

THE ADIDAM ADVOCATE

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and others interested in The Avataric Pan-Communion of Adidam*

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Be Drawn Upward to the “Bright” White Light Above:

Spoken Communications from
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July 15, 2001

On July 15, 2001 one of Avatar Adi Da Samraj’s devotees, Robyn Lee, passed away after a prolonged illness. Over the past year, Adi Da had Given much Blessing-Regard to Robyn, and, immediately after hearing of her death,

Adi Da Samraj Gave the following ecstatic and profoundly clarifying Instructions about the death process.

AVATAR ADI DA SAMRAJ: People typically use what are usually called “funerals”, or what devotees refer to as a “vigil”, as a time for relations and friends to come and view the bodily remains. Often it is a situation of mourning, and there are inevitably feelings of sorrow—but that is not the right and true purpose of the vigil time. It is not that there should be suppression of feelings of sorrow. Rather, people should have a right understanding of the purpose of the vigil, and participate rightly and fully in the process. If they do so, their sorrow and mourning is healed.

The true, necessary, and practical purpose of the vigil time is to serve the person who is passing. It is a process. It is an individual matter, of course, for each person who dies, relative to their exact experience and what they are aware of in the course of the death process. All of that differs from person to person.

The reason for the three-day vigil is that, initially, the etheric entity (the vital-energy dimension of the person which is conformed, during the lifetime, to the bodily entity) may linger after the separation occurs from the body. The person realizes that, and starts looking at what is going on, and sees the body and sees others and feels what others feel.

There is a certain mobility associated with the etheric entity. After death, the etheric separates from the form of the physical, but it is the same person with the same personality. Depending on the

person, he or she can become attached or confused, or have difficulty realizing that he or she has died, or feel reluctance, or suddenly have great feelings of attachment to places or to feelings of the body or to the body itself.

If a person has been preparing for death and has relinquished much of his or her attachment and is being served by others, then such difficulties need not represent any significant obstruction during the death process—but I am describing the natural state that occurs immediately after death. The real purpose of the vigil is to help the person to relinquish. That relinquishment of the etheric is like a second death. The etheric entity must die, but it is not a suffering death. The continuing existence of the etheric is the temporary status of the entity after death. The condition of the individual determines what goes on in the process of relinquishing the etheric. A ghost is simply an etheric entity that cannot relinquish people or places or whatnot, so it remains associated with the physical plane. But that is not desirable—that should not happen.

Merely to have a conventional funeral allows people to indulge in their attachment. That is the Western notion of a funeral—the dramatizing of attachment. As a result, those who attend the funeral fail to do what they should be doing—they fail to serve the individual, which leads to confusion on the part of the one who has died.

Initially, a person will be very aware of the environment. So it is important to tell the person what is happening. The person should be told when the body is going to be moved, and everything that is going to happen should be described, so that the person is aware of it all. When the body is about to be moved, tell the person that he or she is being moved to another

place, and, if the individual is My devotee, tell him or her My Instruction.

My Instruction is this: Relinquish attachment to the body and to all relations and to this gross world, and turn up, above the head, above the mind, to the Light Above. That is My Divine Form. Allow yourself to pass into the Light without reluctance.

The etheric is attached to the gross, but when the etheric dies, it loosens and returns to the etheric domain—ceasing to take the form of the individual personal entity, and effectively disintegrating. Then the higher (or astral) subtle entity passes into the Pure White Light Above, the “Brightness” Above.

This should all be spoken directly into the ear of the one who has passed, and My already Given formal Instruction to those going through the death process should also be communicated. The purpose of the vigil is to enable the person to pass into the Pure White Light Above, the “Brightness” Above. It is a real purpose—not merely a ceremony. The vigil should not be about attachment, continuing to want to live, and wanting to do more things in life.

But even when a person has had time to let go, there are lingering tendencies that need to be directly addressed. The individual should be spoken to about turning up, passing upward. He or she should simply feel the heart-fullness of Being, and allow himself or herself to be Attracted to the Light Above. The purpose of the vigil time is not to dramatize mourning or doubts or gross-mindedness. The vigil is about serving the person who has passed—and also about serving everyone else’s relinquishment of the person and letting the person go into My Divine Domain.

Everyone should be reminded (by means of recitation of My Word, and by means of the Instruction I am now Giving)

to magnify that relinquishment, rather than in any way invoking the person to stay behind. Everyone should express their feelings of devotion to Me and their relinquishment of any demands for the one who has passed to remain or return. The individual must pass into the Light.

What I am Calling everyone to do in these vigils is real practice—as practical as any service that was done for the individual prior to death. That is what should be done during the vigil time—that is the point of the vigil. It is not merely a ceremony.

Some who are sensitive to the etheric being may be able to feel it loosening and passing. It does not make any difference to the process whether a person with such sensitivity is present or not, but some people may be able to feel what is happening in that regard. Then, after three days, the body should be cremated.

The same thing will happen to everyone some day. This is what the process is about. As I said, as a person passes through the process, he or she relinquishes etheric concentration and starts approaching the Illumination Above. This is the point at which a person may see a tunnel with a light at the end, or he or she may see familiar people who have died. In fact, the person may see anything. But no matter what is seen or experienced, the person should simply concentrate above the head and mind, and above altogether—not to the left or the right. What lies to the left and the right are states that are less than the Light Itself. One should simply pass into the Light—Above everything that is seen to appear, everything that arises as the process takes place. In this manner, the Divine Sphere becomes the destiny of the being. In such a case, what occurs is still a form of rebirth, but there are higher and lower forms of rebirth.

To the maximum degree of which he or she is capable, the individual should

release into the Light Above, the Pure “Brightness” directly Above, rather than allow attention to go to the right or the left. What appears to be a bright tunnel, and entities of one kind or another, is simply the content of the astral planes. The individual should be directed to release into the White “Brightness” Above—to relinquish all those subtler apparitions and be Drawn to Me in My “Bright” Form, Drawn to the Divine Form Itself (Beyond all conditional appearances).

This is a summary of the process that takes place after death and what that process serves, and everyone who attends such a vigil should know that this is the purpose of coming there.

Some hours later, Avatar Adi Da Samraj Gave the following further Instruction:

AVATAR ADI DA SAMRAJ: The person who has passed, as I said, should be hearing My Instruction and be encouraged to allow themselves to be drawn upward to the “Bright” White Light above the head and life, and not be distracted to the left or the right by whatever appears.

There are other signs that help that drawing-upward. If the Light is not seen immediately, there is nevertheless a strong Attraction felt upwards—it is an Attractive upward Force. There is also Sound—an upward-moving Sound. It can have any number of qualities, so there is no point in describing it. It is an intense vibration that can be heard and that moves high above and attracts the being upward. The individual should be reminded to allow themselves to be moved by that Sound. The Light is eventually seen. Even if, at the moment, the Sound is not heard nor the Light seen, there is nevertheless a profound Bliss felt above. Without any sensory signs, such as Sound or Light, at the moment, this profound Bliss (felt Above)

likewise Attracts upward. These signs should be followed: the Attractive Bliss Above, the Attractive Sound Above, the Attractive Light Above—but particularly the Brilliant White Clear Circle of Light, the Brilliant White Light.

These are the three signs the person should be encouraged to feel, locate, and Be. Allow the Attractive Force of these three signs to Draw the being upwards, rather than to any particularities below (in the gross plane, or to the right or the left) or any astral apparitions, visitations, and so on that may appear. Sometimes those apparitions appear positive in some manner or other, while at other times there may be something about them that is bothersome or disturbing. It makes no difference. Hold to the center and upwards, and locate these three signs. Only these three signs lead upward. All other signs lead to conditional forms of one kind or another.

Recently, Robyn remembered the Remark I made to Lance [a devotee who died several years previously]: “Fly to Me like an arrow.” This is what I mean. These three signs are the Arrow that Lead to the Center Above conditionality. The White “Brightness” is brilliant to the view, but completely Attractive and not disturbing to the view. It can be looked at. Its Brilliance is Infinite, and yet discrete. There is no blurry edge. Its edge is absolutely clear, against the dark field. It is not like the sun, with rays all around, so blindingly bright that you cannot really look at it. This Sun can be looked at. When one approaches it most closely, a kind of tunnel may be perceived, and that is where various apparitions are seen—entities from the astral plane, often helpful relations who have passed. The individual should hold to the center, hold to the upward attraction. They may see My Form in some manner or another in the Light, the Form of Mine he or she is used to seeing here. Or, they may

simply see the Light, the Sphere, the Circle of Light. That is My Form, that is the Divine Form. Let go of everything. Relinquish everything—distracted and Drawn straight, like an arrow, into that White “Brightness” and Bliss and vibratory Force.

These three signs may be felt. This Fullness may be felt. The vibratory Force may be heard, the White “Brightness” may be seen. Allow all sense of separateness and “otherness” to be dissolved Above, in That, in the Unconditional Force of Being Itself, the Divine Domain.

These reminders should be given throughout the vigil time, while the etheric (lower subtle) form is still active, still perceiving, still around, while the person is still around in this form.

It is not only a matter of these Instructions being read aloud (which should be done by people the deceased is intimate with and whom they trust). In general, everyone serving the one who has died should feel this disposition of releasing them upward in this manner, giving them the freedom to do so in a feeling gesture, releasing all attachment to that one, not giving them any reason to linger.

The separation of the etheric from the gross can take place before three days, certainly. Sometimes it is quick, sometimes it is a bit longer. That is why a full three days should be allowed.

I am not suggesting by all of this that death is some kind of panacea or straight shot for the Ultimate, regardless of what you have done during your life. The destiny after death depends on all kinds of factors. In summary, you could say that that destiny depends on Blessing-Grace, the sadhana the individual has done, and the individual’s disposition altogether.

The death process is a sadhana, it is a time of sadhana.

**Wisdom-Tools:
Beyond the Cultic Tendency
in Religion and Spirituality,
and in Secular Society**

Part I of an Essay from
the “Source-Text” *Ruchira Avatara Gita*
by Avatar Adi Da Samraj

Formal devotees and approaching students need to be able to advocate Avatar Adi Da and Adidam to others in a discriminating, tolerant, and intelligent fashion that effectively counters the misunderstandings generated by the “cult” language of the media, and allows others to acknowledge Avatar Adi Da with respect. This selection from “Beyond the Cultic Tendency in Religion and Spirituality, and in Secular Society” is a wonderful “educational tool” that will be of use and inspiration to anyone who communicates about Avatar Adi Da:

In the *Ruchira Avatara Gita*, I Speak critically of the conventional (or childish, and, otherwise, adolescent) orientation of “Guru cultism”. Such cultism is a tendency that has always been present in the religious and Spiritual traditions of mankind. Anciently, and in the present time, both true Spiritual Masters and ordinary Wisdom-Teachers have been “cultified”, and (thereby) made the merely fascinating Object of a self-contained popular movement that worships the Spiritual Master as a Parent-like Savior, while embracing very little of the significant Wisdom-Teaching of the Spiritual Master.

The error of conventional cultism is precisely this childish, and (otherwise) adolescent, and (altogether) ego-based orientation to fascination with Spiritual Masters, Wisdom-Teachers, “God”-Ideas,

myths, sacred lore, inherited beliefs, traditional propaganda, and psycho-physical (or merely body-mind-based) mysticism. And the cultic tendency in religion and Spirituality is the essence of what is wrong with conventional religion and Spirituality.

The “problem” is not that there Is no Real God, or that there are no true Wisdom-Teachings, or that there are no true Spiritual Masters, or that there should be no devotion to any true Spiritual Masters. The “problem” with conventional religion and Spirituality is the same as the “problem” of all ordinary life. The “problem” is the childish, and (otherwise) rather adolescent, egoism that is the basis of all forms of ordinary existence.

Yet un-Enlightened (or, otherwise, not yet Most Perfectly Enlightened) people are ego-possessed. Therefore, egoity is the “disease” that all the true Spiritual Masters of religion come here to cure. Unfortunately, those who are merely fascinated by Spiritual Masters are, typically, those who make (or, at least, transform) the institutions of the religion and the Spirituality of their Spiritual Masters. And true practitioners of religion and Spirituality are very hard to find, or develop. Therefore, religious and Spiritual institutions tend to develop along lines that serve, accommodate, and represent the common egoity—and this is why the esoteric true Teachings of true Spiritual Masters tend to be bypassed, and even suppressed, in the drive to develop the exoteric cult of any particular Spiritual Master.

The relationship to Me that is Described (by Me) in the *Ruchira Avatara Gita* is not an exoteric cultic matter. It is a profound esoteric discipline, necessarily associated with real and serious and mature (ego-surrendering,

ego-forgetting, ego-transcending, and Divine-Guru-Oriented) practice of the “radical” Way (or root-Process) of Realizing Real God (Which Is Reality and Truth). Therefore, in the *Ruchira Avatara Gita*, I am critical of the ego-based (or self-saving, and self-“guruing”) practices of childish, and (otherwise) adolescent, and (altogether) merely exoteric cultism.

The common religious or Spiritual cult is based on the tendency to resist the disciplines of real (and really counter-egoic) practice, and to opt for mere fascination with extraordinary (or even imaginary) phenomena (which are, invariably, not understood in Truth and in Reality). Apart from the often petty demand for the observation of conventional rules (generally, relative to social morality, or merely social religion), the cult of religious and Spiritual fascination tends to become righteously associated with no practice—that is, with the even official expectation that there be no real (or truly right, and full) practice of religious and Spiritual disciplines (especially of religious, Spiritual, and meditative disciplines of an esoteric kind). Just so, the cult of religious and Spiritual fascination tends to be equally righteous about maintaining fascinated faith (or indiscriminate, and even aggressive, belief) in the merely Parent-like “Divine” Status of one or another historical individual, “God”-Idea, religious or Spiritual doctrine, inherited tradition, or force of cosmic Nature.

Religious and Spiritual cultism is, thus, a kind of infantile collective madness. (And such madness is equally shared by secular cultists, in every area of popular culture—including politics, the sciences, the arts, the communications media, and even all the agencies and institutions of conventional “officialdom” relative to human knowledge, belief, and

behavior.) Religious and Spiritual cults (and, likewise, all secular cults) breed “pharisaism” (or the petty righteousness of conventional thinking). Religious and Spiritual cults breed “Substitution” myths (or the belief that personal ego-transcendence is, both generally and ultimately, impossible—but also unnecessary, because of what “God”, or some “Master”, or even some “priest” has already done). Indeed, religious and Spiritual cults (and, likewise, all secular cults) breed even every kind of intolerance, and the chronic aggressive search for exclusive social dominance and secular power. Religious and Spiritual cults are, characteristically, populated by those who are, generally, neither inclined toward nor prepared for the real right practice of religious and Spiritual discipline, but who are (and always seek to be) glamorized and consoled by mere association with the “holy” things and beliefs of the cult itself.

This error of religious and Spiritual cultism, and of ego-based culture in general, must be examined very seriously—such that the error is truly rooted out, from within the cult and the culture itself (and not merely, and with equally cultic cultural righteousness, criticized from without). Cultism of every kind (both sacred and secular) must be understood to be a kind of ritualized infantilism—bound to egocentric behavior, and to the embrace of “insiders” only, and to intolerance relative to all “outsiders”. The cultic tendency, both sacred and secular, causes (and has always caused) great social, cultural, and political trouble—as can even now be seen in the development of worldwide conflicts based on the exclusive (or collectively egocentric) orientation of the many grossly competitive religious

traditions, political idealisms, and national identities.

All cults, whether sacred or secular, thrive on indulgence in the psychology (and the emotional rituals) of hope, rather than on actual demonstration of counter-egoic and really ego-transcending action. Therefore, when all egos meet, they strive and compete for the ultimate fulfillment of searches and desires, rather than cooperate with Truth, Reality, or Real God, and in a culturally valued and rewarded mood of fearless tolerance and sane equanimity.

Clearly, this cultic tendency in religion and Spirituality, and the egoic (and, thus, cultic) tendency in life in general, must become the constant subject of fundamental human understanding—and all of mankind must constantly be put to “school”, to unlearn the method of egocentrism, non-cooperation, intolerance, and dis-ease.

Finding Avatar Adi Da Samraj

A Story by Trish Mitchell

Trish Mitchell, a successful Australian radio journalist, had spent many years exploring the possibilities of personal growth, through psychotherapy, body work, meditation and “self-development” of all kinds. In spite of material comfort and a satisfying and even glamorous career, Trish felt a deep dissatisfaction and a fundamental unhappiness, which none of these methods had touched at any real depth. This is her story about discovering Avatar Adi Da.

On a warm August evening in 1991, I was at home by myself in Sydney, Australia, feeling rather bored and at a loose end. I didn't feel like going out, there was nothing of interest on the

television, and I was sure I had read everything on my bookshelves. But as I glanced absently over the shelves, I noticed a large white book, *The Dawn Horse Testament*, which I had bought on impulse some five years earlier—because I had been attracted to the beautiful image of a horse on its cover. I had left it unread all these years. So I thought I would have a look at it.

I carried the book to the couch and opened it at random. A few moments after I began to read, I noticed a very odd thing—the words were becoming blurred and the pages seemed to be shimmering with light which flickered up toward me. My body began to sway gently, as it sometimes did in meditation. I was simply looking at this book, yet light was definitely flickering off the pages and my body was definitely moving involuntarily!

I quickly closed the book. I wondered what was happening—I thought perhaps I was catching the ‘flu. I noticed something else though. Earlier in the evening I had felt bored and rather lost. Now I felt unaccountably happy. I opened the book again to a different page. This time, it was unmistakable—light was now *streaming* from the pages! I could see the words, but they might as well have been in Latin. I was not absorbing any meaning. I had the strangest sensation that my mind was being bypassed, and my heart was reading this book!

I was becoming more and more happy. I opened the book over and over again to random pages, luxuriating in this feeling of delight. Eventually I realized I was reading some very technical Instruction on Spiritual practice—I knew I did not understand it, but I also knew I was somehow becoming very, very happy. I hugged the book to my chest and danced around the room!

I couldn't put the book down, and finally, I took it to bed with me. In the morning, there it was with its beautiful cover. I thought, "I must track down someone who can give me more information on Avatar Adi Da."

I went off to work, racking my brain as to how I could find out about Him. As I browsed the daily newspaper at lunchtime, a tiny ad of two lines jumped out at me: "Introductory Videos about Adi Da Samraj". I was totally amazed at this "coincidence" and I rang immediately.

A few days later I sat in a pretty, suburban Sydney house watching a video of Avatar Adi Da. I think the video must have been made in the later seventies. He had very long hair, and He looked absolutely beautiful. When He began to Speak, I experienced something similar to the effects of reading *The Dawn Horse Testament*, but this time it was much more intense. The moment I saw His Face and heard His voice, I went into an altered state of consciousness. Everything apart from the video screen went black, and all sound disappeared. The room was

full of people and the sound from the video was loud, but I could not hear or see anything except this extraordinarily beautiful Face. Light emanated from Avatar Adi Da's face, bathing me with a peace I had never known existed. I became literally ecstatic. I knew I was receiving something extraordinary from some extraordinary Being. Although I did not consider myself a religious person, I had a very strong, joyful feeling that I was seeing the Vision of God.

By the time the video ended, I knew I had come Home. I felt a heart-rest I could not explain, but I had seen His Face and I knew that Face. I was speechless with joy. I could not move—I did not want to move. I just said, "What do I do? How do I become a devotee?"

There was not a shred of doubt in my mind. I had sought for such happiness for fifteen years. I had had some genuine revelations during my search but this was the first time I felt in my heart that true Happiness did indeed exist. The proof of that was Shining right before my eyes, in the human Form of Avatar Adi Da.

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