in their hearts.*

—Adi Da Samraj

Dear Reader,

In this issue of the Adidam Advocate, you will find three very remarkable communications from Avatar Adi Da—one essay and two discourses—on science, religion, and culture. Here, you will find Adi Da Samraj speaking critically about what He calls "scientific materialism"—one of the most destructive cultural forces of modern times. Adi Da is wanting here to draw our attention to the fact that there is a very significant difference between science as a form of free inquiry and science as a "philosophy"—the philosophy of materialism that denies the Spiritual and affirms that there is only the "dead" matter of an accidental universe. And He declares the Divine Reality to our hearts as only the One who has Realized that Reality and Is It can do.

**Free Inquiry and Scientific Materialism  
A Talk by Adi Da Samraj**

December 19, 1992

AVATAR ADI DA SAMRAJ: There is a difference between scientific materialism and science as a discipline. Science as a discipline is a form of free inquiry that is not supposed to

predetermine results or to superimpose a point of view on reality apart from the investigation of reality.

Scientific materialism, however, is a philosophy. It is not science, although it tends to be associated with the scientific movement. It is an ancient philosophy, the philosophy of materialism. It is a reductionist philosophy. It reduces reality to what is called “materiality”, and it wants to base all notions of reality on that philosophical presumption.

That is not science. That is a philosophy superimposed on the movement of science. Unfortunately, it seems that the scientific movement has become very much identified with the philosophy of materialism. Science as an effort of inquiry, freely done without presumptions, is useful enough relative to certain kinds of knowledge. Such knowledge is intended to acquire power over its object. Therefore, even science as free inquiry is associated with a philosophy of a kind that is an effort to achieve power, to overcome powerlessness in the face of a reality that is overwhelmingly powerful and controlling. It is an inclination to gain control over conditional existence so that conditional existence is more predictable, more under the control of those who are otherwise only suffering it.

In that sense, then, scientific endeavor is not different really from the efforts of conditionally manifested beings altogether. But apart from that effort to survive, to know and have power and so on, the imposition of materialist philosophy on science is not justified.

Recently some of us were playing the game called “Trivial Pursuit”. One of the questions was something like “In 1975, what did eighteen Nobel laureates proclaim has no basis in fact?” The answer was astrology. Another question had something to do with black holes. Now, the presence of black holes in space is a theory—black holes have not been directly observed. Still, a body of scientists feel that the reality of black holes is a possibility worth pursuing, because they see certain effects taking place in space that suggest the presence of black holes. They have not declared that the reality of black holes has no basis in fact. They have not yet experienced a black hole directly, but they have not declared that black holes have no basis in fact.

Yet when these Nobel laureates got together and declared that astrology has no basis in fact, they had not involved themselves in an investigation of astrology to the point of determining that it had no basis in fact. They were predisposed to claim that astrology has no basis in fact. Astrology does not fit with their philosophy. Their proclamation is not the result of their investigation, nor had their experience caused them to say astrology has no basis in fact. They are philosophically disinclined to have anybody investigate the matter, to have anything to do with it.

What is the purpose of their proclamation, then? To get people to stop having anything to do with astrology. That is its entire purpose. It is a rather political purpose. It is the common thing done by the gathering of scientific materialists, who anathematize things without truly investigating them. Scientific materialists do things one way or another to prevent people from investigating things they do not think should be investigated.

What is this, but a State-based philosophy that decides what you can do, think, even investigate? Yet science is supposed to be about free inquiry within the world-culture, examining reality with clarity, without presumptions that predetermine the result. What business does such a movement have in making such declarations and trying to control what people can do, think, or investigate?

It is generally claimed that the scientific view is superior somehow to movements that previously dictated what people can do, think, or investigate, such as the Catholic church in the West, which once held—and still does hold in some places—control of the State and determined what was appropriate to believe, think, or investigate. Was it not only recently that the Pope declared that Galileo was right? Hundreds of years later! At the time when Galileo was alive, the Catholic church was in charge of politics generally and told people that they could not believe that the Earth is not the center of the universe, for example. It was not permissible even to investigate the matter.

Now people of the scientific materialist faction have gained the power of the State, but they are doing the same thing again. Science is just the new official religion. The same kind of tendency still prevails politically. Scientific materialism is very much a political movement, not merely a philosophy or a body of ideas. It has achieved control politically, socially, and economically. It wants to survive on that basis, and thus we hear proclamations such as “astrology has no basis in fact”.

It is not just that millions of silly people read astrological predictions in the newspaper and want to think that maybe they are true. Something about that is perhaps a little, or even entirely, absurd. But it does not mean that astrology altogether has no basis in fact or is not worthy of further investigation. It is just that astrology does not agree with the philosophy of the times, and so it must be anathematized.

Occasionally I look at *Scientific American* magazine, and I noticed a couple of articles about the fact that in Russia many people are becoming interested in things like astrology, metaphysics, UFOs, and non-establishment religious notions of one kind or another. These articles proclaimed that such interest is absolutely wrong and that people should be discouraged from such investigations. The magazine called upon scientists to establish propaganda movements in Russia, to hold conventions there of one kind or another, and to deal with the heads of state to suppress this inclination.

I pointed out these articles to some of My devotees who are science teachers. Then a short time later another magazine arrived, a super-scientific publication not really written for laymen at all. This magazine reported that laws in Europe have been changed recently to regulate the preparation of homeopathic remedies. The article indicated that new regulations have been established to make the requirements for these preparations much more elaborate and strict so as to make it more difficult to use and distribute homeopathic remedies. Homeopathy is not part of the establishment. It does not correspond to the scientific-materialist allopathic view. The scientific establishment does not want to compete with homeopathy, and so devices such

as manipulating laws are used to suppress it.

This is the world you live in now, a world where scientific materialism is essentially—certainly in the Western world and more and more worldwide—the official religion of the State. It is not that the scientific materialist movement has investigated all kinds of things that may have been traditionally believed or pursued and found them to be unworthy. It is philosophically disinclined to pursue them or to allow anybody else to pursue them.

Therefore, understand that scientific materialism is a rather official, organized, philosophical point of view that has identified itself with State politics. And this is its special characteristic. Science is not that. Science is not inherently identified with materialism or with such politics. Science is just a form of free inquiry. Yes, it is intended to gain power over natural existence, but it is not inherently identified with materialism. It has the potential to discover something more.

At the leading edge of science, particularly in the realm of physics, the discoveries, the theories tested, and so forth are suggesting that reality is of a different nature than could possibly be described as material. Having come to such a point of view, scientists are finding themselves in a difficult situation because science takes place in the world of scientific materialism. Much of what the leading edge of physics and of science in general is proposing and also discovering does not square with scientific materialism. Therefore, science has again become the circumstance of controversy and conflict.

If scientists are to obtain grants of money from the State and be legitimized by the State, anything they do must square with the philosophy of scientific materialism. Basically that is the obligation.

In the Western world, the Catholic church was at one time in charge of the State and could determine what people could think and do and investigate. Now there is also an official philosophical, or what could be called “religious”, point of view. And it becomes the measure of everything. If you want to get the money, have political power, be legitimized, be employed, you must somehow show that you are one with that point of view, that doctrine.

Several hundred years ago one had to prove that whatever one was doing and saying and thinking was allowable within Catholic Christian doctrine. Even more recently, the Communist movement, for example, has been an official doctrine of the State, a kind of religion or pseudo-religion. To survive, to be legitimized, in that State, one had to somehow convince people that one was toeing the line of that doctrine. This is an unfortunate situation, and one that is repeated over and over again. Right now, all human beings are in general living in this same situation. This is the politics of the world you live in.

You may imagine that because you may live in what is called a “free society” the politics of your society is all about free inquiry, the freedom to investigate. You should be much more sensitive to the controlling influences that exist even in the present situation.

## **The Asana of Science** **A Talk by Avatar Adi Da**

October 25, 1980

*Twenty-three years ago, Adi Da gave the following discourse, “The Asana of Science”, which was to become one of His classic statements about the “philosophy” of materialism. The Sanskrit word “asana” means “pose” and Adi Da uses that word here to mean the “disposition” or “attitude” of science.*

AVATAR ADI DA SAMRAJ: Science is commonly described as a way of observing the natural world, a method of excluding or abstracting the viewer from the process of observation, so that what is observed is a “reality” untainted by the presence of the viewer. This process of acquiring knowledge is concerned not with transforming the viewer but with learning about the so-called objective, or natural, world independent of the viewer.

Now, this is an interesting notion of human activity. People are so used to the presence of science and technology in today’s culture that they accept science as a natural activity, a sort of professionalization, or technical elaboration, of something that everybody is already doing. But the activity of science may not be natural at all. It is something you are already doing when you conceive of the objective, or natural, world apart from yourself. Yet if you become sensitive to the real condition of your existence, can you truly say that you ever experience or have anything whatsoever to do with an objective world? Do you ever contact anything objective, or independent of yourself?

The common presumption of daily human life is that there is an objective world, but this presumption is simply a convention of egoic life and of present-day society. Science bases its sophisticated activity upon this conventional view of life. It seems natural enough to say that you live in the physical world. You are sitting around here in this physical world with many other people, right? To speak of a physical or objective world is simply a convention of your existence, whereas in fact you do not have any actual experience of an objective, or independent, world. Your actual experience is much more complex and undefined than that convention suggests.

You refer to yourself as “me” and “I”, but if you were asked what “I” is, how could you ever come to the end of the description? Obviously you have not entered into an exhaustive self-analysis or observation of yourself before using the terms “me” and “I” as self-references. If you understand how you presume the reality of a so-called objective world, you will not find an “I” that could possibly have so much as a foot inside a physical world or that can be so defined and confined. This “I”, which is ultimately only conscious awareness, this individual being that is aware of phenomena, has no direct connection to an independently objective world.

The conscious being is related to a so-called objective world through the process of conception and perception. You conceive and you perceive and therefore you presume an objective world, but you do not in fact have any

actual contact with the world itself. You are associated with perceptions but not with the world. Thus, you never directly experience a “world” as an independent reality. Yet as you experience this whole affair of perception and conception, you make certain conventional judgments. You establish certain conventions of thought, communication, and action whereby you say things like “There is this external world here” and “I am me, and you are you”. You say these things, but they are purely conventional statements with no ultimate philosophical stability. The notion of a physical world in which you exist is a conventional notion, an idea, a presumption on which you can act, but a presumption you need not even share with others. It is not universally accepted that there is an independent gross physical world. Many other cultures have had totally different views of reality, and they have used other conventions to determine their behaviors, relations, and ideas.

Science presumes to seek direct knowledge about a world that is independent of human beings. In doing so it has created other effects that have cultural, psychological, and even Spiritual significance. Science has become the dominant point of view of society everywhere, and it thus has established a way of life wherein human beings universally presume that the “real world” is the physical world and that the world of the psyche, the so-called internal realm, is unreal, or merely caused by the external world. Thus, science abandons the primary feature of human experience. In fact, you could even say that science is not a truly human activity, because in its pursuit what is specifically human—the inherence of personal consciousness in the Divine Reality—is fundamentally suppressed, abstracted, and separated out.

According to the philosophy of science, people are supposed to pursue knowledge about the external world, rather than participate in a total world wherein reality includes not only the objects of perception and conception but the process of perception and conception as well as the conditional being, or living consciousness, in which perception and conception are experienced or acknowledged. Science does not presume reality to be the total human condition. It presumes reality to be external to the human condition, and in its study of that reality it suppresses the human condition as a medium of association with phenomena. Therefore, science has chosen the so-called external world as the real world and presumes that all the other dimensions of existence with which human beings are directly associated are unreal, or simply caused by the “real” world, which is the gross, physical, material, external universe.

In Truth, the condition of your existence includes more than the so-called external world. You are always simply existing, simply conscious. Every other feature of your existence is an object to your own living consciousness. If a thought arises, it is witnessed, or observed, in consciousness. If a sensation arises, it is witnessed. If a room is perceived, it is witnessed. The fundamental aspect of your experience, therefore, is this living consciousness, which has no features of its own. Everything arises as an object to this living consciousness through a spontaneous process of perception and conception.

That process of conceiving and perceiving notices

and experiences various forms, some of which are related to what is called the “external”, gross world and others of which cannot be found there at all. For instance, you cannot always find the environments of your dreams in the gross world—at least according to the conventions of thinking, you could say that you cannot find them there. You associate the many levels of conceived and perceived objects with different dimensions of experience. Therefore, there is living being, or living consciousness, and there are the processes of conception and perception, and then there are various forms, gross and subtle, that are interpreted and evaluated according to various conventions. But your actual situation includes all three of these fundamental conditions—the living consciousness, conception and perception, and forms—in dynamic association with one another.

Science is a human invention and a development of one specific convention of interpreting reality exclusive of other possible conventions. Thus, in the scientific convention, living consciousness in association with the process of the conception and perception of forms becomes a single conventional presumption at the level of human relations in space and time. The conception of “me” or “I” is basically the process of conception and perception referring to itself. This body-mind, or the process of conception-perception, calls itself “I”. It refers to itself as if it has thoroughly investigated itself and thus knows exactly what it is meaning when it says “me” or “I”. But the “I” is just a convention of reference, not necessarily the product of a thorough analysis of its true nature. “I” is a rather intuitive gesture, but it is also just a convention that permits ordinary communication and activity.

Therefore, if the process of conception and perception is uninspected, it conceives of itself as an independent self over against all possible forms that arise. Once this presumption is made (and it is made for very ordinary reasons), it is possible to say things like “There is the external universe.” But to call the realm of conceived and perceived forms an “external universe” does not signify that one understands anything profound or that one has understood the true Nature of that realm, any more than to say “I” or “me” means that one has thoroughly analyzed and understood the conditional self. It is simply a convention of reference.

Scientific activity is not inherently evil, but it does become an evil or destructive force if it is permitted to dominate one’s world-view and to remain unaccountable to one’s total realization of existence. In the present time the conventions of science have been taken absolutely seriously, as if such conventions had ultimate philosophical force, and the materialistic point of view of science has been permitted to do great psychological harm to humanity. By divorcing reality from the realm of people’s actual existence, science has attributed reality to that which is apparently outside your existence. It has made the so-called physical universe the realm of reality, and it regards everything else to be an effect of the material world.

The reality of the external world to which science points has no psychic depth. It is a plastic mass of events. When scientists study the human being, they want to prove that the mind, the psyche, and the essential being are the effect of bodily existence and thus the effect of matter. They

conclude that if the mind is caused by matter, then it is basically unreal, secondary, not a primary reality. From that point of view, however, to pursue knowledge about reality one must dissociate from one's own being and find a way to become involved with a so-called external, objective world. Science as such a discipline of knowledge can be of value, but as a point of view about existence it is destructive and psychotic.

You do not exist merely in a physical universe. You exist in a multidimensional condition, every aspect of which is totally real and mutually related to all other aspects. These many dimensions condition one another and bring one another into existence. As a matter of fact, you never observe anything's ever being brought into existence. Existence is an inherent Attribute of the Divine Reality. All these appearances are just transformations, or changes. Nothing ever comes into existence. Nothing ever passes out of existence. Things only change. They become apparent and unapparent, identifiable in one moment and unidentifiable in the next. This truth is demonstrated in the law of the conservation of energy conceived by modern physics, which states that energy is never destroyed but is, rather, ceaselessly transformed.

In the ancient world, essential human existence, as well as social and cultural existence, was not created and defined by the point of view of science or anything like science. Even though some science-like enterprises may have developed in those times and places, the fundamental conceptions, or presumptions, that created the model of human existence and established the circumstances and processes of daily life were often based on a total and fully human presumption about the conditions of existence.

Science is a dehumanizing adventure when made into an absolute philosophical point of view, because it chooses a reality independent of human existence as the subject of its investigation, makes that reality the force that defines human existence, and makes the physical universe senior to, superior to, or more real than one's essential being and the subtler dimensions in which one participates constantly. Science excludes the subtle dimensions of energy, the dimensions of psyche, and the dimension of essential being, or the living consciousness. But all these conditions are your true Condition. The mere external, or objective, physical world, which is only a conventional notion anyway, is a fraction of the total Condition of which you are directly aware in every moment. The physical universe that science wants to investigate itself represents only a portion, one dimension, of a much broader scale of dimensions in which you participate.

You exist simultaneously in many dimensions. You fluidly move attention through those dimensions. Your attention can pass from gross physical phenomena into thinking, into visions, into revery, into a state transcending all gross consciousness, into psychic awareness of what appear to be environments or worlds that have nothing whatever to do with this one, dissolving in Consciousness Itself, or Being Itself, Which has no references whatsoever, and then moving back again through all of these dimensions one by one. You can, therefore, presume a Condition of existence wherein all

these dimensions are simultaneously existing, simultaneously real. But, since science is founded not upon the observer but upon the observed, it does not have this flexibility of movement through many dimensions, and it is not possessed of the paradoxes of actual human existence.

Many scientists and people sympathetic with the scientific world-view do not seem capable of thinking about what they are doing. They have no more insight into their presumptions and motives than enthusiastic religionists or "creationists" possess in their domain. Scientists do not rigorously understand that science itself is a chosen, specific development of a single aspect of conventional human understanding. In the enterprise of science the mind and the body are used for a specific kind of work. But apart from that, all the dogma about the total universe and about reality and existence itself, and science's anti-Spiritual, anti-religious, anti-psychic point of view, and its Victorian, archaic materialism, and its prejudices against other kinds of knowing—all of this is insidious, not merely nonsensical, because it has such a profoundly negative effect on human beings.

Meanwhile, many scientists who adopt this dogmatic approach act as if they were super-intelligent people with their tweedy, pipe-smoking, complicated linguistic minds. This is the archetype of intelligence, is it not? This is the way you are supposed to be if you are intelligent. Well, this archetype does not necessarily represent intelligence. It is just a pose. Real intelligence must be fiercely capable of investigating every aspect of existence, including the very process of knowledge that is called "science".

Science has now become so legitimized, and people have become so serious about it, that they are beginning to forget that on a very basic level they feel there is something ridiculous and even threatening about science. When it first appeared, science was regarded as heresy by the Catholic church. Then it became thought of as just craziness, and scientists were always depicted as mad. Madness and science were regarded as the same thing in those days. When science first began to become prominent, before it became really official—at that crossover point from the Middle Ages and the Renaissance into the so-called Age of Enlightenment and then the Romanticism of the nineteenth century—science was regarded to be possibly aberrated. Many stories, such as the tale of Frankenstein, appeared during that time. Science was regarded as a kind of balminess, or madness.

On some level people are still very humorous about science. They know that the left-brained, tweedy character is a poseur, and they know that science is a pose, an asana. Apart from the specific enterprise for which this asana, or pose, of science was invented, it does not represent the disposition wherein one is Divinely Enlightened, Free, Happy, totally associated with all of the factors of one's existence.

To do science one must assume a pose that is not the disposition of the human being contemplating Infinity. When science begins to propose that this asana is the disposition one must assume relative to everything, then it becomes mad. People must be able to reconnect with their humor, their

primitive sense of the poseur that they can be and of the ridiculousness of their postures. To live all of life in the pose of science, to make the asana of science a style of living, is like trying to eat dinner while standing on your head!

The Western disposition makes the human being into a moral robot whose only significance is the accomplishment attributed to the few individuals who have made scientific discoveries at critical moments. From the point of view of scientific dogma, those are the only human beings who have really done anything other than be confined to illusions. Everybody else is sort of babbling along in fear, believing all kinds of nonsense. Here and there you find some character in a tweed coat with a pipe who is able to break free of all that and see how objects move in space!

In terms of the ability to observe and comprehend, there is something remarkable about such individuals. But other people have accomplished just as many remarkable things in relation to a totally different way of knowing, a more comprehensive or total way of knowing or realizing human existence. Even so, there are many babbling, frightened people. But one can babble and be frightened as a scientist just as much as one can babble and be frightened as a conventionally religious person.

The true alternative to the extreme pose of science, however, is not the traditional option of orientalism. The oriental enterprise—which not only developed in the East but which has been a feature of humanity all along, East and West—has provided the domain for religion, Spirituality, mysticism, magic, and all the elaborations of the psyche. Because oriental enterprises attribute reality only to the fundamental depth of the subjective being and not to the world of forms, they tend to be ineffectively related to the world of forms. Therefore, if the domains of religion, Spirituality, mysticism, and magic are not held accountable to actual, literal processes, they can develop all kinds of illusions and create views that are purely imaginary, suggestive, or archetypal. Those views may be unified, but the phenomena they are unifying can be totally imaginary, merely psychic and subtle, and only partially objective in relation to the material world. Thus, human mind and human culture, when permitted to develop exclusively along oriental lines, tend to create a culture of illusions.

Science as it is known today appeared historically at a time when religious enterprises (particularly Christianity), dominated by orientalism, had become so filled with illusions that early scientific observations were arbitrarily condemned and anathematized, just as science now arbitrarily condemns and anathematizes non-illusory, real features of psychic and Spiritual realization. Scientific discoveries were declared heretical because they did not square with the assumed imaginary cosmic picture that had been created by religionists. Then, as science itself began to achieve more and more dominance (because it was discovering some real facts), the Church, the religious point of view, the oriental disposition itself, began to be viewed as wrong. Not only were some of its presumptions or ideas presumed wrong, but religion itself was presumed wrong.

Now the world is at the opposite end of this historical pendulum. At one time even the Western world was profoundly associated with the religious consciousness of

orientalism (in the form of Christianity, specifically), but now that whole enterprise is presumed to be false. Another worldview, another way of knowledge, another kind of cult, has achieved power and has become associated with the State and the machinery of worldly power, and it is using that position to dominate its opposite.

To transcend the limitations that are obvious at the present time, human beings must transcend all of the historical alternatives. Humanity must transcend the limited disposition of science that now dominates, as well as the limited disposition of the oriental view that seems to be its primary alternative. In order to transcend all these limited features, human beings must simply and directly observe and “consider” their existence as a whole, before making any of these limited presumptions, before assuming or engineering their existence as a choice between the occidental and the oriental dispositions. You must conceive of your existence as it is altogether. You must observe it and see that it is altogether existing and real in every dimension, not just in one dimension or feature. And your real existence, your free and Happy existence, is to be realized only in the asana, the attitude, of your total Condition, rather than in your choice of a single aspect of that Condition.

## **An Excerpt from Right Human Life Must Transcend the Materialist “Culture” of Death**

*In this essay, completed by Avatar Adi Da in late September of 2003, He addresses the culture of materialistic thought at its root, which is the presumption that everything is only “matter” and that death, or non-existence, is the ultimate destiny of everything and everyone. He speaks about the fact that anyone who is identified with the physical body cannot help but presume that this is so and goes on to explain all the implications of this presumption as well as its ultimate cure. Here, we offer the initial and final passages of this essay for your contemplation.*

“Consider” This.

The gross (physical) human body is, literally, a death machine. It is not merely, in fact (or as a result of some future conditions), going to die—it is (now, and from its beginnings) patterned to die. Indeed, it intends to die, and even makes itself die. It progressively brings itself to death.

Thus, from the moment of its birth (and even from its conception), the gross (physical) human body—in and of itself—is not about life, but about death. Therefore, to truly be about life requires a unique and profound disposition.

Having been born in gross (physical) bodily form, you (in reaction to the perceived and conceived imposition of limited and threatening conditions) become bound to the gross point of view of identification with the physical body in and of itself, as a separate entity. As a result of that reactive (or self-contracting) gesture of identification, you are (thereby) bound to the natural program of the physical body, which is death itself. Consequently, you are reactively enacting a separate and separative life that is entirely about the disposition of death and the self-reinforcing reaction to the natural inevitability of death.

In this “late-time” (or “dark” epoch), the common human world is characteristically (and altogether) invested in this gross disposition of identification with the seemingly separate gross (physical) body—and, therefore, the common human world is becoming overwhelmed with the “culture” of death.

This “culture” of death (which is, in actuality, an anti-culture) is not merely the result of some kind of philosophical “taste” for the idea of death. Most fundamentally, the “culture” of death arises from the universal ego-act of identification with apparently separate existence and (in particular) with gross (physical) existence as the separate physical (human) body. The inevitable result of this ego-act is that consciousness becomes identified with the patterned “program” of death and fails to generate (or even allow for the possibility of) any greater philosophy.

All of this is not to say that human beings should adopt the disposition of wanting to somehow separate (or dissociate) from the gross (physical) body. The necessary transformation in individual and collective human culture will come about only through the Divine-Grace-Given Awakening to the responsive (and counter-egoic, or non-contractive—rather than reactive and self-contracting) disposition. The responsive (and participatory, and ego-surrendering) disposition inherently transcends the body, and (thereby) inherently transcends death. In that case, a different kind of individual and collective human culture is made possible. That culture is the death-transcending culture of life itself—which is (necessarily) a culture of Spiritual practice, and (ultimately) the culture of Divine life. Unfortunately for all, it is that very culture of human, Spiritual, and Divine life which has now been propagandized out of the realm of possibility by the dogma (or thoroughly reductionist point of view) of scientific materialism (and everything that flows from that benighted point of view).

The dogma of scientific materialism cannot be effectively countered by conventional (or merely exoteric) religion—because conventional (or merely exoteric) religion is based on a calling to embrace a culture of beliefs that (whether or not the beliefs themselves are truly valid) cannot really be upheld (or supported) by the presumed-to-be-separate body (or egoic body-mind) that would want to believe in it. The naive (and even utopian and ego-immortalizing) tenets of conventional (or merely exoteric) religion cannot be really and thoroughly believed by the ego (or the separate and separative body-mind), because the ego (which is inherently reactive and self-contracting) is grossly and materialistically body-bound (and the gross physical body itself is naturally programmed to produce death).

Thus, falsely upheld (or ego-bound) religion is (like scientific materialist philosophy) a symptomatic characteristic of gross ego-“culture”. Indeed, it is, principally, the combination of grossly bound (scientific materialist) anti-culture with widespread exoteric religious fanaticism that has produced the “dark” realities of this “late-time”.

There is no objection to be made to science itself, simply as a mode of enquiry. Science itself can, of course, be a very useful and beneficial human enterprise. The fault arises when the enterprise of scientific enquiry becomes

associated with a “culture” of false presumptions—in particular, a philosophical tradition of materialism (which aggressively insists that gross physical “matter” is the “only” reality). The (necessarily, reactive) philosophy of materialism is the same phenomenon (on the collective scale) as the reactive self-identification with the apparently separate gross (physical) body (on the individual scale). The presumption of “matter-only”—or the subjective identification with the material body—is (inherently) a dying thing, a philosophy of the dead. . . .

. . . In the common ego-world, conflict (or the confrontation of opposites) is enshrined as a “value”—or, indeed, as the chief means of stimulating oneself to remain “interested” in life. Indeed, conflict itself is made to seem irreducible, or a quality of life that is inherently the case—with the devastating (though almost entirely unrecognized) consequence that Truth (or the right, true, and final resolution of any and all conflict) is, in effect, held to be impossible to find. This is so because “point of view” is held to be the ultimate “value”—and points of view are always (and perpetually) in opposition to each other.

The ego-“culture” of this “late-time” (or “dark” epoch) is all a play upon the most limited possible point of view: identification with the gross (physical) body—and, therefore, identification with a natural (or, otherwise, presumed) process that inevitably leads to death. The entire world of the “late-time” is bound to this philosophy of utter “darkness”.

Right human life is not a matter of any kind of “dialogue” (or, really, competition) between different points of view. Right human life is a matter of Truth. And, therefore, right human life is a matter of transcending “point of view”, contradiction, and conflict.

Right human life must be based on Truth—and, therefore, on rightly understanding Reality Itself. Without such right understanding, humankind is merely participating in a tragic error—an error that results in perpetual conflict and death.

For the Sake of right understanding (and Divine Self-Realization) of Reality Itself, Truth Itself, and Happiness Itself, I have Given My Avatic Divine Wisdom-Revelation to the entire world. By Means of My Avatic Divine Wisdom-Revelation (and My Avatic Divine Self-Revelation, and My Avatic Divine Spiritual Self-Transmission), humankind (now, and forever hereafter) has the possibility of understanding and transcending the terrible tendencies of this “dark” time and all future time.

Therefore—for the Sake of all and All—“Consider” This.

If you would like to read this essay in its entirety, please call the Adidam Center and Bookstore of Los Angeles (310-358-0555) and ask for the new collection of recent Writings by Avatar Adi Da, *Consider This*, Volume One, from the Dawn Horse Press.

**We Praise and Acknowledge the Following People Who Deepened Their Formal Relationship to Avatar Adi Da in December:**

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Steve Killam, Joshua Tree, CA

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