

THE NINE GREAT LAWS OF RADICAL DEVOTION TO ME

BY HIS DIVINE PRESENCE
AVATAR ADI DA SAMRAJ

Readings from
The Aletheon, The Dawn Horse Testament, and Eleutherios,
as well as Selected Discourses and Spoken Instructions

AN ADIDAM™ SOURCE-TEXT



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I N T R O D U C T I O N

by Ruchiradama Quandra Sukhapur Rani Naitauba

Divine Eternal One, Da, Lord and Refuge of all past, present, and future beings, Remover of all obstacles to Realization of the Divine Source of Existence Itself, I bow down.

Divinely Perfect One, Who Saves all who turn to His Divine and Holy Person, I bow down.

Light of lights, Self-Abiding As Divine Conscious Light Itself, I bow down.

Avataric Incarnation of Truth, Witness of the response of His devotees who are converted from egoic self-identity to humility at His Feet, I bow down.

The Tradition of Truth

This book is dedicated to the profound Divine Avataric Work of the Parama-Sapta-Na Sannyasin, Ruchira Avatar Adi Da Samraj—He Who Is the Eternal One, Reality Itself, and Truth Itself. Gathered in this book are the Divine Utterances of His Divine Presence that Reveal the Secrets of “radical” devotion in the Divine Way of Adidam Ruchiradam.

These selected passages are taken from His Great Source-Literature, from His Avataric Discourses, and from His daily Instruction Given to the Ruchira Sannyasin Order. Specifically, these Teachings Reveal the egoless pattern of rightly relating to His Holy Person in the tradition-honored form of the Guru-devotee relationship. That Supreme relationship is the only Means to Realize Inherent Oneness with His Perfect and Eternal Form, Which Is Reality Itself.

Bhagavan Adi Da Wrote, in His *Aletheon*:

The tradition of Truth, the tradition of Spiritual and Transcendental Realization, is the tradition of the Adept-Realizers. Apart from the Adepts, there is no tradition of Truth.

—Avatar Adi Da Samraj

“Adept-Realizers Are The Root of All Esoteric Traditions”,
from *The Aletheon*

The Truth cannot be separated from the human Incarnation-Person that is beheld in the form of the Adept-Realizer. And one who functions as an Adept-Realizer is a Holy Transmitter of Divine Conscious Energy:

This is the Great Rule, the Great Law, the Ultimate Principle of the Great Tradition of humankind.

Devotional allegiance to the Adept-Realizer, or Spiritual Master, is the greatest function of existence and the single advantage not only of human beings but of all beings. The devotional relationship to the Spiritual Master is participation in a unique function that appears in the realm of cosmic (or conditional) Nature. . . .

The Spiritual Master is a Transparent Reminder of the Divine Reality, a Guide to the ecstatic Realization of the One Reality in Which all conditions arise and change and pass away. The Spiritual Master is not to be made into the merely “objectified” idol of a cult, as if the Divine Being were exclusively contained in the “objective” person and “subjective” beliefs of a particular sect. Rather, right relationship to the Spiritual Master takes the form of free devotional response to the Spiritual Master’s Radiant State.

—Avatar Adi Da Samraj

“Adept-Realizers Are The Root of All Esoteric Traditions”,
from *The Aletheon*

The Heart-Response to the Realizer

A fundamental aspect of Avatar Adi Da's Address to His devotees and the world is the ancient understanding of how to rightly relate to a Realizer—a Being in a Sublime State, a Master Radiant with Divine Light, One Whose very Existence Reveals the illusory nature of the world and the Transcendent Bliss and Joy of its Source-Condition.

Traditionally, when Such a One was found and recognized, it was obvious what to do in order to preserve such a Treasure. Protecting the Pristine State of the Realizer from worldly intrusion was a self-evident responsibility. Ashrams and Siddha-Peethas were established by those recognizing the inestimable Grace of the Realizer's Company. Individuals of means, and those who were moved by the sight of the Realizer to renounce the world, would see to it that the Master was set apart. They made it possible for the Realizer to live purely in an atmosphere of true devotion. In such a place, the Master's word was law, and devotion took the form not merely of ceremonies but whole bodily surrender, perpetual heart-remembrance, and unswerving obedience to the Master's every word.

The Supreme Holy Person, Beloved Bhagavan Adi Da Samraj, Divinely Served His devotees for thirty-five years to be able to manifest a Set-Apart or Holy Circumstance on Earth. At last, in His Parama-Sapta-Na Samadhi, the final years of His Life on Earth, He simply Required right relationship to His Divine and Holy Person. Bhagavan Gave expression to this Eternal Requirement in the form of His Holy Text, "The Nine Great Laws of Radical Devotion To Me", which He placed in His two Supreme Masterworks, *The Dawn Horse Testament* and *The Aletheon*.

In the heart of all of Bhagavan's devotees, there is an absolute certainty that there is something greater than self and world. That certainty comes from the Sighting of Bhagavan's Holy Form. Bhagavan's Nine Great Laws of "radical" devotion tell us how to live by that certainty, which is Divine and Holy, by always manifesting a sacred and right relationship to His Holy Person. The demonstration of the Nine Great Laws of "radical" devotion is

founded in the awareness that Bhagavan Adi Da is not localized to His Incarnation-Body. He Is His State. He Is Samadhi—always existing as the Divine Conscious Light.

The Way Is the Relationship

The devotional relationship to Bhagavan Adi Da is the Way. Therefore, everything begins with the Nine Great Laws of “radical” devotion to His Holy Person. The integrity of Adidam Ruchiradam is entirely a matter of this sacred right relationship to our Supreme Beloved.

To establish the devotional relationship in its true form of surrender evokes the Transcendental Blessing-Power of the Divine Master and draws the being into “the Transcendental Sphere of the Divine egolessness of Reality Itself”.

As the ego-“I”, you function as the body does with reference to Consciousness Itself—in ignorance of the Consciousness-Position. It is as if the cells of the physical body “meet” together in order to determine how they are going to “dictate”—in an entirely insubordinate manner—the pattern of existence for Consciousness Itself! Then, Consciousness, without direct and intuitive understanding of Its Own Condition, “goes along” with these “demands”—as if the body were, in fact, the Identity of Consciousness Itself. Such is the essence of egoity.

For Consciousness to Wake Up to Its Own Self-Position (or to Recognize Its Own State) Is Divine Self-Realization. However, Divine Self-Realization is not merely a mental process. Rather, Divine Self-Realization Is, necessarily, a Transcendental Spiritual process. And the Real Transcendental Spiritual process requires the orientation of devotion—which is the orientation to What Is Beyond the “self”-knot. To embrace the life of devotion to Me, My devotee must cease to “grant” the body (or the total body-mind-complex, or the complex psycho-physical totality) the “right” to “design” the pattern of his or her existence.

In Reality, the body is not senior to Consciousness Itself. In Reality, Consciousness Itself Is Senior—subordinate to nothing and no one.

However, in the human “world”, everything is patterned by ego. Once the ego-pattern “gets rolling”, it replicates itself automatically. For that pattern to be corrected, you must become aware of what you (as ego) are doing, and you must change your act—and you must be culturally obliged, by means of systematic accountability, to change your act (based on right “self”-observation and right “self”-understanding). All of this is required in order for the Transcendental Spiritual process to be Real—and It cannot be otherwise.

Without My Divine Avatic Intrusion into your life, your ego-pattern merely replicates itself endlessly, relative to everything whatsoever—and you remain trapped in the ego-possessed domain of “point of view”. The ego-patterning of each individual human being, and even the collective ego-patterning of humanity as a whole, is ceaselessly replicated—very much in the manner of cellular reproduction.

The fundamental by-Me-Revealed and by-Me-Given Law of true Spiritual life (and even of true human life) is this: Never subordinate the Source. If that fundamental Law is discarded, there is not anything that is right. As soon as that one Law is cancelled, the ego-pattern starts taking over everything, in the manner of cellular reproduction. The ego manifests itself virtually infinitely, in a checkerboard pattern that replicates its own state and position.

—Avatar Adi Da Samraj

“The Mirror and The Checkerboard”,
from *The Aletheon*

This Fundamental Law—which is the Primal Law of the Nine Great Laws, “Never subordinate the Source”—is, as Bhagavan States, the Law of true Spiritual life.

Altogether, the Nine Great Laws of “radical” devotion are both an individual responsibility and a collective responsibility, and are the “proof of devotion”. Bhagavan Stated absolutely that there was no other proof. What do the Nine Laws of “radical” devotion describe? The unique signs in evidence when the being approaches and relates to Bhagavan’s Divine Incarnation-Body in a truly subordinate and sacred manner.

Therefore, the Nine Great Laws are not an abstract matter, but a real process of transformation of the ego-bound identity to egoless Self-Abiding in Bhagavan's Eternal Form. If you are Bhagavan Adi Da's devotee, the Nine Great Laws of "radical" devotion become your relationship to your Beloved Master. The Nine Great Laws of "radical" devotion are how the devotee "Locates" the Divine and Holy Master, now and forever.

It is only through right relationship to His Holy Person, Da, that the devotee receives the Supreme Grace of Knowing His Divine and Perfect State of Sahaj Samadhi. Everything must be done through the Nine Great Laws of "radical" devotion, which is the only structure or form that reveals the Divine Grace of Bhagavan's Holy Person beyond all illusions of self and world. Finally, self vanishes, and there is only Perfect Oneness with His Holy Person, in His Divine Domain of Conscious Light.

The egoless Divine Pattern

The Nine Great Laws of "radical" devotion are about the Divine Pattern instead of the ego-pattern (or the human pattern). The ego-pattern is entirely distinct from the Divine Pattern. The Divine Pattern is not associated with any psycho-physical state.

The ego is Godless and Gurules. The ego is characterized by insubordination, dissociation, the avoidance of relationship. It is a "self"-contracted pseudo-entity, an illusion. The rightening of human existence is about out-growing that, being moved past it, beyond it, into a rightly subordinated life—not merely subordinated to an "other" (so to speak), but to the Non-"other" That Is Reality Itself and That Is Divine and That Is Master.

Therefore, Adidam Ruchiradam is characterized by a culture that is Mastered by the Divine, whereas the "world" is characterized by insubordination. Even though it may, in many cases, be full of words about "God", the ego-"world" is Godless. It is subordinating That Which Is Divine to itself, and is (therefore) insubordinate and indulges in desecration, falseness, and illusion.

Therefore, out-growing the insubordinate character of the ego is not merely about petty rightness or the conventions of ego-based obedience (which are simply a kind of egoically “self”-deluded uptightness and righteousness). It is not about that. It is about surrender, and being rightened, and being drawn into the Transcendental Sphere of the Divine egolessness of Reality Itself. It is a Great Profundity.

—Avatar Adi Da Samraj
July 9, 2008

What would the demonstration of the egoless Divine Pattern of the Nine Great Laws of “radical” devotion look like? What would a truly sacred culture of Adidam Ruchiradam look like in its full, manifest form? As Bhagavan Adi Da’s devotees, we are here to manifest that. Beloved Bhagavan Gave us the Gifts, the Revelations, and all the necessary practices. Therefore, we have the responsibility to create the sacred culture of Adidam in the Pattern Bhagavan alone has Given—the Nine Great Laws of “radical” devotion, with no revisions. This is the sacred culture’s obligation—to manifest Bhagavan’s egoless Pattern on Earth for the sake of everyone.

To incarnate the great esoteric root-practice in which surrender to the Master is honored, in which a culture exists that does not resist the Callings of the Divine, in which deepest humility in the Presence of the Divine Being is obvious—this is the Ancient Way. This is the pure essence of approach in Adidam Ruchiradam.

Bhagavan Adi Da Is the Eternal Law. He Is the Nine Great Laws of “radical” devotion. Therefore, only devotional recognition of Bhagavan allows the capability to live by these Nine Laws, because Bhagavan Himself Is those Laws. Therefore, the Nine Great Laws are about direct awareness of His Holy Person, Da—awareness of His State. The doing of the Nine Great Laws is what allows the Grace-Given capability for direct awareness of His Divine and Eternal Form, “Located” via the Beholding of His Incarnation-Form. Only His Incarnation-Body makes it possible to “Locate” His Eternal Form.

The Nine Great Laws are the process by which ordinary human life is transformed into living as a devotee of the Divine Source-Reality Itself. The Nine Great Laws of “radical” devotion are the

Essence of ego-transcending practice. They move attention off “self”, into the moment to moment practice of Beholding His Divine Holy Form. The Nine Great Laws are the very form of “radical” devotion to Bhagavan Adi Da.

The Final “Nine Laws” Dialogues

Bhagavan Adi Da made it utterly clear that it is the responsibility of the Ruchira Sannyasin Order to guarantee that the Nine Great Laws of “radical” devotion are always abided by, both during and after His physical Lifetime:

My Ruchira Sannyasin devotees must constantly and solemnly maintain the holy responsibility of guaranteeing that the Nine Great Laws of “radical” (or always “at-the-root”) devotion to Me (and, altogether, of right relationship to Me) are always enacted and ensured by every one, and all, of My formally practicing devotees—both during and after My bodily (human) physical Lifetime here.

—Avatar Adi Da Samraj, p. 241

As one step in the fulfillment of this responsibility, this educational and inspirational book on the Nine Great Laws of “radical” devotion—bringing together a great many of Bhagavan’s Instructions on each of the individual Laws—has been created. Furthermore, a manual on the sacred structures of Adidam, as defined by Bhagavan Adi Da, to be called *The Code of Sacred Governance*, is also being prepared.

Both *The Nine Great Laws of Radical Devotion To Me* and *The Code of Sacred Governance* grew directly out of Bhagavan Adi Da’s daily Dialogues of Instructive Blessing-Revelation, which were always Confrontations with egoity itself and with the absolute necessity for fidelity to Truth alone. Those Dialogues, about the right sacred relationship to His Holy Person and right governing of Adidam Ruchiradam, were something Bhagavan did not choose to include in any of the “Source-Texts” He was then Writing, except for the “Nine Laws” Essay itself. Instead, He Gave explicit

Instructions to the Ruchira Sannyasin Order to make sure that these Dialogues were properly compiled and published and established as the Sacred Law of Adidam Ruchiradam.

In these Sacred Dialogues, Bhagavan Adi Da Revealed the great esoteric root-secrets of Reality-Realization and Truth-Realization. The final years—when Bhagavan Gave Written form to the Nine Great Laws and daily Gave Instruction on those Laws—provided the Eternal Alignment for the ever-ongoing process of rightly relating to His Holy Person and rightly governing His Way of Adidam Ruchiradam. Truly, these Laws evoke the One Great Eternal Law Inherent in the process of Divine Realization: subordination and surrender of self.

Let us always bow down in deepest gratitude for this immense Instruction, for this Supreme Revelation that Grants perfect heart-calm.

Fully Enacting Adidam Ruchiradam

As the gathering of devotees more and more deeply accepts Bhagavan as the Supreme Authority, as our First Law, the root “reality-consideration” for all beings on Earth will be established.

Adidam Ruchiradam is always about Bhagavan’s Incarnation-Person as the Source of the Way alone. May this book provide a map for the future integrity of Adidam Ruchiradam, the Reality-Way of Truth.

This Way is not an institutional social ideology or conventional religious message. This Way does not subvert the deep esoteric Spiritual and Transcendental impulses of humankind, nor does it submit humankind to illusory goals or to worldly ego-bound or merely mortal forms of psycho-physical self-fulfillment. This Divine Way is always at the root of humanity, manifested by the Divine Avatic Incarnation-Life of Avatar Adi Da Samraj. To transcend ego-bondage and thus allow the egoless Divine Condition of Reality Itself to be Realized requires a profound ordeal, which is given only by a Divine Realizer, a Transmission-Master. Bhagavan Adi Da exposed the tradition of Truth for Real and Called us to renounce all ego-bondage and all seeking for fulfillment. Only in Identification with the Divine Beloved, only in total conformity to

the Beloved Divine Master, is the fundamental root-process entered into and realized.

In this age, so much has been lost in terms of honoring What is truly Great. Humanity has lost the Ancient Way, the traditional acknowledgment of true hierarchy based on Wisdom. As Bhagavan Said, the world now has a “great disinclination” to become involved in What is Profound. Ultimately, the Nine Great Laws are Bhagavan’s Offering of utter Blessing and Happiness to all beings.

In the Eternal Time of Bhagavan’s Forever Presence, it is our sacred obligation to fully incarnate this esoteric Divine egoless Pattern as the necessity for all beings. In Communion with Bhagavan Adi Da, we Know Him As He Is, and this devotional recognition-response becomes a force Invoking Bhagavan’s Graceful Divine Avataric Blessing upon all. May it be so.

Bhagavan alone is the Adidam Revelation, and the Means whereby that Revelation will be planted in the world. Authentic Adidam is His Living Person and His Perfect Authority.

May all beings bow down to the Supreme Holy One, Parama-Sapta-Na Adi Da Samraj, the Divine Conscious Light of Reality Itself.

Om Sri Parama-Sapta-Adi Da Love-Ananda Hridayam



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