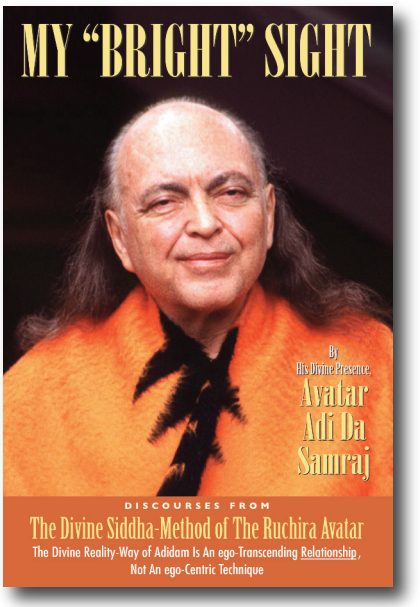
Your Suffering Is Your Own Activity

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

An excerpt from the book



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Your Suffering Is Your Own Activity

An excerpt from "The Grace of Suffering"
A Discourse given by Avatar Adi Da Samraj
on January 18, 1976

No one begins the practice of Real Spiritual life until he or she has suffered, and has begun to observe and know that, fundamentally (whether the circumstances are rather good or not so good), life—in and of itself (or for its own sake)—is suffering. The merely born destiny is suffering. Over time, the "experience" of life becomes a complication, a depression—and that "experience" communicates a fundamental sense of suffering. You come to know this only by suffering—by living an ordinary life and doing what you feel like doing, doing what everybody does, doing what is culturally impressed upon you, doing what circumstances require you to do by reaction, trying to make this a sort of "heaven-world" (or utopia), trying to make human life a perfect vessel, trying to make your own life work out terrifically! By living the usual life, you will come to know suffering.

Thus, suffering is the first sign of My Divine Avataric Grace. It is only when you begin to comprehend your life as suffering, as limitation, as dis-ease, in some very fundamental sense, that you will be able to practice Spiritual life in its true form. Anybody can want to be consoled. Anybody can feel that life could be better or that life is not really so terribly good right now. But Real Spiritual practice rests upon the discriminative (or critical) comprehension of the usual life itself as bondage.

When that insight appears, it is not necessarily accompanied by dismal, neurotic side-effects—because that insight can appear in the midst of a life that is getting along relatively well. In fact, unless there is a kind of ordinariness to a life, there is not likely to be very much intelligence. People whose difficulties are profound, for whom nothing goes right, are generally those who are the least available to the Grace of suffering. Thus, most commonly, that discriminative (or critical) insight, that sense of life as suffering, occurs in the midst of a life that is getting along relatively well. But that insight can occur in anyone—certainly in the midst of a life that (from the conventional "point of view") is getting along fantastically well, and also in the midst of a life that (from the conventional "point of view") is really not getting along well at all!

Before you come to acknowledge your dis-ease, you think of the "world" as a "something". You "objectify" it as a place, a finite circumstance, a fixed material event—just as you "objectify" yourself. You imagine that the "world" is a massive, solid, physical process, and that your own functions, even your thinking, are a dead end of chemicals.

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You go on living that solid, muscular life until you begin to suffer. Then you cannot be blithe and naive any longer.

With the recognition of your own suffering comes a tacit awareness that the "world" is not merely physical in nature, but psycho-physical in nature. All the "religious" and Spiritual traditions of the "world" are essentially based upon the acknowledgement that the "world" is a psycho-physical process, not a merely physical one. The "world" itself—not you only, not humankind only, but the "world", everything arising, the universe—is a psycho-physical process of which Consciousness Itself is (therefore) the essential foundation. All of the imagery and language about God that develops within any "religious" or Spiritual tradition appear because of this primal supposition.

You become more and more sensitive to the psycho-physical nature of the universe the more you are released into a fuller sense of your own existence. When you cease to simply move about mechanically, to simply do what you do, and to exploit yourself in purely vital terms, when you have begun to yield through failure, through suffering, through insight—then the "world" begins to seem very different to you. The more psychic you become, the more consciously aware you become—and the more obvious it is that the "world" is also psychic in its nature. Then you begin to move into a psychic and feeling relationship to the "world", rather than a merely physical relationship. The dimension of consciousness in you ceases to be obstructed and prevented.

If the conscious psychic dimension has ceased to be obstructed and prevented by the conventions of life, then suffering releases you into your own depth. The profundity of this awareness varies from person to person, but the possibility of right and true practice in My Divine Avataric Company exists only in that case.

When the "world" ceases to appear solid, you may still be moving with your life, but you are no longer obsessed with it as something that you want to be ideal and perfect. The entire form of existence has become loosed. Its definitions are no longer fixed. All kinds of "experiences" may begin to occur in you then—all of which tend to make you more in awe, make you feel more mystery, even drive you a little batty. The "world" becomes like dreams—and, in fact, the "world" <u>is</u> dreams.

People are so used to their conventional "objectification" of things that they forget that they do not live within a defined "world". Everybody has seen photographs of the Earth taken from space. The usual person thinks, "Well, you know, the world is a something, then!" But the "world" is a realm such as the one you enter in dreams.

Where is that place in dreams? What is its size? The "world" is exactly of that nature. The difference is that you are associated with it in such a way that it seems much more formidable than the "stuff" of dreams. You see the subtle "worlds", the dream-"worlds", briefly and confusedly—because, basically, you rest in the waking "world". But, when you begin to suffer life, you see that the waking "world" corresponds exactly to your requirements. Things happen to you—some so-called "good" and some so-called "bad"—exactly in accordance with your tendencies. Events in the waking "world" are always testing you—and not fulfilling you. When you begin to see the "world" as a realm, rather

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than as a "place" (or a fixed "something") to which you are attached, then the "world" becomes much more amusing.

What does the notion of "saving the world" mean? What is the "world"? The notion of "saving the world" is just as absurd as the notion that you are going to go back into your dream-"world" tonight and save that!

Such a notion is completely absurd. There are infinite numbers of beings, infinite numbers of possibilities and changes—and all of them are an illusion. When you wake up from a dream, you have no concern for the dream-"world". Having awakened, you have no inclination to save anybody that you met in dreams, or to be saved yourself! The gorilla can chase you all night, but, when you wake up in the morning, there is no gorilla, no threat. Then who cares?

Similarly, the possibility of Spiritual practice, and also of growth (in more or less conventional terms), begins when suffering moves you to acknowledge your own psycho-physical nature and the psycho-physical nature of the conditionally manifested "worlds". Then everything in life begins to break up and loosen, and a new kind of life can begin. Contained within the seed of that change is the possibility of Real-God-Realization. Contained within that acknowledgement of suffering is the possibility of devotionally recognizing Me, the Divine Avataric Master. And, when you Find Me, your ego-possessed adventure is interrupted.

When you first begin to notice that you are suffering, you sense that suffering is what happens to you. You reason that the suffering is occurring because of what happened to you when you were a child, or because of some "experience" you are having today—perhaps you are ill or you just lost a million dollars. Or you think you are suffering because of what is going to happen to you—you are going to die, you are going to lose a loved one, you are going to fail. When you first begin to conceive of your life as suffering, as something that is always producing limitation, you begin an adventure of "experiencing", indefinite in length. Indeed, it can take lifetimes. Many emotional, mental, and psychic phenomena may appear in the course of that adventure—together with the exploitation of "experience" and the manipulation of what can happen.

For the usual individual, Spiritual practice is the egoic manipulation of what can happen, what has happened, what is happening. Through this adventure, each individual develops an idiosyncratic life—the "worldly" person by exploiting life, and the Spiritual seeker by manipulating the bodily mechanism in more sophisticated ways—until that same sensitivity by which the life of suffering was noticed and acknowledged brings the individual into the Company of the Spiritual Master, and the person becomes sensitive to the Spiritual Master's Influence.

By contrast, in My Instruction to you, I constantly Indicate that suffering is not anything that is happening or has happened or can happen to you. Changes of state are not, fundamentally, to be equated with the suffering to which you have become sensitive. Your suffering is your own activity. Even what you call your "self" is a form of your own activity.

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Therefore, I Draw you into more and more intimate devotional relationship to Me, into the "self"-sacrificial Love-relationship that the practice of Adidam involves. I constantly Serve this sensitivity to suffering and the inspection of its nature. I constantly Serve the deepening Intuition of Real (Acausal) God, the Infinite Divine Reality.

By My Divine Avataric Grace, the individual begins to take on a pattern of responsibility—whereas the person was previously wandering, founded in his or her sense of suffering. In My Divine Avataric Company, the person's practice becomes specific and a matter of responsibility—not the accumulation of "experience", and not the exploitation of the mechanisms of "experience". In My Divine Avataric Company, the person begins to love, and (thereby) becomes available to Me.

Suffering is <u>your</u> action. Therefore, it is the action of "self"-contraction, of "self"-definition, of obsession with whatever is arising in and of itself, independent of its Ground, or its "Substance", or its True Condition, Which is Divine. The action that is suffering produces the usual life as karma, illusion, negative destiny, unconsciousness. Therefore, the Reality-Way of Adidam necessarily involves a life of counter-action—of doing something <u>other</u> than self-contraction—as a specific responsibility.

Whatever is not used becomes obsolete. As My devotee, you are not continually involved in the affair of your inner life, your content, your interests, your tendencies, your suffering, your "experience". Rather, by devotionally turning to Me, you are surrendering all of that—always. You are consciously participating in My Divine Avataric Presence here—always.

Thus, the action of devotion to Me undermines—and, ultimately, replaces—the false action of ego-possession. This is the Principle of Divine Communion in the Reality-Way of Adidam: devotional action—which is different from the action that is suffering, that is turning away from Real God (or Truth Itself, or Reality Itself).

The practice of Adidam is whole bodily devotional turning to Me, the Avataric Self-Incarnation of the Divine Reality Itself—That within Which everything arises, of Which everything is a modification, than Which there is no other, Which <u>Is</u> <u>Only</u>. There is no center in That. Only when you have yielded entirely, when everything has been surrendered, will you "Know" Me Perfectly. ■

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An excerpt from the book

My "Bright" Sight

by

Avatar Adi Da Samraj



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