

A LITTLE BOOK ON:

Ida Panditha Mpu Budha Maharsi Alit Parama Daksa Known as: “Ida Resi Alit”



On March 14th, 2007 a legend was born. A village girl of 21 years old was ordained as – not just the only, but the youngest – female High Priestess of Hindu Dharma, the traditional religion on the deeply spiritual island of Bali, Indonesia. On the day of her rebirth, this village girl became known as Ida Panditha Mpu Budha Maharesi Alit Parama Daksa, or simply “Ida Resi Alit”.

Historically, she was born on March 13th, 1986 to a modest Balinese family. Comprised of farming families surrounded by pastoral rice fields, their remote village is situated in the middle of the island. Her given name at that time was: ”I Komang Wediantari.”

Like many other village girls just graduating from high school, she left her home near Gianyar in 2006 to seek a job in economics, her major in school. She landed on exotic Bintan Island off the coast of Singapore, known for its commerce, in hopes of finding a job that paid well; well enough to help support her family back home.

But she would soon discover that The Divine had a different plan for her. In her honest search for employment, all doors closed to her and she could not find work – not a single interview. After several months of disappointment she was forced to return home to Bali in November of 2006.

Upon arrival in her village, I Komang Wediantari fell into a depression she could not overcome. Her kindly grandfather, the village priest Mangku Bawe, saw her distress and grew increasingly concerned about her health and wellbeing. He began to gently instruct her in chakra meditation and yoga. These disciplines struck a deep chord within her and became her springboard to a spiritual awakening.

With this awakening, The Divine reached out to her and a direct connection was opened wide, welcoming her into The Divine Fellowship Circle. She was summoned to become a conduit to The Divine in order to spread an important message to the world, and she heeded the call.

Thus this young girl, who had neither an interest in spiritual matters nor previous religious training, began to have frequent out-of-body and near death experiences, understandably shocking those around her. It was during an encounter with one of these near death states that she received her Divine Instruction and was told of her preordained path.

From that time, she displayed exceptional skill in *pewedaan* (speaking the mantras in Sanskrit and other ancient languages), *mudras* (the sacred hand movements), and further complex religious rites, including tantric dancing and chanting. She was suddenly so accomplished in these ancient spiritual arts that the High Priests were called to see for themselves her many gifts.

Eventually in February 2007, near Ubud, Bali, she found a Nabe, a High Priest designated as a Master Teacher, who was willing to recommend her to be ordained as a High Priestess. After a painstaking process of spiritual examination and rigorous physical tests by The National Board of Ordination of The Hindu Dharma Association, her ordination was finally approved and she was awarded the title of High Priestess of Hindu Dharma.

So, truly a legend was born. At the age of 21, without formal study or training, I Komang Wediantari was directly instructed by The Divine, she needed only 21 days practicing intense meditations and the noetic process (self knowing or interior knowledge) to master the stringent requirements for her ordination. The arduous procedure to become a High Hindu Priest or Priestess generally takes up to three years or more and requires extreme training under the guidance of a Master Teacher.

The position of High Priest or Priestess is traditionally bestowed upon those more mature in age and with greater empirical experience and demonstrated wisdom. Additionally, this high place in the religious hierarchy is dominated by men and few women are able to achieve equal standing. Passing through these fires of spiritual commitment and exactitude, Ida Resi Alit was born.

In a monumental decision of historic significance, the board of The Hindu Dharma Association took only 20 minutes to ordain Ida Resi Alit. Now they fully realized who had been sent to them.

Maharesi Alit is fulfilling her destiny of spiritual healing and cleansing. She currently presides over many of the profound religious ceremonies throughout the beloved island of Bali and is revered for her sacred wisdom, knowledge and blessings.

A Living Vessel of the ONE

Ida Resi Alit had a vision; a beautiful vision of spiritual unity. She envisioned the establishment of an extraordinary welcoming Ashram in Bali – Ashram Purwa Agung.

Her hope was for a center that would accept all religious and spiritual traditions; where she and other spiritual leaders could share and encourage fulfillment of the Divine Plan.

After four important years spent in profound servitude, Ida Resi Alit heard the clarion call.

She realized her gift would be as a living vessel of The One; who shepherded her on the Journey of Becoming and who now guides her on the Journey of Being.

As a living vessel, Ida also knew that she manifest proof of her divine gifts in order to reach out to the multitudes. She knew she needed to present the trusted credentials of a holy person to those seeking spiritual enlightenment.

These qualifications would allow her to believably share with others the messages of deep mystery she has received; those of bringing forth the Divine Light to the world.

Ida Resi Alit believes no one has exclusive rights to The One. Divine inspiration can and will come through many chosen individuals – with diverse gifts for humankind – in order to usher in a new world that embraces : The Spirit of Global Oneness.

All things come forth from The ONE; the source of complete existence. Its cosmic presence is manifested in many names and took all forms, beings, in each generations of humanity, in order to make known Its divine essence. Indeed, it is known theosophically that:

All Parts are contained in the Whole and the Whole is contained in all Parts.

The Conception

Ashram Purwa Agung

The Inspiration for Global Outreach



The Name: Purwa Agung

- Purwa – of the East or first light, since the sun rises in the East
- Agung – of greatness or majesty

Thus, the designation Purwa Agung was given to the Ashram with the specific hope that it will manifest the Great Rising Light of The One.

The Symbol: A dancing figure, as if caught in a balancing act on top of seven burning lotus petals lying beneath the globe

- The lotus signifies that Eastern religious/spiritual traditions will figure significantly
- The burning petals symbolize the Divine Fire, lighting awareness
- The globe represents the whole world taking part in the renewal process
- The left arm of the dancing figure touches the chest (heart)
- The right arm reaches to the words (mouth/head)
- The body emulates spiraling spirits (inner movement)

- The head is like a sun (star/passion) with nine small emanating flames (sparks/lights)

To summarize all elements of the symbol, for such a new world order to take place, a process of humankind renewal must transpire globally, lit by the spark of Eastern spirituality.

The Formulation

Avadhuta Mukti World

Just imagine a person, while living in this world, could achieve the heavenly joy of moksa, or blissfulness, liberated from all bondage. If one person could achieve this, then all could do so.

Thus the whole world could be in liberation and transformation, bringing the Kingdom of heaven down upon earth. This enlightened state of being is known as The Golden Age or Satya Yuga.

It is our hope to witness the establishment of Satya Yuga through eternal religion, or Sanatan Dharma.

As described in the Mahabharata, a Hindu epic:

[...] there were no poor and no rich; there was no need to labour, because all that men required was obtained by the power of will; the chief virtue was the abandonment of all worldly desires.

The Krita Yuga (Satya Yuga) was without disease; there was no lessening with the years; there was no hatred or vanity, or evil thought; no sorrow, no fear. All mankind could attain to supreme blessedness [...]

Marked by the beginning of this millennium, millions across the globe echo the great expectation of a world anew – novus ordo seclorum – as stated boldly on the US dollar bill. Perhaps they even hold the dream of returning to the Lost Civilization of Atlantis or the Garden of Eden.

Now the moment is here – Kairos – a time appointed for such an event to take place. The vision is for a new state of being for humankind in tune with THE ONE across the globe; thus transforming and transcending a new world order.

This new world order is The Will of THE ONE making ITS PRESENCE in our daily lives. Thus we enter a state, secular yet sacred, where the duality merges into ONENESS; truly the “Parts are in the Whole and The Whole is in the Parts.”

This is the Message that Ida Resi Alit brings to us. Through the experience of her Journey of Becoming, as the living vessel of THE ONE, she has attained a new understanding and vision of how The Presence of THE ONE will be a part of our daily lives.

Therefore, we are able to tap into and experience the outpouring of Wholeness – the state of Mukti – in order to achieve the fulfilled life of Moksa here on earth. The mission is to share this sacred message of Ida Resi Alit with the world; to bring The Presence of THE ONE into the daily lives of all who seek.

Of course, the first step comes from within each of us; a willingness to embrace this divine invitation, of becoming the fullest and truest realization of the Self.

The saved life is a fully human self, open and unhindered, embracing the realization that there is none other than the Self.

Just like Ida Resi Alit, we too become living vessels of THE ONE; totally transformed human beings manifesting the Divine Essence or The Presence in this world. Thus our consciousness embraces the concept of no more past or future, but only The Presence of THE ONE.

The Journey of Becoming dictates that one must free oneself from all the bonds of the past and what one thinks the future will be. This manifests as a total freedom to express one's Self, to be fully one's Self, and to be free from the consciousness of the ego.

Here, we redefined the meaning of Avadhuta, a non-conventional definition, but exercising a new freedom to return to the divine nature of humankind.

An enlightened being lives in a state beyond body and mind, of the Self or ego, and has risen above consciousness of duality and worldly concerns. While remaining fully in this world, this Self enjoys the state of blissfulness, fulfills dreams, shares the vision with the Divine, and reaches for human divinity. Though totally detached, yet totally attached, the Self is part of the Divine Plan – the Magnum Opus – in ushering in a new world.

Theosophically, this is what we call the state of Avadhuta Mukti.

The Formation

Avadhuta Mukti Yoga

The Theurgical Process of Becoming

Avadhuta Mukti is where yoga, in its truest sense, achieves a high level of attainment in Union with THE ONE, or “indwelled by The Presence of THE ONE.”

In Jainism, yoga is the sum total of all activities; mental, verbal and physical. It requires various forms of activities in order to attain the state of Avadhuta Mukti. However, one of the basic forms is known as the path of devotion, contemplation, meditation or the state of Samadhi.

Even though yoga is grounded in a form of activity, the theurgical process is formless, meaning one must do or act governed by one's feeling (heart) at that moment. The activity must be free-flowing as The Presence leads, so is totally under the control or direction and guidance of The Presence.

The first step is to fully understand these conceptual sayings:

Tat Tvam Asi /Nuk Pu Nuk/Ehyeh Asher Ehyeh, I AM WHAT I AM

Within these conceptual sayings lie extraordinary insights of how to gain knowledge of THE ONE; the ground floor in establishing a relationship that leads to the Oneness.

This is foundation of performing yoga; an attempt to attain Oneness with THE ONE and to be connected to The Source of The Whole Existence who manifests ITS Cosmic Presence throughout all forms and names. Without this foundation, yoga is just a physical activity, a meaningless spiritual act, a pseudo aerobics exercise.

What are these conceptual sayings trying to convey to us? They challenge us to seek THE ONE, beyond imagining, beyond the anthropomorphic limits of our language and beyond the metaphoric forms of our understanding.

They represent not so much theological or theosophical encounters, rather a knowledge of THE ONE that is developmental and progressive through the journey of a personal relationship with THE ONE.

Therefore, these conceptual sayings all basically state that THE ONE invites us to be open to all possibilities of profound personal and unique relationships.

Saying, "I will be who you will perceive ME to be," frees each one of us to know THE ONE in our own way.

THE ONE will be what will be, for each of us. As we come to know THE ONE through our own experiences, the knowledge of THE ONE will gradually be revealed through our experience with THE ONE.

Herewith, are the five alternatives ways in the process of Becoming:

- Alternative One: Encountering The Presence
- Alternatives Two: Embracing The Presence
- Alternative Three: Knowing The Presence
- Alternative Four: Inviting The Presence
- Alternative Five: Establishing The Presence