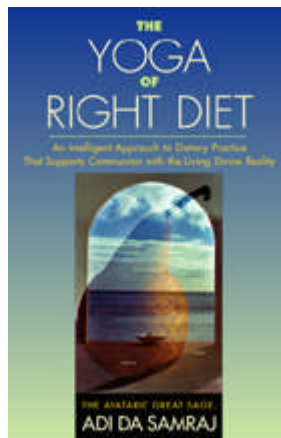




Renouncing the Search for the Edible Deity

*A Selection from the Reality-Teaching
of His Divine Presence, Avatar Adi Da Samraj*

An excerpt from the book
[The Yoga of Right Diet](#)



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1.

Human beings chronically regard their individuation, their birth, their mere bodily existence, to be a form of separation, and they use such events as coming out of the womb and the conflicts of childhood to elaborate this fundamental philosophical "point of view". The inherent vulnerability of apparently independent existence is a shock, and the born person reflects on all experience—even the most primitive movements in the womb—as a kind of rejection. When such a person looks out into the universe, he or she feels insulted, rejected, unloved—and so makes philosophy of apparent independence.

The primal event of suffering is not any circumstance that happens to you, nor an event within your objective experience. It is not anything that you conceive to exist in relation to you, or over against you. The primal event of suffering is you—and your suffering is not a matter of any actual separation from everything else. Rather, the primal event of your suffering is your own (apparently) independent existence. On the basis of presuming your independent existence, you interpret the present event as separation. That interpretation is your first philosophical gesture, the first time that you say or feel "you do not love me".

Fundamentally, your experiences in particular relationships do not communicate to you that you are not loved. It is factually true that some people do not love you—but, regardless of that ordinary fact, you are simply, always, and already philosophically disposed to feel that you are not loved. That you are not loved is your interpretation of existence—not on the basis of any particular relational experience you have had with other human beings, but on the basis of your (apparent) independent bodily existence itself. Your sense of independent bodily existence means separation to you—but that is an interpretation, not a "reality". When you become a truly mature adult human being, then you stop interpreting the universe as a form of rejection, as a great "parent" from whose company you have been expelled, under whose domination you live, and who has rejected you and does not love you. Everyone is born into the ordinary condition of apparent bodily independence—and everyone interprets that condition as rejection, as "you do not love me".

You are fundamentally disposed to be contracted in your feeling. That disposition is not really the result of your experience, whatever your experience may have been. That disposition may be reinforced by means of your day to day experience, but that disposition is not the result of experience. That disposition is your philosophy, your "point of view". It is the presumption you make in the instant that you acknowledge your functional (bodily) independence. Thus, the bodily independent "I/me" is felt as "you do not love me"—and, therefore, the bodily independent "I/me" lives as unlove, as "I do not love you". Such unlove remains your disposition until you become awakened from the sleep of "vital shock",^{*1} from the shock of birth—not the birth trauma in the purely physiological sense, but the acknowledgement of bodily independence, the steady and increasing observation that you are vulnerable, that you are subject to circumstances, that your very existence can apparently depend on circumstances. The more you observe existence in the disposition of vital shock, the more justified you feel in presuming, under all conditions, that "you do not love me".

What is of interest and significance about diet and health is implicit in this metaphysical supposition—which everyone presently lives and, also, by which everyone interprets his or her past. Birth—or the recognition of one's independent bodily existence—is interpreted by you to be separation. It is interpreted by you as an instant, although prolonged through time, in which you are essentially unloved. And all of that interpretation is based on the feeling that you are not sustained. In other words, independent bodily existence is, itself, felt to be separation from the ultimate food-source.

Human beings are mad, then. They are different from the eating gorilla. The eating gorilla finds a cabbage in the jungle, sits down and munches on the cabbage, and is completely benign, completely peaceful. There is nothing threatening, nothing dangerous about this gorilla. The gorilla is not eating anything killed that has an independent consciousness in the ordinary sense—just cabbages, vegetables. If another gorilla comes near, the eating gorilla still has some food, and is (thereby) connected to the food-source. The eating gorilla is not disturbed, as long as the approaching creature shows that he or she is also eating. The eating gorilla is peaceful.

Therefore, the eating gorilla is the image of the true human being. The eating gorilla demonstrates the principle of true politics, of real human existence—wherein people are always presently connected to Truth, Reality, Happiness, Real (Acausal) God, the Real Food-Source, wherein they are always presuming connection, relationship, "I love you". On the other hand, the gorilla in the desert—or the usual human being—is cut off from the food-source through the presumption of separate existence, the presumption of mortality. The usual human being feels unloved. Such a person is a dangerous beast, in conflict with himself or herself, struggling, looking for a way to be permanently sustained.

All of your conventional efforts in life are searches to be permanently, absolutely, unqualifiedly sustained, to be fed perfectly and eternally, and to be simply happy, kept alive by Whatever put you into existence to begin with. However, until you make your connection with food (or sustenance), you are mad. Since sustenance is scarce, you threaten others. You live like a beast! If you acquire a little bit that sustains you, you become anxious about sustenance and you cannot get enough. You overeat, or you overseek. You are always presuming the logic that you are not sustained, that you are cut off from the source, that you are not loved, that you are separated from that which is capable of (essentially, and permanently, and absolutely) sustaining you. You may get a meal, but where are you going to get the next one? Or even if you can get the next one, how can you live forever?

Ultimately, you must transcend this metaphysics, this philosophy that "I am not loved", that "I am separate from what sustains me". The entire drama of human existence is about precisely this feeling of separation—and that is all.

Rightly engaged, eating is an occasion of meditating on love. When you sit down to eat, you are obliged to meditate on sustenance. If you would consciously approach the entire matter of eating, you must become aware of unlove, of separateness, of fear, sorrow, anger, guilt, doubt, anxiety—terrible things. In such a condition, there is no way to finish a meal! In your chronic subjectivity, your "Narcissistic"² and unloving self-consciousness, you think such negative feelings are true of you. Because you think that such negative feelings are a real and justified experience, you are not sustained by all your eating and all your relations. Yet, you have adapted socially in such a manner that you are willing to accept a vision of mortality and

make the best of it. You know that you can eat and continue for a while. You know that you can create circumstances that allow you to continue to live—such that you can eat with relative ease, even though you are, fundamentally, in mortal fear.

Now, there are many ways to approach this entire affair. First of all—in your self-awareness, your self-consciousness, in your acknowledgement of your own functional independence (in the first instant of that acknowledgement, and in every subsequent moment of that acknowledgment)—is it true that you are actually separated from sustenance? To find this out is very important, because everyone simply and mechanically presumes that it is true. The vulnerabilities of childhood reinforce that presumption—as a virtual automaticity. All the habitual social learning of childhood and adolescence that you carry into your later life supports the fundamental metaphysical view that you are unloved, that you are separated from the Absolute That Sustains you, that you are mortal. The more you meditate on being unloved, the less you live as love.

If you allow yourself to feel your actual condition, to feel as your actual condition, to completely feel your condition in this moment, can you discover any separation from anything whatsoever? Are you anything that can be separated, that is separate, that is an "anything" when viewed as a totality?

Such is My essential "Consideration" with you through My Avataric Divine Wisdom-Teaching. If you could simply feel your condition—feel as your condition in this moment, without obstruction, without making an interpretation—then you would no longer be what you are presently being. In that case, you would not be trapped in obstructed feeling-attention and defining yourself, feeling vulnerable, separate, "a" being. You would directly and intuitively discover the Source-Condition in Which you and every thing and every one is arising (without, in any sense, being separated out), in Which you exist Non-conditionally, in Which you are Sustained Absolutely, and in Which you never were (or are) separated from anything.

Thus, reconnecting to your sustenance is a matter of unobstructed feeling-attention, through all your functions, as the entire body-mind—in all your relations, and under all conditions. That is all it is. In that participatory sacrifice of separative and separate self, you are love. You are an expression of the Divine Nature of all things. When you are thus unobstructed, the body-mind itself is love. When you become responsible for the compulsive contraction of feeling-attention in yourself, then you are naturally sustained and a natural sustainer of others. Your humor is restored, and you are released from the desert. You cease to be a beast, a subhuman, maniacal creature—and you become natural, peaceful, pleasant, loving, intimate, humorous. Existence becomes a matter of inherent pleasurable, not the beastly struggle for the acquisition of experiential pleasure, the temporary attainment of the sense of being sustained. If you live in this manner, you can live a happy and loving and healthy life, an essentially vital life. Although there may be limitations that come upon you through the environmental and human factors around you, essentially you can be the master of your circumstance, at least in your private life.

Love or not—that is all there is to it. If you can come again to the position of loving in the sense that I have just Described—of being sustained and being a sustainer in the natural flow of things—then you will continue to grow, and the very structural dimensions toward which you are experientially disposed will show themselves, auspiciously, in the form of experience. You must be responsible for the effects of those dimensions of the body-mind. You must be responsible in

every moment, such that, no matter what arises, the self-contraction^{*3} is not your destiny, not your disposition in the moment. You must be able to go beyond that contraction—whatever the experience, high or low.

2.

Once you have become truly self-responsible, only then are you truly human. At the point of such self-responsibility, there are some more sophisticated things to be observed about sustenance—about diet and health and gross existence.^{*4} You observe that, in terms of your conventional (or mechanical) state of existence, you are a very simple process. The entirety of your functional, bodily, conditionally manifested life is, fundamentally, a very simple process—albeit a complicated "play" on a simple process. You are simply reception-and-release. And that binary dynamism, which is epitomized in the cycle of inhalation and exhalation, is also the very foundation of your entire psycho-physical life. The matter of diet and health is simply a matter of applying yourself with intelligence to this dynamic process, to the Law that is this process itself.

Now, how do you stay healthy? By being responsible for reception (or assimilation) and release (or elimination). If you are not so responsible, you become toxic (or unable to release) and enervated (or unable to receive, to be sustained, to assimilate).

The process of adaptation to the Way of Adidam (Which is the heart-practice of the devotional relationship to Me) begins with the ordinary individual who is just a beast in the desert. As My beginning devotee, you respond to Me by devotionally recognizing Me As the Avataric Divine Incarnation of the Inherently Perfect and Self-Evidently Divine Reality in Which you exist, and (also) by observing the primal emotional reaction, the metaphysical presumption of separation and unlove, to the point that you are able to live like the peaceful eating gorilla and (thus) to be human, to be love.

Likewise, as My devotee, you are Called, by Me, to observe the cycle of your existence, in relationship to the great pattern in which you appear—which you have not created, and within which you are totally dependent. The process by which you appear is not within you, nor does it originate in you. You are simply a reflection of a great pattern. That great pattern is expressed everywhere—in the form of all processes, all individuals, all the cycles that are everywhere to be observed. The great process is simply the cycle of reception and release, inhalation and exhalation, assimilation and elimination, activity and rest.

Having come to this point of understanding, how do you become healthy? The practice of right diet and health involves a process of responsible (and progressive) adaptation. That process may, at times, be animated similarly at every meal, or, at other times, differently every day, or even (occasionally) in more dramatic fashion, through fasting or other more rigorously conservative dietary regimes. Nevertheless, the adaptation to the practice of right diet and health is a single process, a process of reception and release.

The failure of health is the failure of the cycle of reception and release. When your health has failed, you have allowed the body-mind to become toxic and enervated. If you take a great amount into yourself that you cannot assimilate, what is not used by the body accumulates in the body. This is true not only of gross food but of all your experience. The more you become full of accumulations, the more toxic (or "poisoned" in the body and obstructed in

feeling-attention) you become, and (consequently) the less energy you represent and the less love you are. Therefore, the discipline of ordinary eating and drinking and managing the body is, most fundamentally, to take conscious responsibility for the cycle of reception and release.

The primary obstruction to your energy in the moment is accumulation, or toxicity. Thus, the first phase in the regaining—or in the ordinary maintenance—of health is purification, or the elimination of toxins, accumulations, and obstructions. This purification is the effect of right practice that you will observe at the level of gross (physical) diet.

Purification is also the initial effect of meditation. Indeed, the foundation stages of Spiritual life are, essentially, a matter of purification. Such purification is not the result of asceticism for its own sake. Such asceticism is a one-sided (and, thus, misguided) effort (or strategy) of purification-only, exhalation-only, or elimination-only. Having gone through a period of purification and release of toxins, one enters into the second phase of true health practice, which is the phase of assimilation, regeneration, and rejuvenation. In this phase, the mechanisms of the body are re-stimulated. It becomes possible to fully engage the receptivity of the body-mind. The entire body-mind participates in this purifying and regenerative process, whereby both reception and release—the eliminative and the assimilative aspects of this single (or entire-body) process—become a matter of responsibility. Thus, right practice of the Way of Adidam addresses the entire body-mind, by becoming responsible for both the purifying (or eliminative) and the regenerative (or assimilative) aspects of the process of the body-mind.

The fundamental principle of health is the balancing of these two natural phases of the life-process—purification and rejuvenation. If either the purification phase or the rejuvenation phase of the cycle becomes exaggerated, the person becomes psycho-physically imbalanced and (therefore) no longer healthy. If your participation in the purification (or eliminative) phase becomes exaggerated, you become enervated, because essential nutrients have been depleted from the system. If you exaggerate the regeneration (or assimilative) phase by consuming more food than the body can easily and quickly use and eliminate, you become toxic.

At times, you must exercise the process of elimination and assimilation with greater intensity than usual—as a treatment regime during a period of illness, or as an annual period of cleansing and revitalization, or (perhaps, occasionally) as a particularly intensive period of purification and rejuvenation. But you must also engage the process of elimination and assimilation daily. You must eat like the gorilla. You must breathe like the gorilla. What you choose to eat should not toxify or enervate you. What you choose to eat, on a daily basis, should be easily assimilated by the body and should be completely satisfying. In other words, your diet should include everything that every part of the entire body needs.

Just so, the body should be easily able to eliminate the unusable portion of the food that it ingests. It should not have to hide waste products in the cells—until, eventually, the wastes emerge as disease. Your eating must (itself) satisfy the Law of your own psycho-physical mechanism—the dual Law of assimilation (or sustenance) and elimination (or purification). Such a Lawful diet must be your daily choice—once you become responsible for yourself, once you understand your True Condition, and once you are (therefore) no longer "mad", like a beast in the desert, but (rather) you are happy.

There are certain substances commonly consumed by human beings which are fundamentally toxifying and enervating—even though, in the moment of consuming them, they seem to be enlivening, stimulating, and pleasurable. These include such substances as alcohol,

tobacco, flesh foods, and processed foods. You need not consume such substances for very long, nor need you consume them particularly to excess, in order to become aware of their toxifying effects. To use them at all will toxify and enervate you to a degree, depending on your metabolism and your state of health in general.^{*5}

Indeed, even the foods that are essentially sustaining and easily eliminated can also toxify and enervate you, if not taken in the right balance or if eaten to excess. Your ordinary functional life itself can toxify and enervate you. Sexual activity can toxify and enervate you. All of your ordinary involvements can wear you out and obstruct you—not only physically, but emotionally, mentally, psychically. You are the evidence of it. The entire society in which you live is the evidence of it!

People everywhere are commonly toxified and enervated by tobacco, alcohol, killed food, junk food, drugs—and bad company! Some just have a somewhat better ability to keep smiling, to keep laughing, longer than others. Yet, it is commonplace for people to die from toxic, enervated, and diseased conditions, and the cause of death is presumed to be some particular disease. However, the presumption of disease is just part of the "philosophy" that you are not loved to begin with, that you are cut off from what sustains, that you are mortal, and (therefore) that everything you do is tending to kill you.

Now, it is true that death is part of the cycle of life. At some point, the gross aspect of the body-mind is eliminated, like the unusable portion of food—literally eliminated, thrown off in the natural process, just like the blossoms of flowers. Flowers eliminate themselves. They obviously want to live—they made the gesture to begin with. Why do they not just go on living? No one needs to pick them—they die anyway. They do not die from sickness. They simply pass through a cycle of appearance, and then they disappear.

Similarly, the human being is structurally potentiated toward death, or the elimination of the gross part. Yet, death need not—and should not—be the result of toxicity and enervation. Such an end is simply a social consequence of ignorant, foolish habits and irresponsibility. One should die healthy, not from a long period of disease and suffering and wretchedness and senility or accidents and all the rest of the craziness that happens to a human being in this desert-world.

Basically, a human being should live quite a long life, of perhaps one hundred years or more. Perhaps you will experience the cycle of aging, but not as degraded deterioration and disease. You should be essentially full and happy—simply becoming very tired one day, and then dying. So it should be for you. Human beings are structurally disposed to die in just that fashion.

Yet, human beings, in general, habitually die (instead) from toxicity and enervation, as well as from the degradation of unlove and doubting and fear and anger and all the rest of the effects of being bad company to everything.

People become habituated to patterns of more or less perpetual indulgence in a toxifying and enervating diet, as well as to patterns of all the other negative habits of life. They do not bring such patterns to an end—and, therefore, they do not pass through the process of elimination and regeneration. Therefore, such people create a cycle of habits of unlove and degeneration. They inevitably fall into patterns of negative psychological states, obsessive sexual desires, confusion, psychological distress—yet, really, they are simply suffering

overloaded intestines and a bad blood condition! They have forgotten the Law. They have forgotten that for which they should be responsible.

As My devotee, your entire life must be the process of reception and release, assimilation and elimination. Your entire life must take into account this simple procedure, at every level of functioning—relative to diet, relative to the emotional-sexual dimension of your being, relative to all your relations, relative to exercise and action, relative to breath and thought and meditation and all forms of growth. This simple process of reception-release reflects the structure of the body-mind as a whole and does not make allowance for choices in either the direction of self-exploitation or the direction of self-denial. Therefore, as My devotee, you are not obliged to adopt a "lifestyle" of strategic asceticism. Rather, you are obliged to be love, and to be Happy, and to be Sustained Absolutely—and to be (from the ordinary "point of view") "ascetic" only in the sense of adhering to the simple process of eliminating toxic accumulations and gradually transcending your degenerative habits.

3.

Throughout history, human beings have been looking for something to sustain them. Everything from Jesus of Galilee to Krishna to *Amanita muscaria*, the "sacred mushroom", is claimed to be the "Panacea", the "Sustainer", the "Thing" that rejuvenates, that keeps one forever alive and full. Because of the (false) metaphysical presumption of unlove, people are always seeking for the "Sustainer" outside themselves. All over the world, and throughout human time, cults have developed around magical something-or-others that represent food, the connection to what sustains. All holy rituals are about food. Most often, the rituals literally involve food: the sacrificing of food, the eating of food, "this is my body, this is my blood", the killing of calves, the taking of things from the holy place and absorbing their energies. In the only-by-Me Revealed and Given Way of Adidam, the Sacrament of Universal Sacrifice,^{*6} which all My devotees engage daily, may also tend to be used in this cultic fashion, if right devotional responsibility in relationship to Me is not presumed.

The search for the cultic "Sustainer" (or "Food"), the "Food Deity", the "Edible Master", is a futile search—yet, it occupies people all over the world. The root-impulse of every culture, every society, every religion, is to find the "Edible Deity", to come into mystical—and even direct physical—contact with That Which Sustains Perfectly. This entire search, and its imaginary fulfillment in cultic occasions—these "meals", including even the ordinary daily meal—are simply the product of human error, human suffering, human irresponsibility. It is true that one must be sustained. One must come into immediate Communion with That Which Is Absolute. However, the cultic ritual of coming into contact with the "Edible Deity", the great "Parent-Sustainer", is not true sustenance. That ritual is a form of delusion, a form of eating in the desert. It is plunder.

It may be said that the tradition of the so-called "Savior" that is found all over the world is a religious dimension of the search for the "Edible Deity". Yet, there are also cults all over the world that surround edible things—magical edible things, important edible secrets known only to a few. At the most elemental level, there are foods that are simply good for you, or herbs that will rejuvenate you, or herbs that will make you hallucinate and suddenly see something that is remarkable, something that intoxicates you and makes you feel happy. In the present time,

many people are trying to identify various plants and other substances (from secret, far-off places all over the world) as the true "soma"^{*7}—which, when taken, completely rejuvenates you and makes you an immortal. The partaking of soma and the traditional taking of bread and wine are simply two versions of the same basic ritual. Many people are actively looking for the soma—just as people are actively looking for parent-like "saviors", or cultic "edible deities".

However, if you examine the entire argument that I have presented to you, perhaps you can understand that the true soma is not something you can eat. The true soma is the transformative internal secretion of the body-mind in its Prior (or Divinely Enlightened) State. In that State, the body-mind naturally secretes all the substances that rejuvenate it, enliven it, keep it psychically awakened and aware in the fullest possible sense.

Now you are toxic, enervated, your energy and attention are bound exclusively and strategically to certain functions—essentially, the gross functions of money, food, sex, and social egoity. You are in conflict. Your blood is impure. Your cells are full of toxic accumulations. You are socially disturbed and in mystery about everything altogether, waiting for something sustaining to appear on TV! Somebody—so you hope—is going to make an announcement on TV someday, about the ultimate, absolute, scientific, newsworthy discovery. The "Edible Deity" is going to appear there someday. Today's newscasters, if they live that long, may be privileged to announce it. Then millions of people will go and join that cult.

The cults of the "Edible Deity" are still appearing everywhere. People try to "eat" Me! People come to Me for the purpose of establishing a cult, to engage in a conventional and irresponsible association with Me as the "Edible Source" at the center. My true devotees—who are living in heart-Communion with Me, enjoying the advantage of right relationship to Me—are responsible, in daily practice, for the simple process, the Law, of their own structural being. Therefore, the functional body-mind of My true devotee continues to grow. It becomes purified and rejuvenated in the ordinary manner. And, from time to time, My devotees may fast and rejuvenate themselves.

However, the true soma is not eaten in the form of any objective meal. The soma is the substance that is released in the body when one lives the law of sacrifice. The soma is released in the most absolute Divine Enjoyment. It is the nectar of Amrita Nadi,^{*8} the Current of Immortal Bliss—"amrit" is the ancient word for the Divine Nectar. In some sense, this is a physiological process—the glands of the subtle structures of the body-mind^{*9} begin to secrete substances that are presently suppressed, because of the impure condition of the blood and the attenuated energy and attention of the being. These substances, secreted by the glands, rejuvenate and awaken the various psycho-physical centers.

The soma of the whole body is not accumulated in cultic fashion. In the Most Ultimate Realization of Truth, you are not simply sustained and made immortal in objective independence. Rather, you, as the apparently separate psycho-physical "self", are made a perfect sacrifice. You are made immortal not by accumulating benign things from without but by relinquishing the entire cycle of assimilation and elimination to Infinity. The body-mind becomes an offering thrown into the Eternal Fire of the Infinite Divine Self-Radiance. You become immortal by dying as the separate self—while alive.

The death of the elemental vehicle—toward which all living beings are naturally and ultimately disposed—is not a negative process. It is not the result of unlove, and it does not

occur at the end of a degrading process of toxicity and enervation. As a human being, you are structurally disposed to be Awakened, whole bodily, through the built-in cycle of growth toward which your birth moves you. If you are My devotee, I Call you to live your human birth from the "point of view" of the heart, or of love. If you do so, then, most ultimately (by Means of My Avataric Divine Spiritual Grace), you come to the point where you spontaneously relinquish the entire body-mind to Infinity. That event is true ego-death, the true elimination of your independent, conditionally manifested, bodily, apparently separate existence. "You" dissolve in space and time—and the body is laid down in an apparently natural death at the appropriate time.

Death is where you are going, you see. From the egoic (or "Narcissistic") "point of view", death is a torment, the result of "sin" (or of "missing the mark", or unlawful action), unlove, toxicity, and enervation. It is a dreadful possibility. Consequently, everyone is trying to find the "Edible Deity"—in order to keep on living. Everyone seeks such a fake immortality. Yet, even structurally, everyone is disposed to die—just as the flowers cycle toward death with ease, and show no negative signs at all. In Truth, you are clarified, immortalized, glorified, by dying to the ego-"I".

And you return to the planes of conditionally manifested experience again and again—until you can be a sacrifice in every dimension. When you become that sacrifice in any plane, then you are moved beyond that dimension of experience—which has become unnecessary to you because you have become a sacrifice there, not because you have turned away from it or wrenched yourself out of it through conventional Yogic or mystical activity, the inverting of attention and the going "up" and "away".

Through Most Perfect heart-Communion with Me (or That Which Sustains you), you are (most ultimately) Divinely Translated^{*10} into My Divine Self-Domain of "Brightness"^{*11}—Which Is Beyond even all the heavens, and Which has no archetype or symbol in your present mind and psyche.

Notes

1. In one of His earliest Discourses to practitioners of the Way of Adidam, Avatar Adi Da used the phrase "vital shock" to describe the primal recoil of every individual from the experience of being born—and, throughout the course of egoic life, from the vulnerable condition of bodily existence and of relationship itself. (See "Vital Shock" in My "*Bright*" Word.)

2. In Avatar Adi Da's Teaching-Revelation, "Narcissus" is a key symbol of the un-Enlightened individual as a self-obsessed seeker, enamored of his or her own self-image and egoic self-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was

finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Avatar Adi Da Samraj
The Knee of Listening

Avatar Adi Da uses the adjective "Narcissistic" in the sense of "relating to the activity of self-contraction", rather than in any more conventional meaning (particularly those meanings associated with the discipline of psychology).

3. The fundamental presumption (and activity) of separation.
4. The gross dimension is one of the three fundamental dimensions of conditional existence—succinctly defined by Avatar Adi Da as “outer” (gross), “inner” (subtle), and “root” (causal). As manifested in the human being, the gross dimension is the physical body, the subtle dimension includes the etheric/emotional, mental, and observing/discriminating functions, and the causal dimension is the root of attention (or the sense of existing as a separate "I").
5. Note that Avatar Adi Da does indicate that, from among this list of foods to avoid, flesh foods (or “killed food”) may be (rightly) medically advised in some cases.
6. This is Avatar Adi Da’s description of the simple “ceremony” of the exchange of gifts between Him and His devotee. The devotee offers the gift of selfless devotion to Avatar Adi Da—represented by a tangible offering—and He, in return, Gives His Avataric Divine Blessing.
7. “Soma” is a word used in ancient and traditional Indian society to describe a plant (or intoxicating juice) that was used in religious ceremonies. The exact plant or substance is not known, though a number of psycho-active mushrooms and seeds have been proposed. The term was also prominently used to describe an “opiate for the masses” in Aldous Huxley’s novel *Brave New World*.
8. Amrita Nadi is Sanskrit for “Channel (or Current, or Nerve) of Ambrosia (or Immortal Nectar)”. Amrita Nadi is the ultimate “organ”, or root-structure, of the body-mind, Realized as such (in Its "Regenerated" form) in the seventh stage of life in the Way of Adidam.
9. See note 4.
10. This is a reference to what Avatar Adi Da Samraj has Revealed to be the final phase of the demonstration of the Most Perfect (or “seventh stage”) Awakening. In the Great Event of Divine Translation, body, mind, and world are no longer noticed—not because one has withdrawn or dissociated from conditionally manifested phenomena, but because the Self-Abiding Divine Self-Recognition of all arising phenomena as modifications of the Divine Self-Condition has become so intense that the "Bright" Divine Conscious Light now Outshines all such phenomena.

11. Avatar Adi Da affirms that there is a Divine Self-Domain that is the Perfectly Subjective Condition of the conditional worlds. It is not “elsewhere”, not an objective “place” (like a subtle “heaven” or mythical “paradise”), but It is the Divine Source-Condition of every conditionally manifested being and thing—and It is not other than Avatar Adi Da Himself.

An excerpt from the book [The Yoga of Right Diet](#)
by His Divine Presence, Avatar Adi Da Samraj

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