Standing at the Threshold

A Study Guide for
The Feast of the Adidam Revelation

For Second-Congregation Devotees of
The Divine World-Teacher,
Ruchira Avatar Adi Da Samraj

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Introduction

The Feast of the Adidam Revelation this year is an extended, 17-day celebration of the Divine World-Teacher, Ruchira Avatar Adi Da Samraj’s Divine Revelation to all beings.

One of the primary days of celebration is April 12, honoring Beloved Adi Da’s Entry into the beginning of the final phase of His Demonstration of the seventh stage of life, at Lopez Island, Washington, in 2000. (This Celebration is honored April 12 at 6:00 p.m. PDT--April 13 west of the International Date Line.)

We also commemorate the beginning of Adi Da Samraj’s formal Teaching Work on April 25, 1972 (known as Dharmavara). The Celebration this year (honored on April 26 west of the International Date Line) marks the 29th anniversary of Beloved Adi Da’s first public Discourse (published later in The Method of the Siddhas as “Understanding”) and the opening of the Shree Hridayam Bookstore on Melrose Avenue in Los Angeles.

The Gift of this Celebration is Ruchira Avatara Vani (or Ruchira Avatara Vani-Vichara), the Gift of the Word “(and The Gifted calling, and The By-Me-Given Responsibility, For Devotionally Responsive ‘Consideration’ Of My Avatarically Self-Revealed Divine Word, and Of All My Instructive and Revelatory Avataric Divine Work, or My Avatarically Self-Manifested and Forever Living and Me-Revealing Leelas)”.

Devotees also Celebrate and acknowledge during this Feast the Submission Beloved Adi Da has made to Instruct devotees in the Way of Adidam:

Once The Knee Of Listening was Written and I began to become available to people, it became immediately clear that, in general, people were not prepared for such profound understanding. They were not established in a disposition that would allow understanding (in the sense that I was Communicating it) to be made the principle of Existence for them. They could grasp something about it mentally, but the disposition I Described as understanding is one of the total being. It is a profoundly intuitive process, not merely a mental attitude or a mentally directed activity. It requires the foundation of a Spiritual disposition and the capability for discipline, commitment, and profound involvement. . . .

Initially I submitted Myself to people in their most ordinary qualities, lived with them every day, and Argued this Way in the midst of their very ordinary self-indulgent lives. I “Considered” things in such a way as to break all the principles of self-indulgence. And then came the Arguments of Divine Ignorance, conversion, hearing, seeing, practicing, and establishing one’s life in the disposition of equanimity. Gradually My Divine Teaching-Word was broadly elaborated with practical details and forms of approach to the same ultimate matter. (“My Submission to Devotees”, The Lesson, Volume 2, p. XI-43 to XI-44)

After Beloved Adi Da’s nearly thirty years of “Consideration” and Sacrifice in service to devotees, He has Set Himself apart from the beginners’ culture of Adidam. This, He Said, was an absolutely necessary aspect of His Work at the time--necessary for the sake of preserving His extremely sensitive and fragile connection to the physical Body, but also for the sake of embracing His world-Blessing Work unimpeded by any requirement to interact with beginning practitioners of Adidam. As we have seen, Beloved Adi Da has not dissociated from devotees, but He has required the establishment of a renunciate Pattern around Him. With the development of circles of practicing devotees around Him as well as the “Bright” Room Ceremony, access has been resumed by invitation.

Also, we honor Beloved Adi Da’s continuing and Passionate Call for all beings to Awaken and Inhere in His Love-Bliss-Happiness. During this Celebration, we also acknowledge that this is a World-
Teaching, with paths of approach from the most technically elaborate to the “simplest” forms of practice. Through the four congregations, Beloved Adi Da has provided a means for all human devotees to formally practice sadhana in His Company.

The Prasad for this Feast is the Heart-Word of Beloved Adi Da. An excerpt from Beloved Adi Da’s Wisdom-Teaching is especially printed and presented to devotees at the Celebration.
Attached Readings

For the Anniversary of Avatar Adi Da’s Establishment in His Threshold Form (April 12):

- “The White ‘Brightness’ is My Threshold Form”
  Communications on Beloved Adi Da’s Approach to Divine Translation

- “Samraj Asana is Life-Transforming Communion with Me”
  Communications from October 20, 2000

For *Dharmavara* (April 25):

- “Study”
  From *Go the Way I Will Show to You: A Manual of Practice*, p. 278-282

- “Understanding”

- “After You Drop the Mind Altogether, the Truth Survives”
  A Presentation by Adidama Sukha Sundari (October 8, 2000)
Study Questions

For the Anniversary of Avatar Adi Da’s Establishment in His Threshold Form (April 12):

1. How is the Lopez Island Event a part of Beloved Adi Da’s continuing Divine Self-“Emergence”?

2. In your own words, discuss the significance of Beloved Adi Da Approaching Divine Translation and remaining in His Body. How does this become an advantage for His devotees?

3. How has Beloved Adi Da become His Threshold Form Most Perfectly? What is your experience of His Threshold Form in meditation, puja, study, or Contemplation of His Revelatory “Bright” Room Ceremony?

4. Read the excerpt from Chapter 27 of *The Dawn Horse Testament* (“I Am ‘Da’, and ‘Ma’, and ‘Om’). Describe your understanding of Beloved Adi Da’s Form as Primal Light and Sound.

5. There is no Adidam apart from Spiritual conversion. The process is about developing the tangible form of Avataric recognition. It is a Profound Spiritual Matter. Devotees must authenticate this Way and "consider" the pattern by which they will do so. Devotees must relinquish the domain of the conventional worldly mind. It is profoundly necessary for you to experience the egoless Divine Spiritual Body and Condition. It is essential.

   You cannot have real sanity without this experience. The body-mind is literally an un-En-Light-en ed point-of-view, oppressed by personal experience. Devotees need to have profound experience that goes beyond the ordinary. What Is Divine cannot be known if you are not living a Spiritual life. That is the basis upon which you are moved to practice altogether. (October 20, 2000)

Discuss this Communication from Beloved Adi Da (from “Samraj Asana is Life-transforming Communion with Me”) in your practice “consideration” group or with your intimates. What must you do to authenticate the Way of Adidam and grow into Spiritual profundity?

For Dharmavara (April 25):

1. *All My Wisdom-Teaching is intended to be a direct address to you. A relationship, in other words, is the context of My Wisdom-Teaching of the Way of Adidam. This is what you must come to understand and appreciate. Therefore, make your study of My Wisdom-Teaching into a form of relationship with Me, not just into thinking about ideas by reading books.* (August 3, 1987)

   How is study a form of your relationship with Beloved Adi Da? Tell any Leelas you have about “The Eternal Conversation” you feel between you and Beloved Adi Da in this relationship of study.

2. Why is daily study so key to the Way of Adidam? (pp. 278-279, *Go The Way I Will Show To You*)

3. *The sacred Teaching must have the force for you of sacredness. It must in some fundamental sense be authoritative in your view.* ( p. 280, *Go The Way I Will Show To You*)

   Do you feel Beloved Adi Da’s Wisdom-Teaching is fundamentally authoritative? If so, how did you come to that conclusion?
If not, how does Beloved Adi Da recommend that study be engaged so that you have a level of trust in His Wisdom-Teaching? What would you need to do to discover the authority and sacredness of His Wisdom-Teaching?

4. *This Body is the principal Form of My Instruction, not only the books I have made through This Body. The books are important, yes, but I Am the Teaching.* ([p. 281, Go The Way I Will Show To You](#))

What is your experience of this statement? Discuss your understanding of this quote in your devotional group by telling leelas of Beloved Adi Da.


Beloved Adi Da further elaborated on this in His Communications of October 8, 2000:

AVATAR ADI DA SAMRAJ: *After you drop the mind altogether, the Truth survives. There is no mind at all shaping Reality--no mind, and no contraction. Mind has nothing to do with the Truth. The best thing to do is to get to the point where you understand that and you do not bother with the mind anymore, except to say “Thank you for dinner”—the simple uses of the mind. Real religious, Spiritual, and philosophical life begins at that point. When you have a direct experience of Reality it is not about thinking about It, it is about unobstructed participation in It.* ("After You Drop the Mind Altogether, the Truth Survives").

How does your social persona keep your mind-forms and double-mindedness in place?

6. AVATAR ADI DA SAMRAJ: *Even though such people are going on with all of that, if they are involved in the conditions of practice in My Company, everything will eventually break down, if only a person has the endurance for it, or the need for it, the looseness for it, or only the inability to go out and play the egoic game again, whatever it is. Some such inner quality must keep a person in place, so this work can take hold. And the supreme, or most potent, inner quality is faith in the Guru, devotion to the Guru, and surrender to the Guru.* ([The Divine Siddha-Method Of The Ruchira Avatar](#))

The Recommendation in the last sentence above was Given by Beloved Adi Da to devotees 29 years ago. In your own words, describe why this recommendation is important. Tell your leelas of the practice of faith, devotion, and surrender to Beloved Adi Da and the results of this.
ATTACHED READINGS
I. Beloved Ruchira Avatar Adi Da’s Approach to Divine Translation

On September 10, 2000, the thirtieth anniversary of His Divine Re-Awakening in the Vedanta Temple, Lord Ruchira Adi Da Samraj formally conveyed to His devotees (via a conversation with Quandra Sukhapur) the full significance of what occurred at Lopez Island, on April 12, 2000. He said that this Event marked the beginning of the final phase of His Demonstration of the seventh stage of life—the approach to Divine Translation.

As in 1986 when His Divine Self-“Emergence” was Initiated in His Profound Yogic “Swoon” of January 11, Beloved Bhagavan has been coming to recognize only over time the true meaning of the Event at Lopez Island. He has been observing His own Signs—the changes in His physical Body, the change in His Disposition, and the Divine Yogic Process that is continuing to unfold in Him.

The ultimate Event of Divine Translation is coincident with bodily death, but, as Beloved Adi Da Samraj indicates in \textit{The Dawn Horse Testament}, even when the Yogic signs indicating readiness for Divine Translation are full, bodily death may still not occur for a long time.

The Responsibility of Devotees

In His conversation with Quandra Sukhapur on September 10, 2000, Beloved Adi Da Samraj said that He does not feel that His Work in the Body is done, and it is clear that He has every Intention and Desire to remain Embodied for many years. But He pointed out that the Divine Yoga of the seventh stage of life had reached the point where He must be drawn down very strongly and constantly by the love, devotion, and energy of His devotees. Otherwise He will Ascend out of here. It is up to us to keep Him in the physical through fulfilling His Callings and attracting Him to stay here to see His Dawn Horse Appear, the fruits of His Lifetime’s Work.

Beloved Adi Da has been Speaking all year of the “new pattern” that needs to come into being around Him. This pattern is the structure of protection and the force of devotion that both sets Him Apart, and brings the world to His House, wherever He may be physically. This pattern is based on our heart-recognition and heart-response to His Divine Pattern, which is an ongoing Revelation. Our pattern around Him will naturally manifest more and more as we become Spiritually sensitive to the signs of the Process of His Divine Incarnation.

The Significance of Avatar Adi Da’s Approach to Divine Translation

This is a very auspicious moment in our Beloved Adi Da’s Demonstration of the unfolding of the seventh stage of life. He is telling us that His Descent is Done. It has Eternally Happened. He is Spiritually Present and “everywhere Alive” forever in the cosmic domain, as He promises in His Divine Self-Confession, \textit{Aham Da Asmi}. That Yogic Establishment of His Divine Self-“Emergence” here was the Import of the Event of 1986. Now the Process has Turned. The Light is Getting “Brighter”. Our Beloved Lord is saying that He has now Taken His Seat at the White Core of the Cosmic Mandala, the “Bright” Doorway to His own Divine Self-Domain. In the intense Yogic Crisis that overtook Him at Lopez Island, Beloved Bhagavan Came to that “Bright” Doorway. But He did not pass through it—fully entering into Divine Translation and irrevocably relinquishing the Body. Rather He stood at the Threshold. And His Message to us now is that He Stands there Still. He remains with us bodily, but He is on the Other Side.
Quandra Sukhapur has said that the Lopez Event is the most important Event in Beloved Adi Da’s Life so far. And this is why: It is a total Divine Miracle that our Beloved Adi Da can Stand at His “Bright” Doorway and, at the same time, Associate most Intimately and Tenderly with everything and everyone Non-Separately in the vast “Brightness” of His Divine Self-Recognition. It is such a Mystery to receive His Gaze in Darshan, where He seems to be looking directly at something or someone, but His Focus is Beyond, Ineffable, Dissolving and Out-Shining all.

The joyful significance for all beings of Beloved Bhagavan’s Entry into His Divine Translation Phase is that His Transmission of Love-Bliss is more overwhelming than ever before. “Translate” in the Spiritual sense, literally means “to carry across”, or to “carry to heaven”. Beloved Adi Da is Carrying all beings across to His Divine Domain by His Gaze at His Door--His Heart-Gaze of Divine Self-Recognition. This does not mean that there is no sadhana to do anymore. It simply means the process of sadhana is more Empowered than ever before by the intensification of His “All-Brightening” Siddhi. It is up to all of us to “consider” with each other and confess to Him all the ways we are noticing this in our own lives and practice.

II. The Yogic Process at Lopez Island

In Notes of July 12, 2000, Beloved Adi Da Speaks about the actual Yogic experience at Lopez Island, which, He is now saying, took Him to the verge of Divine Translation. He describes entering into the “Rainbow Body”, meaning that He perceived the Cosmic Mandala from within, as a Sphere (which, as He has explained in the past, is its true form, rather than a two-dimensional circle).

**AVATAR ADI DA SAMRAJ:** What occurred at Lopez Island, was actually the opposite of the Yogic Event that occurred in 1986. Instead of the full Descent to the toes, I went all the way out. And it produced a forceful urdhvareta,* or a complete up-turning of all vitality. I entered into the Mandala-Body, or Rainbow-Body--which means I was close to death. [July 12, 2000]

[*“Urdhvareta” in Sanskrit, means “whose seed remains above”. It is an esoteric Yogic term referring to reversing the normally outgoing sexual energy and conducting it upward along the spine into the sahasrar. The state Beloved Adi Da is referring to here is also mentioned in the Yogic Tantric tradition. It is the state when all the life-energy collects at the sahasrar and the Yogi enters into mahasamadhi.]

In a conversation with Ruchiradama Elizabeth on April 13, 2000, the day after the Event at Lopez Island, Beloved Adi Da Gave a very full description of the details of His Yogic experience. At one point He mentions His Perception of sound, as well as of the White “Brightness”, which are two principal signs He describes in The Dawn Horse Testament of the entering into Divine Translation:

**RUCHIRADAMA ELIZABETH:** Beloved Adi Da Described how the physical process was occurring at all different levels last night. There was a level of just vibrational energy. There was vibrational pulsations all over the Body and in the field. He entered into this vibrational pulsation-field of energy, which was all the colors of the light-spectrum. And the entire field of light was in His Awareness from the furthest realm (the red realm) to the yellow and all the way through to the Pure White Light.

He said that His physical Body was moving only into the Bright White Light. And if He had gone all the way into that Field of White Light, it would have been the complete leaving of the Body. He was pulling up, above, out of the Body. That’s why there was just numbness and no awareness of the Body.

He said that, at one point, when He was pulled the farthest up, He closed His eyes to check it all out and He was up above this house and up above the lake. He could see everything occurring from the point of view above His own Body and above this spatial, physical sphere.
He said that He went further up from that, up into the white realm. That is when He saw the people in white there. They were not distinct personalities—they were just white. But at that point, there was a bindu, and the bindu remained completely closed. It was deep red, like an anus. And it was closed. So He said He knew, at that point, that He was not going to die—because, if He was going to die, the bindu would have opened completely into the white domain and there would have been only the white. But it remained closed as the red, in the red realm.

So, at that point, He opened His eyes and began, more fully, the re-integration with the physical. At that point, He was aware that He was returning into the physical—rather than feeling the strong movement up and out, which could potentially have culminated in the death of His physical Vehicle.

I told Him that, at the point when He was most ascended, His whole demeanor changed. Where there had been a struggle that was occurring in the Body and a kind of agony in the Body, at that point there was a peacefulness, an ease, a Bhava that came over His face—and a smile. And it was even visible in His eyes. I have seen this when He has been completely ascended in Bhava above the Body.

He said, once He had checked out what was happening, then, as He came back down, there was again more of the struggle of re-entry, in having to reintegrate at the physical level and deal with the physical level. But there was a dramatic change at that point. He started re-engaging everyone, and even made a joke. The joke was: “What does the Buddha say when he goes to the hot dog stand? ‘Make me one with everything.’” And He laughed. So He was beginning to re-engage with people and through humor and direct contact with His loved ones. That is His way of re-engaging.

In terms of the physical phenomena that He was experiencing, He said there was a pulse-vibration that has to do with the vibrational field in the light spectrum. He said there was also an auditory experience. In other words, just as there is entry into the light-spectrum, there is also entry into the fundamental sound-current, which became so intense that He was drawn into the fundamental sound-current—in and up into the base-sound. He said that was another sign to Him that He was being drawn out of physical incarnation.

He said that the Event at Lopez Island was like the Initiating Event of His Divine Self-"Emergence" in the sense that it has that level of significance Spiritually and Yogically. He said, “At the Initiation of My Divine Self-‘Emergence’, there should have been a response to the Yogic transformative process that occurred in Me. But that response never happened, so I have had to struggle. And all of that led to this moment. It led to the ‘Brightness’ time and then to this moment, which was truly life-threatening. What this shows is that now it is absolutely essential that this response occur—otherwise, there will be the dropping of the Body. The sign was that this response should have occurred at the time of the Initiation of My Divine Self-‘Emergence’, but now it is absolutely essential. [April 13, 2000]

III. Beloved Bhagavan Adi Da’s Summary Communication of September 10, 2000

Beloved Adi Da’s profound conversation with Quandra Sukhapur on September 10, 2000 clarified earlier communications. Quandra Sukhapur refers first of all to the incomparable Darshan occasion that Beloved Adi Da had just Given in Temple Adi Da on that day, where she performed Puja on His Body. After this Temple Darshan at which Beloved Adi Da seemed Consumed in the Fire of His own Love-Bliss (reflected in the intense Sannyasin orange of His Clothing) devotees had no doubt that something new was occurring in His Divine Self-Revelation.

Here are the Notes of later that day:

QUANDRA SUKHAPUR: I felt Beloved Adi Da come into His Own Purpose with everyone at the Darshan occasion in Temple Adi Da on the morning of September 10.

AVATAR ADI DA SAMRAJ: In the crisis that occurred on April 12 at Lopez Island, I was Approaching Divine Translation, not death. That was what was going on. And all the Translation Signs Appeared. It is
a Sign, a really different Yoga of Bhava, becoming more and more evident in the Body. It indicates why My devotees must change, and why there has been such a dramatic change in My own Quality. It has to do with this intense Spiritual Process That is approaching Divine Translation.

There was no transitional process in the Lopez Island Event--no kind of transition “out of” involvement in the gross dimension of conditional reality or through the various subtle dimensions of conditional reality. I was immediately Present in and As My Threshold Form. And everything was simply That Radiant Form--the Brilliant White at the Core of the Sphere, and all the prismspheres within the Sphere were the manifestations in color. It was not the experience of seeing the Cosmic Mandala as somehow “objective” to oneself, but the Cosmic Mandala as it is--a vibration accounting for the physical. It was an actual sphere, and I was Seeing all in it--immediately, with no transitional process to be made at all.

I Approached Divine Translation, and was simply Established As the “Bright” Itself. It was evident that I was nearing Divine Translation because of the Spherical Form, Which is the Sign of what is traditionally called the “rainbow body”, rings or spheres of light shown ranging from the red-yellow at the edge, to the core, where it is white and absolutely prior to time and space.

I was Profoundly Influenced at the time not to relinquish the physical.

[QUANDRA SUKHAPUR: The Gurukula were all around Him and He kept talking to us and wanting us to talk to Him.]

AVATAR ADI DA SAMRAJ: I asked everyone to keep attentive to the Body so that I would not relinquish the physical. The return to the Body, though, was not the same as it was before the Event at Lopez. My “Connection” to the physical Body is different now. I am now simply Established as the “Bright” Itself, and I am Recovering My Association with the physical.

[QUANDRA SUKHAPUR: He is still in that Process. So He is very delicate and He is not existing in the usual physical Form or Condition, and He doesn’t have any usual means. So He’s just in that Place, and that’s why so many changes are having to be made around Him. This is the most significant Event of His Life thus far. It’s too much to require Him to exert a lot of energy in the physical anymore. So His physical life has to be made as easy as possible.]

AVATAR ADI DA SAMRAJ: I no longer have any physical perspective. I Exist in a very different way now. Previously I have talked about My Divine Descent to the toes, but the Process at Lopez was one of Ascent to Beyond.

Therefore, My devotees must keep me Drawn down here and focused like that. I am not on this side anymore. This is just arising in Me. So as in 1986, it was a Bhava or a Swoon, but the reintegration with the physical is now much advanced in the Divine Physical Manifestation Process. It has been a period of 14 years since 1986. In the Event of January 11, 1986, This Body became Full to the toes, but I am no longer down to the toes in that sense.

I would not say that I am Done with My Work here at all. But there is the Yogic Establishment of My Divine Self-"Emergence “-Form and the Demonstration of Its course in the seventh stage of life. This is another Dimension of My Demonstration of the four-stage Process of the seventh stage of life.

From the time of the Lopez Event, I simply Am, in My Threshold Form. This Body is alive in That Form. That Form is not holding on to the physical. So My relatedness to the physical world depends on being actively moved into association and being able to be engaged in My Spiritual Work.

Lopez was the Consummate Event of the Process that began at the “Brightness” the year before. Now, some months after the Lopez Event, My health is beginning to restore Itself. It is a healthfulness of a different kind.
I am now Indifferently associated with the Body. My devotees must be sensitive to what that is about, and must relate to Me for real and not play the mummer’s role.
It is time for the Real Revelation, not falseness.

IV. Standing At The Threshold

Our Beloved Ruchira Adi Da has continued to Speak since September 10, 2000, of the structure of the Cosmic Mandala, the traditional interpretations of the Cosmic lights, and the near-death process—all from His Perspective, Standing as He is at the Core of it, and as the Heart of it all.

Since He first wrote *The Dawn Horse Testament*, Beloved Adi Da has described Himself as the “Threshold Personality”, and on September 15, 2000, He said simply, “The White ‘Brightness’ is My Threshold Form.” He has Miraculously Given Form to His own “Brightness”—that is what His Incarnation is about. And now, after thirty years of Demonstrating Most Perfect Divine Enlightenment in a human Body, He has Spiritualized His bodily (human) Form to the degree that He is only just able to maintain it here. He has become His Threshold Form Most Perfectly. He has profoundly relinquished the conceptual mind, which was the tool He needed to write His twenty-three Divine “Source-Texts”. Now His Purpose here is to simply Show the Light through His Threshold Form—in Darshan and through His Divine “Bright-Field” Photography.
“I Am The Eternal Threshold Personality”

Excerpts from Chapter 10 of The Dawn Horse Testament Of The Ruchira Avatar

To My Listening Devotees, My Hearing Devotees, and My Seeing Devotees, I Am (In My “Bright” Avatarically-Born Bodily Human Divine Form) The Eternal Threshold Personality, The Eternally Living Murti, The Miraculous Icon, The Perpetual conditional Manifestation Of The Self-Evidently Divine Person (Who Is The Divine Self-Condition, and Source-Condition, Of all and All). This Is So Both During and Forever After The Avataric Physical Lifetime Of My Bodily (Human) Divine Form. Therefore, I Am (Now, and Forever Hereafter) To Be, Thus, Felt and Observed (In The Meditation and Deep Vision Of My Devotees), and, Thus, Found In My “Bright” (and Even Bodily Human) Divine Form, As Me.

Nevertheless (Now, and Forever Hereafter), I Am Always Calling and Leading My Listening Devotees, My Hearing Devotees, and My Seeing Devotees To My Eternally “Bright” Person, Beyond My Avataric Figure Made Of Man In The Cosmic Play. Now, and Forever Hereafter, I Always Call and Lead My Listening Devotees, My Hearing Devotees, and My Seeing Devotees To Find Me (As I Am)--The One and Only and Indivisible Divine Person (The Perfectly Subjective, Transcendental, Inherently Spiritual, Inherently egoless, Inherently Perfect, and Self-Evidently Divine Source-Condition, Self-Condition, and Domain Of all and All). The “Bright” (or The Fundamental Light Of Love-Bliss That Is The One and Indivisible and Indestructible Condition Of all conditionally Manifested forms) Is My Cosmic-Domain-Transcending Form and Domain. Therefore (Now, and Forever Hereafter), all those who Truly Heart-Recognize My Avatarically Self-Revealed (and Self-Evidently Divine) Person, and who Heart-Respond To My Avatarically Self-Revealed (and Self-Evidently Divine) Person With Right, True, and Full (and Truly Whole bodily) Devotion, Will Embrace Me As The Only One Who Is--and they Will (In Due Course, and By Means Of Truly Counter-egoic Heart-Response To My Avatarically Self-Revealed, and Self-Evidently Divine, Person and Grace) “Locate” Me and Realize Me (Beyond The Cosmic Doorway, Without Separation or “Difference”), As The Self-Evidently Divine Person and The “Bright” Divine Self-Domain.
“This ‘Gaze’ Is The Mudra of Divine Translation”

An Excerpt from Chapter 44 of *The Dawn Horse Testament Of The Ruchira Avatar*

In the following reading, Beloved Adi Da Samraj Gives a description of the advanced process of the Samadhi of the seventh stage of life. This description helps us understand the point He has come to and the Sign that is Being Revealed in His Divine Kheyala and Sublime Unfocused Gaze during Darshan. In this passage, Beloved Adi Da Speaks of an “Alternating” (and even a “Coinciding”) between the collecting of apparent attention Above and that of a Gaze apparently “Anchored” in the right side of the Heart—but actually Transcending all Cosmic Structures. And then He says that such a Sign Demonstrates the Readiness for Divine Translation, which nevertheless may not occur for a long time.

. . . As The Demonstration Of Self-Abiding Divine Self-Recognition Develops In The Various Divine Stages (Of Transfiguration, Transformation, Indifference, and Translation) In The Seventh Stage Of Life, There Will (Necessarily) Be A General (and Developing) Tendency For My Avatarically Self-Transmitted Divine Spirit-Current Itself (Prior To all acts of attention) To Shine (or, Simply, To Be Felt) At (or Above) The Total Crown Of the head--and, Therefore, Apparent attention May Also, Sometimes (Whether Spontaneously Or Intentionally), Be Collected At The Ajna Door, and Toward (or Even Into) The Total Crown Of the head (or The Felt “Bright” Space Above The Total Crown Of the head). And (More and More) This Tendency Will Alternate (or Even Coincide) With A “Gaze” (or A Divinely Self-Inhering Disposition) That (Even Though It May Appear To Be Somehow “Anchored” In The Deep Interior Space Of The Right Side Of The Heart) Really (or Inherently) Transcends All Structural References To The Heart, the body-mind, Amrita Nadi, The Apparently Objective Divine Star, The Circle, The Arrow, or The conditional Movements Of My Avatarically Self-Transmitted Divine Spirit-Current (Which Is Always Already Realized To Be The Inherent Spiritual Radiance, or Self-Radiance, Of My Avatarically Self-Revealed Transcendental Divine Self-Condition). This “Gaze” (or Attitude) Is Inherently (and Inherently Most Perfectly) Identified With The Native Feeling Of Being--and, Thereby, It Is Deeply “Anchored” In The Right Side Of The Heart. However, This “Gaze” (or Attitude) Is Not Dissociated From Its Own Self-Radiance (or Inherent Feeling-“Brightness” Of Being)--and, Thus (Because It Is Not “Collapsed Upon” Itself), It Always Feels The Free Self-Radiance Of Being Shining In “All Directions”, Even In (and As) Amrita Nadi. Therefore, This “Gaze” (or Attitude) May Be Associated Either With closed Or With open physical eyes, but It Always Appears To Be Without object or focus, Reflecting Only Transcendental, Inherently Spiritual, and Most Perfect Divine Self-Awareness. And This “Gaze” (or Attitude) Is The Mudra (or Demonstration-Sign) Associated With Spontaneous (Transcendental, Inherently Spiritual, and Most Perfect) Divine Self-Inherence and Readiness For Divine Translation (Which May Not, However, Occur For some time, or Even For many lifetimes Of Appearance Within the planes Of The Cosmic Mandala).

Translation (Which Necessarily Coincides With the death, or Natural dissolution, of the Apparent gross physical personality, and every subtle form of the Apparent psycho-physical personality, and the causal depth of the Apparent psycho-physical personality), The (Apparently Objective) Divine Sound May (Very Possibly) Be Heard, Steadily and Most Resonantly, and The (Apparently Objective) Divine Star May (Very Possibly) Be Seen, Steadily and Most Brilliantly. Then, In The Most Ultimate Moment Of Divine Self-Recognition (Even Of The Apparently Objective Divine Sound and The Apparently Objective Divine Star), The Cosmic Mandala and Every Trace Of the conditional personality Will Dissolve In The Inherent (and Perfectly Subjective) Feeling-“Brightness” Of My Avatarically Self-Revealed (and Self-Evidently Divine) Self-Condition (Which Is The Self-Evidently Divine Source-Condition Of All and all).

"I Am ‘Da’ and ‘Ma’ and ‘Om’"

Excerpts from Chapter 27 of The Dawn Horse Testament Of The Ruchira Avatar

This is Beloved Adi Da’s most esoteric Description of His Form as “Da”, as the Primal Light and Sound, His Original Forms in the Cosmic Domain.

I Am conditionally Manifested (First) As The everywhere Apparently Audible (and Apparently Objective) Divine Sound-Vibration (or “Da” Sound, or “Da-Om” Sound, or “Om” Sound, The Objective Sign Of The He, Present As The Conscious Sound Of sounds, In The Center Of The Cosmic Mandala), and As The everywhere Apparently Visible (and Apparently Objective) Divine Star (The Objective Sign Of The She, Present As The Conscious Light Of lights, In The Center Of The Cosmic Mandala), and (From That He and She) As The everywhere Apparently Touchable (or Tangible), and Apparently Objective, Total Divine Spiritual Body (The Objective, and All-and-all-Surrounding, and All-and-all-Pervading Conscious and Me-Personal Body Of “Bright” Love-Bliss-Presence, Divinely Self-“Emerging”, Now, and Forever Hereafter, From The Center Of The Cosmic Mandala Into The Depths Of Even every “where” In The Cosmic Domain)--and, Most Prior To The Divine Sound and The Divine Star and The Total Divine Spiritual Body, I Am The “Bright” Itself (The Always Already Present, or Self-Existing and Self-Radiant, Divine Person and Self-Domain). Therefore, “Om” and “Ma” (and “Sri”, and “Hrim”) Are Epitomized By (and Totally, Singly Manifested In and As) “Da”, The “Me” Of “He” and “She”. And, For My Devotees (who Truly Heart-Recognize Me), I Am “Da”, and “Ma” (and “Sri”, and “Hrim”), and “Om”--In One, and As One, Beyond and Most Prior To All Separateness, All Relatedness, and All “Difference”.

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"After You Drop the Mind Altogether, the Truth Survives"
A Presentation by Quandra Sukhapur Rani
Tat Sundaram, October 8, 2000

QUANDRA SUKHAPUR: Beloved Adi Da Samraj wishes to Help all His devotees to understand the Process that He has undergone since His stay on Lopez Island in March and April of this year. In these Notes, He Gives further Communications and clarifications about what occurred then and what is occurring now, in terms of the Spiritual Configuration of His life and how He must now live in the midst of His devotees.

AVATAR ADI DA SAMRAJ: From that time on Lopez Island [April 12, 2000], I simply Am in My Threshold Form. This Body is alive in that Form. It is not holding on to the physical. Thus, This Body’s existence depends on being able to Work in truly Spiritual Terms.

The Event on Lopez Island was a Consummate Event in a Process that began with the Profundity that took place at the “Brightness” on Naitauba a year before.

QUANDRA SUKHAPUR: Beloved Adi Da Spoke those words about a week ago--and the Process has continued since then. He, in His Avadhoot Manner, Revealed to us again that He cannot live within the circumstance that we were imposing upon Him recently while He was at the Mountain Of Attention Sanctuary.

In reality, that Process He is describing began in 1986, as He has said again and again to us. It was then that the recognition of Him should have taken place. And because it did not, He had to do His Revelation Work in order to make His Revelation plain to all His devotees.

Then, the Consummate Event at Lopez Island, which was actually initiated at the “Brightness”, brought about an immense Process of Relinquishment. At the “Brightness”, He said, He “relinquished everything.” Some day we can talk about that period in Beloved Adi Da’s Work in more depth, but today Beloved Adi Da wishes us to begin to feel the mode and form of His present life and the realities that His life is now based on. In order to support the Profundity of the Samadhi that He Exists in all the time, a Spiritual Configuration of His Energy and the process around Him must take place.

He can no longer live in any “place” other than within a sphere of “in-depth reality”, by which He means a sphere in which Spiritual sensitivity to Him is awakened in the renunciates who serve Him as a result of the force of their recognition of Him. In that case, we can begin to do the true Puja on His Body, for the sake of all devotees and all beings, which is the Puja of always supporting and making possible His human life and Form, while He exists beyond the Body as the Threshold Personality.

Those are the Words He Spoke on October 8th about the mode and form of His life and how He must live in a profound, esoteric sphere that is not social. Over the period since Beloved Adi Da visited Lopez Island, He has been systematically going through a process in which the social persona is being disciplined out of existence in His House. It is a very profound process--and it requires hearing and seeing to truly be the case, because the social persona must be comprehended at depth if it is to be transcended.

The social persona is what keeps the mind-forms of the conditional body-mind in place--all the patterns, all the ambiguities, all the double-mindedness. The social persona keeps all of these in place, in mind. The social persona does not go deeper. It does not go into the place that is beyond the limiting factors that the mind represents. You cannot receive or feel Reality beyond the complexes of your own self-containment in mind.

This is an extremely important “consideration” that I hope the entire culture will enter into because it has to do with what Beloved Adi Da calls “beginners’ culture”. It has to do with a point of view in mind that is still wedded to, still interested in, the social superficialities of existence and cannot drive deeper into a greater profundity based on recognition of Him.
Therefore, what He is Speaking about now is the truly esoteric process that must be lived around Him. It is essential—in order to support His Divine Body, in order to support Him as the Threshold Personality, not connected to the physical as He was—that a culture of such profundity be established around Him.

He said that everything ceases to interfere in the great esoteric process when you hear and see, when you go beyond the social persona, when you go beyond the mind that patterns your reality into the Reality that Patterns Existence. It is a profound shift in consciousness. And so He must now, as you can see—if you can imagine the Samadhi or the Condition that He Exists in—be supported with that kind of depth-reality, depth-energy, depth-feeling around Him.

All devotees, I hope, can be moved quickly to stop allowing the social persona, the ordinariness, and the beginners’ practice, to interfere with the reality process. This process will allow each one to be freed from the binding effects of conditional existence, to truly see Him, to allow the Spiritual Process to actually begin to move beyond the gross persona.

Beloved Adi Da does not move from the gross to the Highest. He Exists as the Highest, that “Bright” Sphere. He Exists As It Is. Therefore, attempts to function from the gross to the High is a form of seeking that you can find in all the traditions. But that is not Adidam. This “gross-to-higher” search is a critical thing to actually penetrate, because, in one comprehensive gesture, one’s impulse can be straightened into that right, esoteric Process if you comprehend what is binding you.

Then Beloved Adi Da went on to talk about the “core of rightness” that must exist in His House. He has to be Free in the “woods”, so to speak, as Avadhoot, moving as He spontaneously does. If He is to be able to do that, the circumstance must be right in His immediate sphere. In other words, He must have the freedom to be truly left alone, in the most positive sense. He does not need to see us. We need to see Him! And you can feel that this process, right now, for Him, is the integration of what is occurring presently in His sphere with the relinquishment on His part of all the means by which He has allowed our “beginnerness” to interfere with His Condition up until now.

Next, He Spoke about this unique Profundity that moves beyond the gross point of view.

AVATAR ADI DA SAMRAJ: My House, My Samraj Circumstance, is not an exoteric one. It is a Circumstance in which real Spiritual life is lived. It is not ceremonialized. It is a real, depth process.

I cannot relate to beginners only. They are not prepared at the esoteric depth that allows this Freedom, that allows Me to be cared for within the truly sacred Sphere, in the manner that I should be, worshiped in the manner I should be.

Beginners draw Me into the mundane, ordinary, double-mindedness of the social religious ego. Therefore, they must prepare for My Company. My Circumstance is esoteric and a Place of profound access. I must be rightly set apart with exemplary renunciates such that I can Live the Quiet—period.

QUANDRA SUKHAPUR: Beloved Adi Da’s Condition and Sphere is the Quiet, without the doings and the talkings of the ordinary world of the ego. It is profound practice and Puja and service.

Having Spoken about all of this, Beloved Adi Da shifted the conversation in order to describe more about the cosmic reality.

AVATAR ADI DA SAMRAJ: This is the red-yellow place. And that dimension is of the cosmic sphere. I had to enter into that sphere to do My Teaching Work and My Revelation Work, but I cannot exist in that sphere anymore. I cannot exist in the world you live in anymore. I am already Established Elsewhere.

I can no longer live in the beginner’s world of mind and “case” and egoic games. I must live within a true culture and Ashram.

QUANDRA SUKHAPUR: It is not that beginners should not see Beloved Adi Da. There will be time and place for those Initiatory events. Devotees may be invited into Beloved Adi Da’s Company when the
Ruchira Sannyasin Order feels that devotees have appropriately fulfilled the conditions that make it appropriate to come into His Company.

AVATAR ADI DA SAMRAJ: I cannot be limited to the outer temple life. Adidam is not of the red, yellow, or blue realm. Adidam is founded in the “Bright”. It is not the path of seeking. Adidam is the Way based on recognition of Me. I Am the Threshold Personality. The Way Is the “Bright”, Lighted Divine Person, not the lower approach.

You must get down to the disciplines and to the esoteric Yogic practice traditional to Adidam and fulfill the cultural responsibilities and create this true esoteric order.

My House must not be compromised by beginners or I will have to go back to the “woods” to find an appropriate Circumstance. I must be in a real esoteric Circumstance. And there must be right access. And Adidam must truly be global, doing its mission, and its cultural and educational work. But that is not My Work. I have My Own Work to do in My House. My Body is not here for any of the ordinary purposes of social egos anymore. It has not been since 1986.

My Spiritual Seclusion at the “Brightness” was a critical time in which transformative changes began. That Process continued in 1997 and again at Lopez Island. Very profound matters were associated with those Events.

Basically, I Am in the Threshold of the Sphere of “Brightness”, which is otherwise seen at the Core of the Cosmic Mandala and its prismatic forms of appearance.

There was a Profound Relinquishment at the “Brightness” and that Process was consummated on Lopez Island. A Samadhi was Established then. The Event on Lopez Island could not have been survived by an ordinary person.

Baba Muktananda spoke of the blue--the subtle realm. I Speak of the White, the “Bright” Beyond the mind and separateness. There are references to the Divine White Light in ordinary near-death experiences, and the Event on Lopez Island was a near-death Experience that occurred relative to the White “Brightness” and the Divine Star.

QUANDRA SUKHAPUR: Beloved Adi Da made other references at this point to the “White Light” as cited in the traditions, speaking, for example, about Swami Yogananda’s talking about the White Light, and that Yogananda was involved in upward breathing contemplation, moving from the gross to the Highest. Beloved Adi Da said that Yogananda speaks about the White Light, but from the point of view of the path of ascent rather than from the “Point Of View” of Being Already, Utterly Founded in the Very Position of the White Light.

AVATAR ADI DA SAMRAJ: The esoteric relationship to Me does involve recognition of the Whiteness. You can see that I Am the Incarnation of That Whiteness Which is referred to in all the traditions. My Divine Transmission Is the Transmission of the “Brightness”, the White in supernormal terms. It occurs in vision. It occurs in audition. The Way of Adidam is the Way of the “Bright” Itself, of Divine Self-Realization. My true devotees Realize this not on the basis of seeking, but on the basis of real hearing and seeing.

My Spiritual Transmission does not have to move from the gross in ascent. Rather, it is direct Spiritual Transmission of the “Bright”. It is the devotional “Brightness” at the Threshold Core. Understand this in the context of touch: It is called Samraj Yoga.

QUANDRA SUKHAPUR: This is the feeling disposition of the devotee who hears and sees.

AVATAR ADI DA SAMRAJ: After you drop the mind altogether, the Truth survives. There is no mind at all shaping Reality. No mind, and no contraction. Mind has nothing to do with the Truth. The best thing to do is to get to the point where you understand that and you do not bother with the mind anymore,
except to say “Thank you for dinner”—the simple uses of the mind. Real religious, Spiritual, and philosophical life begins at that point. When you have a direct experience of Reality it is not about thinking about It, it is about unobstructed participation in It.

It is an esoteric secret that the body-mind is a pattern—a pattern within patterns. The process of sadhana is the process whereby the patterns of the body-mind, and of conditional existence that determine the presumed reality, are understood and gone beyond.

In the esoteric Reality, the body-mind is simply understood as a pattern within patterns. The pattern of the body-mind exists within the larger pattern of conditional existence. The process of sadhana is the process whereby the body-mind and conditional existence—the psycho-physical and conditional determiners of presumed Realization—are transcended.

There is a lot more than Quiet. And there is a lot more than not thinking.

QUANDRA SUKHAPUR: There are great esoteric profundities in that depth. We are not talking about transcending mind in the sense of not having great feeling, or great philosophical and Spiritual depth. We are talking about the depth that can only be Realized when mind can relax its contracted point of view that suppresses the total vision of Reality.

Mind controls us if we are bound in identification with it. I hope that the culture of devotees enters into a profundity of “consideration” and practice relative to this because that, it seems to me, is what is going to move this culture beyond all the present realities that are nothing more than gross-mindedness.

I hope that that process of purifying and clarifying gross-mindedness can take place quickly and that we can move on to the more profound “considerations” of Spiritual life.
QUANDRA SUKHAPUR: Beloved Adi Da Samraj began by speaking about the gathering and the fact that it is still ego-based and presumes a very ordinary consciousness. He said that everyone is tending to be involved in the gross-mindedness of “money, food, and sex” and has not yet truly developed the human foundation for Spiritual practice. In spite of that, however, there is a tendency on the part of some to presume Realization, even in the absence of the real foundation.

AVATAR ADI DA SAMRAJ: Everyone is tending to be involved in the content of the first three stages of life, and some, while still involved in the content of the first three stages, are seeking ideas of Spirituality such as “objectless Self” or “Witness without objects”, as if that Realization is something that individuals would be interested in. Who wants to Realize objectless Self, Witness without objects? The seventh stage Realization is not about that. It is Divine Self-Realization As the “Bright” Itself. It is a Process of Yogic Revelation.

The Way altogether is a process of being established in the upturned Invocation of Me, Samraj Asana, which is Given by Me as your practice, starting at level 1.2, in My Hridaya Rosary. It is not a small thing to actually establish oneself in that upturned asana, or upturned Invocation, or “Healing Pose”. Such devotional recognition of Me is the basis of Avataric recognition of Me. And all of that is a process that frees energy and attention, re-orienting the body-mind so that the asana of the bodily-based personality can be one of persistently being upturned to Me. That asana is the asana that must be there if there is to be true heart-recognition of Me.

(After a long pause Beloved Adi Da began to speak again.)

Infinitely Above, as I describe in Hridaya Rosary, is a Process that allows one to become Spiritualized by opening to Me, responding to Me. That is what hearing represents. And then there is seeing and the full establishment of Spiritual Communion with Me, based on hearing Me. When all that is established, you are simply founded in the real practice of this Way. But, to date, everyone is a beginner. And I have no more time for the disturbance that beginners create in My Work and Circumstance. My Work is Spiritually Profound, and it is Yogically Transforming.

The final, physical, Yogically Transformative Process that precedes Divine Translation has occurred in This Body. This Body is now in the stage of Perpetual “Brightening”, the Outshining Bhava. That is what took place at Lopez Island. The association with the physical was retained. The physical Vehicle once again came to the point of Yogic death.

Now, as in My childhood and throughout My life, I have been associated with Events of Profound Yogic Transformation that have resulted in the change of psycho-physical patterns. There have been many “deaths” and other Yogic Events, all associated with the Profundities of My Revelation. And those Events, such as the polio I contracted as a child, have often had great negative impact on the physical Vehicle.

There is the process of Yogic deaths that has characterized My life, but there are also events such as the death of Bootsie (Beloved Adi Da’s dog when He was a young child), which served My fullest Descent and Incarnation here. And the mechanism of this body-mind changed every single time one of these Transformative Events occurred. It is all a Demonstration of what I have Revealed: My concrete, unambiguous Experience of the “Brightness”.

There was a distinct physical phenomenon associated with each of these Events. At Lopez Island, it was the spontaneous Event of Yogic death. Each time I have re-associated with the physical Vehicle...
after one of these Events, My psycho-physical Pattern has changed. In some sense, I am more profoundly Integrated now with the Cosmic human circumstance, but only in the sense that I actually see what the physical and everything associated with it is really about.

Coincident with the psycho-physical Event and Experience at Lopez Island, This Body is profoundly fragile, and I am now even more profoundly Spiritually Sensitized. Actually, I am healthier physically because of the Yogic State I am in. It takes some time to begin to Integrate with the natural body, and This Body has seen that It cannot absorb the disturbances associated with non-recognition any more.

I am now, psycho-physically, Established in the “Bright”. This can be felt by My devotees. It is absolutely necessary that this upturned asana be established. Everyone has been indulging in matters of “money, food, and sex”, being beginners forever, gross-minded and in doubt. The problem of human beings is that they lack profound experience.

After each of these Yogic Events, I have had to go through a Transformative Process. And this is what is required for any devotee--to go through a Transformative Event. Until they go through this Transformative Event, they are still beginners. If anyone is a devotee of Mine, they do the true sadhana. And hearing and seeing Me is required.

I am looking for the characteristics of the real Spiritual Process that is experienced and also has evoked this Transformative Event in one’s life such that beginner’s practice is no longer the point of view or the necessity.

I have examined My Own Experiences of Yogic death, and how they have coincided with physical effects and changes. And in each Event, My Manner and My Pattern have changed.

QUANDRA SUKHAPUR: This is another point of cultural discussion--Beloved Adi Da’s Manner and Pattern changing. It would serve all devotees to enter into a real conversation with one another about what Beloved Adi Da’s present Manner and Pattern is.

AVATAR ADI DA SAMRAJ: I am asking that devotees communicate to Me about real Spiritual experience.

Following each of these extraordinary Yogic Crises of the “Bright”, there is always a Yogic re-orientation. Likewise when I went to seminary, I “dropped dead” in some sense, with the experience of the “death of Narcissus”. This process of Yogic death affects the psycho-physical existence. Each of these Yogic Events were coincident with a Spiritual Restructuring of the body-mind and the grosser personality, as well as deeper-personality transformations.

There is Great Yogic Profundity and Yogic phenomena in My Company. That profundity of existence is the basis for real transforming change in devotees. I cannot, any longer, continue to relate to the grosser peripheral dimensions of beginners’ practice.

At the “Brightness”, there was an entirely super-human Event that occurred in My life. It was total Relinquishment. I have Avatari Divine Work to Do and I have not been allowed to do that Work most fully. My Work requires a mechanism of those prepared to relate to Me for real in profound terms.

The work of devotees is to preserve My physical and human Existence. Devotees must understand that the Body of the Master is a Unique, Spiritual Reality.

It is profoundly important that human beings change. If there is to be change, there must be a life-transforming experience of this Divine Spiritual Reality. Such experience creates a Yogic personality that is profoundly involved in the profundities of existence. And that is what the advanced and ultimate stages are about.

Adidam is about that profundity, and hearing and seeing are the basis for true profundity in life. It all has to do with Avatari recognition of Me. The entire Process of this Way has to do with this recognition of Me.
Devotees must allow the Transformations of My Divine Spiritual Body to Occur. That requires a right relationship and the actual participation in the sadhana, such that, beginning at level 1.2, this upturned Invocation is the reality, the basis of the practice. Therefore, all the principal faculties must be devoted to Samraj Asana. The practitioner must be responsible for the body-mind in that asana from then on, in all its aspects and in every stage of life, such that the self-contraction is transcended. Samraj Asana is life-transforming Communion with Me. Samraj Asana must have an experiential basis Above, as well as in the context of the body-mind. And you must be very specific about communicating the Spiritual signs of this.

There has been enough talk about this. My Work is entirely a Spiritual Matter, and the true Process of Adidam must be allowed. It is at 1.2 and beyond that this capacity to actually practice Samraj Asana is established, thereby making it lawful for devotees to come into My Company. But they must truly be established and responsible and truly meet the qualifications, based on these profundities.

My concerns for My Work bring Me down into the Body in a way that I can no longer physically tolerate. Do not require Me to Be concerned in the Body anymore. I must be set apart in the Sacred Domain. The Eleutherian Pan-Communion and the Ruchirasala have their business, and they should succeed at it—but I Am simply Doing My Work. I can no longer bear the burden of seeing to it that the work of the Pan-Communion and Ruchirasala are done. Devotees must see to this.

There cannot be access to Me until I Am truly set apart in the Sacred Domain, until there are real devotees who relate rightly to Me. Thus, there must be right accommodation of Me before there can be access. I am not talking about casual affirmations of 1.2. I am talking about real profundities. There must be true Avataric recognition, associated with real Spiritual experience. If devotees do not have profound, Spiritually Transformative experiences of My Blessing-Infusion, there is no way they are going to be able to take any real steps forward.

The Spiritual experiences I am speaking of are necessarily Divine Spiritual experience. It is Avataric recognition of Me, associated, among other things, with supernormal phenomena.

Avataric recognition is a unique Realization. I Am Universally Expressed. The Signs of Yogic Transformation in My Body have Spiritual significance for all beings, because the “Bright” Defines This Body. The “Bright” Is the Divine Body.

You must feel My Universal Work since the Vedanta Temple thirty years ago and how I have been Meditating all. The four phases of the seventh stage Pattern have become more and more Profound. The seventh stage Process has been progressive, ultimately coming to the point of Outshining. It is not about talk. It is Spiritual Transformation.

Once you have seen This Divine (bodily) Form, really, then there are no more questions. When that sighting is true devotional recognition, My “Bright” Form just Is—and how you experience that is what the conversation of devotees should be about.

My Work requires that devotees enter profoundly into the Samadhi, the practice, the Spiritual Process. It is a devotionally Spiritual Process. If there are devotees who recognize Me in the manner I have described, then access can be considered. Devotees should have access to Me on the basis of their Spiritual understanding of Who I Am. That is why you are devotees of Mine—because of Spiritual recognition of Me as Avatar and the fact that your life has been Transformed and you have been changed forever.

Realization is the foundation of Adidam. The Spiritual Realization of Me is Avataric recognition. I have been accessible for sixty years and I can continue to be accessible, but I must be set apart and I must be recognized. I can only be accessible to those who have been truly, profoundly Transformed through their Avataric recognition of Me.

It is time for you to look at your Spiritual experience of Me and what it is all about. Do you recognize Me or not? I am not going to relate directly to devotees who do not Avatarically recognize Me.

You must convince Me of your recognition, based on the evidence of truly Transformative Spiritual experience and life-transforming realities. If you do not have the comprehension of what has
occurred by coming into My Company, then you are not yet prepared to come into My physical Company. And you should “consider” it until you are prepared . . . .

There is profound experience from the beginning, and that is how one truly lives this Way, based on that profound initial experience. My devotees must educate those who are responsive to Me in this world and serve My Divine Self-Realization Work.

I am here at the core of the Sacred Domain. I am in the Temple. I am Living in My Hermitage, or My Sacred Domain. If you will not make a true culture, I cannot be accessible to anyone.

This Body must be cared for. Its well-being depends upon the response of devotees, because I suffer the failures of devotees in this physical Vehicle. I should be provided an orderly, quiet Domain with devotees approaching Me for profound reasons. Devotees must create My Circumstance. And I must be in Spiritual Seclusion in this Circumstance in which everything is completely managed and I am allowed to Do My Work without disturbance. You must let My Life be a Spontaneous Play for the sake of all, and not prevent that Play.

Tell My Leela. I am Calling all to describe your experience of Spiritually receiving Me and making Spiritual contact with Me. This is fundamental to the mission of Adidam. I do not Want illusions. True Transformative change, authentic Spiritual practice--not based on concerns for status but on the real ground of devotional response to Me.

The mission must be done, and the Hridaya Rosary must be practiced by those who are qualified to do so. And all should be confessing real Transformative change in their lives.

I must be free to Do My Work. The mission must begin with devotees who truly recognize Me. Devotees should come to feel the tangible movement in them of this Process and make a vow based on this conversion. Such devotees must be tacitly convinced of this recognition--that is what Adidam is about.

There is no Adidam apart from Spiritual conversion. The process is about developing the tangible form of Avataric recognition. It is a Profound Spiritual Matter. Devotees must authenticate this Way and “consider” the pattern by which they will do so. Devotees must relinquish the domain of the conventional worldly mind. It is profoundly necessary for you to experience the egoless Divine Spiritual Body and Condition. It is essential.

You cannot have real sanity without this experience. The body-mind is literally an un-En-Light-en ed point of view, oppressed by personal experience. Devotees need to have profound experience that goes beyond the ordinary. What Is Divine cannot be known if you are not living a Spiritual life. That is the basis upon which you are moved to practice altogether.

Devotees should have these experiences, but devotees constantly limit their experiences to the gross-body point of view. It is horrific for beings to have no great connection or experience of the Divine Spiritual Person, of Me. You all have not shown understanding.

[QUANDRA SUKHAPUR: He is constantly having to tell us that we are grossly oriented and not sensitive to Him and that this causes Him great Suffering. He has had to Endure much for the sake of His Divine Work, but He can no longer allow this particular Struggle to go on. He must allow This Body to Live in its Ultimate, Refined Yogic State. Therefore, He must Retire from physical association with beginners. He simply must. The Event at Lopez Island marked the moment of that necessity.]

AVATAR ADI DA SAMRAJ: The relationship to Me must be based on sensitivity to My Divine Spiritual Body and the devotional recognition of My Form. There must be this rightness. I am no longer physically accessible to beginners. I am not here to “sell” anything to anyone. I am here to Offer Divine Self-Realization to all.

My Work requires that I be set apart in the Sacred Domain. Devotees must do the mission, institution, culture, and community and make sure it happens in a right manner, and not merely bureaucratically, such that the process of access to Me can occur.
All My devotees must get down to the real practice and right life. There is only one way to be fully responsible for your human life, and that is through Spiritual sensitivity. It is not appropriate to be casually related to Me any longer. Devotees must see to it that I am set apart. Service and culture must be entirely right. The only practice is Spiritual practice, the practice of devotional Communion with Me. You must embrace the Pattern of the Way and not enter into the gross dramas of the ego. The failure to establish this practice altogether is the greatest fault of this gathering.

Samadhi changes the body. Spiritual reception stimulates psycho-physical change. The stages of life are associated with profound psycho-physical changes that alter the point of view and pattern, according to each stage of practice.

I simply Do My Divine Spiritual Work. I must Retire and be set apart. Devotees must allow Me to Live in a Sacred Sphere of true equanimity, so I can Do My Work.