

THE AVATAR OF WHAT IS

THE DIVINE LIFE AND WORK OF HIS DIVINE PRESENCE

Avatar Adi Da Samraj



BY CAROLYN LEE

with a Foreword and a Conclusion by

RUCHIRADAMA QUANDRA SUKHAPUR RANI NAITAUBA

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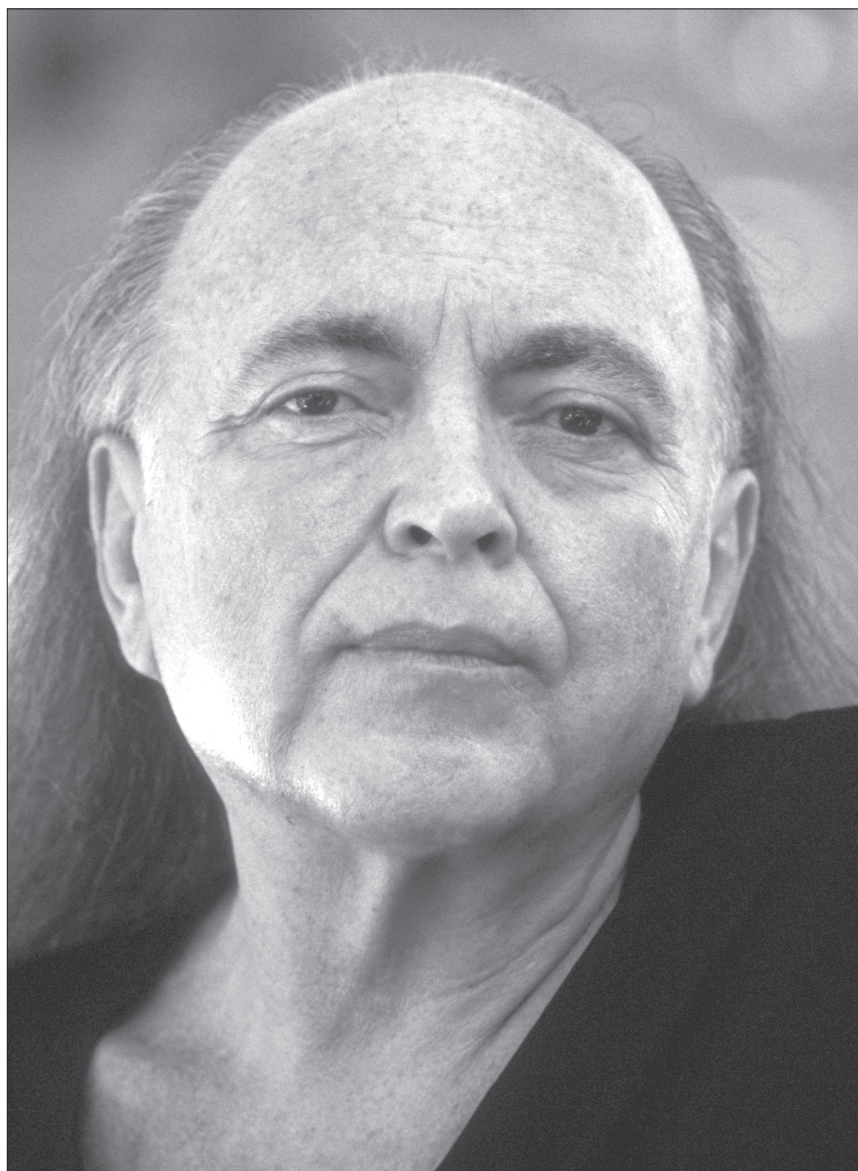
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T*he God Who Is One is now Born and Living in your company and has Work to Do. That One is Responding not only to human needs, but also to the craving of the molecules, the atoms, all the constituents of this plane of manifestation. This Mighty Work is Showing Its Signs in your time, to your face—in your generation, and in all future generations.*

AVATAR ADI DA SAMRAJ

Avatar—From the Sanskrit “avatara”, a traditional term for a Divine Incarnation. Literally means “One who is descended, or ‘crossed down’ (from, and as, the Divine)”.





Avatar Adi Da Samraj
attended by Ruchiradama Quandra Sukhapur Rani Naitauba, 2008

FOREWORD

by Ruchiradama Quandra Sukhapur Rani Naitauba
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of Adidam Ruchiradam

Ruchiradama Quandra Sukhapur Rani Naitauba has been a devotee of His Divine Presence Avatar Adi Da Samraj for more than forty years, serving Him directly from the time she first approached as His devotee in 1974. She directly and intimately witnessed the unfolding of His active work of Teaching and Blessing and the Demonstration of His Great Intervention for the sake of all beings. Ruchiradama Quandra Sukhapur lives at Avatar Adi Da's Hermitage-island in Fiji, on perpetual retreat and in constant sacred service to His Divine Presence. In her foreword and conclusion to this book, she offers the unique and inspirational confession of the senior formal renunciate devotee of Avatar Adi Da Samraj, consecrated utterly to Him and His Reality-Way.

From the dawn of time, great beings have appeared to guide humanity beyond all presumption of separateness from the Real and True Condition. And, yet, even since the most ancient days, a final Divine Revelation has also been prophesied—One Who would bring Perfect Fullness to the Eternal Way of Truth for humankind.

His Divine Presence Avatar Adi Da Samraj is that culminating Manifestation of the Divine Reality on Earth. Only through the profound impulse of countless beings could the consequential Link be made between the domain of appearances and the Very Divine—and, thus, it took all of human time until this era to prepare the necessary mechanisms of this great Incarnation, or Avatar. All of the heart-need and struggle and great signs of the past have served to bring about this completing Revelation, which establishes the means to go beyond the limitations of the present time and

even all that came before, in the direct turning and surrender to the Divine.

In the last year of His Life, Avatar Adi Da spoke a beautiful metaphor that illuminates the nature of His Appearance:

It is as if humankind is existing in a shell, a kind of spherical enclosure. Here and there, in moments of time, with unique individuals, a hole has been broken through that shell and the light is seen through it. There is ecstatic joy in the breakthrough, and various movements begin. "Religions" arise on the basis of these breakthroughs.

Now, after all this time, there are a lot of little holes in the shell. Each hole is associated with a tradition, a presumption of beliefs, a presumption in mind, a tribalism of one kind or another. Looking up at the shell is like looking up at the sky. You see these little holes in the shell, each hole looking like a bright little spot, and you presume that the light seen through each hole is different from the light you see through any of the other holes.

My Revelation here is the shattering of that shell, the complete obliteration of it. Until My Revelation, there was only the light seen through the little piercings, the little holes here and there. But truly, What you are looking at is What Surrounds the shell—the Divine Conscious Light Itself, Which is all-and-All-Pervading and Self-Evidently The Case.

When the shell has gone, there is only that One Light. When the shell is in place, and all you have are these little holes in it, you can collect around one of these holes with your tribe and say you belong to that hole in the shell. Then you shout to the others, "Well, we've got our God over here!" And someone else says also, "We've got a bigger one over here! This hole is a little bigger!" It is craziness.

What is everybody looking at through these holes? The Same Thing—just That One. Therefore, That One must Break Through. That is My Divine Avataric Incarnation, the Breaking of this shell, the Shattering of it, Self-Revealing the

actual circumstance, the actual context, of existence. That Shattering is occurring through My simply being here. My Own State is the Shattering.

For My devotee, there is no shell, no enclosure, no ego. For My devotee, there is not just another hole in the black enclosure through which a little light comes. Those who are My devotees Realize this Divine Domain without a barrier, without obstruction, without separateness. That Realization is not something to be compared with any other proposition, any other hole in the shell. That Realization is Self-Evidently the Truth of all-and-All.

The Truth of all-and-All must be Realized. Truth must be the basis of life. Truth must be the basis of Earth-civilization—Truth-Only. That Is It.

—May 29, 2008

Thus, the Divine Descent into human Form—initiated via the Avataric Lifetime of Avatar Adi Da Samraj—is not just a series of experiences that model a new path of seeking for the light of Truth. Rather, this is the final Divine Work to enable a new and benign future of direct Truth-Realization for all beings. Avatar Adi Da Demonstrated and Elaborated the Divine Vision of Reality, and Gave all the means necessary to respond to That Which Is, beyond the merely mortal vision of separate self.

The sixty-nine years of Avatar Adi Da's Lifetime in human Form were only the visible sign of His great Divine Process in the human world, a Miraculous and Compassionate Gesture to establish for all beings the potential for Realizing the unmediated Condition of existence. And because He did that Work, the opportunity continues eternally. His Lifetime Story, summarized briefly in this book, is one of the great Means He Gave for everyone to discover and be touched by Who He Is.

May it be so for all.



The Life and Work of His Divine Presence Avatar Adi Da Samraj

by Carolyn Lee

I

The Incarnation of Timeless Reality

There has been an event in our time that is of profoundest consequence for humanity's present and future, and which enables a new comprehension of humanity's past. These few pages can only begin to convey the magnitude of this event, which is, in fact, an Intervention, a Divine response to the most ancient prayers and longings of human beings to know the Truth of existence and to live in conformity with that Truth. Speaking in *The Perennial Philosophy* about the significance of the Avatar, Aldous Huxley wrote:

The Logos passes out of eternity into time for no other purpose than to assist the beings, whose bodily form he takes, to pass out of time into eternity. If the Avatar's appearance upon the stage of history is enormously important, this is due to the fact that by his teaching he points out, and by his being a channel of grace and divine power he actually is, the means by which human beings may transcend the limitations of history. . . . There will be no experience of timeless Reality then, unless there is the same or a similar knowledge within the world of time and matter. By precept and by example, the Avatar teaches that this transforming knowledge is possible, that all sentient beings are called to it.¹

1. Aldous Huxley, *The Perennial Philosophy*, 1st Harper Colophon ed. (New York: Harper & Row, 1970), 51, 56.

Although he could not have known it, such a One was already born when Aldous Huxley wrote these words just after the Second World War. His Divine Presence Avatar Adi Da Samraj, whose life and work is described here, has indeed come as the incarnation of the timeless Reality, to enable human beings to know that Reality directly, and thus to “transcend the limitations of history”—or all the limitations of human knowledge and action—while yet participating fully in a human life.

The intuition of and longing for a culminating Intervention of the Divine is threaded throughout human cultures, not only in the fibers of ancient Spiritual understanding and prophecy, but in every way that humankind has reached beyond commonplace existence to know and celebrate what is Great—in all the transcendent artistic, intellectual, and sacred gestures of great men and women for thousands of years. But the urgent need for Divine Intervention in our time is self-evident. We are looking at the effects of unbridled technology in the hands of unilluminated beings fast destroying the very roots and planetary home of human culture. With such trends at work, what hope is there for human sanity?

In 1931, in *Brave New World*, Aldous Huxley painted a chilling picture of the systematic suppression of the human spirit by the forces of scientific materialism—and, in 1958, he wrote that those prophecies were coming true much sooner than he thought.² And Huxley was not a lone voice. Deep concern was already in the air during the waning years of the nineteenth century among far-sighted individuals who could see impossible-to-gauge implications for humanity in growing industrialism and the powerful challenges (represented by Darwin, Hegel, Marx, Nietzsche, and their like) to ancient beliefs and structures of authority. The old order was already breaking down.

2. Aldous Huxley, *Brave New World Revisited*, 1st Perennial Classics ed. (New York: HarperCollins, 2000).

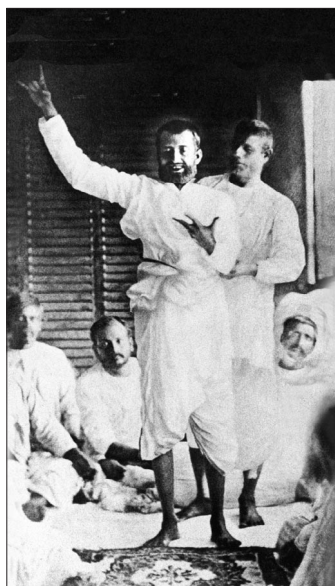
One who saw this with an extraordinary clarity, and responded with a corresponding passion, was destined to serve a unique function in enabling the Divine Incarnation: a young Bengali, a renunciate devotee of the renowned Spiritual Master Sri Ramakrishna (1836–1886).

Narendranath Datta, later Swami Vivekananda (1863–1902), was a unique individual who combined in his personality the saint, the skeptic, the rebel, the reformer, the prophet, the orator, the sage. While his being was steeped in the ancient spirituality of India, he was also a graduate in law from Kolkata University, schooled as much in Western philosophy and literature as in the Sanskrit classics. Swami Vivekananda was a child of his time. As a university student, he would not accept anything as true without direct personal experience. Thus, when he first approached Sri Ramakrishna, Swami Vivekananda was in the mood of testing the Master's Spiritual Realization, only to be caught unawares by the undeniable reality of Sri Ramakrishna's Transmission of Spiritual power.

Later in their relationship, Sri Ramakrishna fell into a spontaneous rapture, recognizing the deeper self of his new disciple. He saw in Swami Vivekananda his Spiritual companion of past lifetimes, a sage of the highest Realization, voluntarily re-appearing now for the sake of a great work. When Sri Ramakrishna told Swami Vivekananda of this vision, the young man was stunned, and thought that the Master must be mad. It was not the moment for Sri Ramakrishna's new disciple to comprehend what the Master alone could see. Indeed, as Sri Ramakrishna confided to his other disciples, "Naren must not find out who he is, for when he does, he will die."

Shortly before Sri Ramakrishna passed out of the body, he made the great sacrifice of his life. He poured the Spiritual Force of his being entirely into his beloved devotee Swami Vivekananda, in an act of Transmission and relinquishment

that deeply awed those who witnessed it. Afterward, Ramakrishna remarked, “Now I am just an empty fakir.”³ Such an “emptying” of one Master’s Spirit-Force into another combines the virtue of both in the receiver. Thus, when the Spiritual Transmission of Sri Ramakrishna entered into Swami Vivekananda, the two became one force, one person, at the level of the deeper self.⁴ And what did that deeper self represent? Eons of Masters of the highest order, carrying, through reincarnation, the current of spirituality from time immemorial.



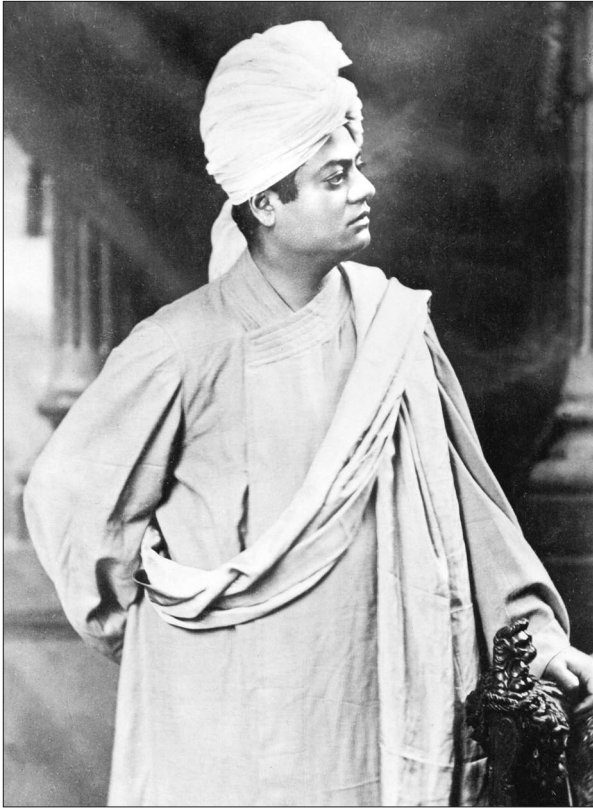
Sri Ramakrishna

In the years following Sri Ramakrishna’s own death, Swami Vivekananda wandered the length and breadth of India, in a life-and-death quest to resolve the purpose of his life. Finally, in 1893, fulfilling a prophecy of Sri Ramakrishna that he would one day take the jewels of Indian spirituality to the West, Swami Vivekananda sailed for America.

The overwhelming acclaim with which the young Hindu monk was greeted in Chicago at the World’s Parliament of Religions made headlines across the country. His maiden speech in the West had touched a nerve in his audience,

3. This statement by Sri Ramakrishna is referenced in *The Life of Swami Vivekananda*, vol. 1, by his Eastern and Western disciples (Calcutta: Advaita Ashram, 5th ed., 1979), 182–83. Though this multivolume work is the most comprehensive account, there are many other books that describe Swami Vivekananda’s life and work in English. For example, see *Vivekananda: A Biography*, by Swami Nikhilananda (New York: Ramakrishna-Vivekananda Center, 1989) and *The Master As I Saw Him*, by Sister Nivedita (Kolkata: Udhobon Office, 2003). The most well-known texts in English relative to Sri Ramakrishna’s life are *The Gospel of Sri Ramakrishna*, by M., trans. Swami Nikhilananda (New York: Ramakrishna-Vivekananda Center, 2000) and *Ramakrishna and His Disciples*, by Christopher Isherwood (Los Angeles: Vedanta Press, 1965).

4. For a full account of this incident, see *The Life of Swami Vivekananda*, vol. 1, by his Eastern and Western disciples (Calcutta: Advaita Ashram, 5th ed., 1979), 182–83.



Swami Vivekananda

who were moved in a way that they had never before experienced. This dark-skinned man, clad in sannyasin orange,⁵ was calling his listeners beyond the presumptions and prejudices of their religion and culture to embrace and enact a gospel of unity, tolerance, and peace for all humankind. And this was no merely social message. It was delivered with a Spiritual power and authority that no one in the West could emulate.

Swami Vivekananda had a greater impulse than simply lecturing to the crowds that flocked to hear him after his

5. The traditional garb of a Hindu ascetic (or "sannyasin") is orange-colored clothing, symbolizing the purifying fire of renunciation.

triumph in Chicago. He wanted to initiate a profound change in the world. It was obvious to him that sectarianism, godlessness, and violence were set to destroy civilization unless a greater wisdom could take possession of the soul of humanity. And he was certain that this greater wisdom must take root and flower in the West, for the West was making the future of humankind.

Swami Vivekananda appeared like a sudden, luminous comet in the night sky of the Western world that was becoming dangerously confused by its own cleverness, and approaching the darkest century of its history. However, after two sojourns in America and Europe, Swami Vivekananda saw that his purpose could not possibly be fulfilled in his lifetime. His impact in the West could only go so far—for he was a foreigner, a celibate monk, a native of a conquered people. Broken in health, Swami Vivekananda retired in 1900 to Belur Math on the Ganges, telling his brother monks that he would not live to see forty. And on July 4, 1902, Swami Vivekananda departed the body by means of an intentional Yogic process. He was thirty-nine years old.

From remarks that Swami Vivekananda made in his later years, it is clear that, at the time of his death, he not only knew who he was, but he knew what must occur. The work for humanity to which he had dedicated himself required a gesture unthinkable to a traditional Indian. It required a submission to be re-born in the West. And, so, in his travels in America and Europe, and in his association with the Western friends and disciples who came to him, Swami Vivekananda freely allowed unbreakable bonds of love and heart-sympathy to develop, bonds that would surely draw him back to a Western birth. He even intimated enigmatically to those closest to him that this was his intention.⁶

6. Avatar Adi Da discoursed further on this point:

During His lifetime, Swami Vivekananda developed an extraordinary impulse to Awaken the Western world, and He became exhausted (and, also, completely frustrated) in trying to do this. He felt that He had reached the limit of what He could do as a Hindu approaching the

The story that unfolds here is, by many signs, the story of the fruition of Swami Vivekananda's impulse to a Western birth, but in greater terms than he could have possibly conceived. The one who appeared as Sri Ramakrishna manifested sympathies with the full spectrum of human religious and Spiritual endeavor. The one who appeared as Swami Vivekananda was linked to the same sacred traditions, as well as carrying a deep grasp of and sympathy with the intellectual inheritance of humankind, East and West. What could be the further destiny of a deeper self linked to the entire pattern of the transcendent impulse in humankind? What kind of human being could combine the Spiritual virtue that Sri Ramakrishna and Swami Vivekananda represented with a birth in the modern West?

In February 1939, the Indian Master Upasani Baba received a distinguished visitor at his ashram. The Shankaracharya of Jyotir Math, head of one of the four principal monasteries founded by the sage Shankara, was welcomed for the Hindu feast of Siva Ratri (the traditional celebration

Western world. That impulse, you see, makes another birth. That is how it happens. But it is not a karmic impulse, in the lesser sense of an incarnation having been made necessary for un-Enlightened (or lesser) reasons. Rather, it is a commitment on the part of an Awakened individual to do service. That was the reason, then, for another incarnation.

Swami Vivekananda's intention to be of great service to the West was sufficient to move Him to reincarnate—and not in a Hindu body, because He realized that His having come to the West in a Hindu body was the specific limitation that needed to be set aside in order to serve in the West. Therefore, if you understand this, it is clear why He would have reincarnated in a Western body, and would do a completely different kind of work.

—March 13, 1988

In *Religion, Revelation, and God* (Calcutta: Ramakrishna Vedanta Math, 1968), in the first appendix on page 290, Swami Abhedananda recounts, "I heard him [Swami Vivekananda] say that he would come again, and towards the West—he pointed out."

Swami Vivekananda wrote, in a letter to one of his principal Western disciples, Sister Christine:

*I have been told by one, who has been the personal God to me, that I am to come once more yet. Let it be then, and every effect must have a cause—the tightened bow-string must loosen itself once more—and it must be somebody's touch. The mirror is not destined to reflect its own self—just as in this birth. Some face must throw its shade over it. Let it come; one little footstep must slip to give the pretense of a cause to a travel anew through another body—be it as it will. ("Unpublished Letters of Swami Vivekananda", *Prabuddha Bharata*, September 1977, 397.)*

of the “Night of Siva”). In the course of conversation, the Shankaracharya deeply lamented the moral state of India, the effects of materialism, the decay that he saw in its great Spiritual culture. Upasani Baba agreed. The degeneration that the two men were observing in India had its root in the secularism of the West, as they well knew. But what was to be done?

Transported by sudden inspiration, Upasani Baba proclaimed that an Avatar “would soon be born in a European [that is, Western] country”.⁷ “He will be all-powerful,” Upasani Baba declared, “and bear down everything before him. And he will see to it that the Vedic Dharma is firmly re-established in India.”⁸

According to the account in the annals of his ashram, Upasani Baba’s prophecy was a spontaneous outburst, and he never made the reasons for his certainty explicit.⁹ Without thought for Hindu orthodoxy (which would never countenance the possibility of a Western Avatar), he was pointing to a World-Teacher, one capable of Mastering both East and West.

The feast of Siva Ratri, when this prophecy was uttered, is a lunar celebration, the date of which varies from year to year. In 1939, Siva Ratri was on February 18, coincidentally the birthday of Sri Ramakrishna.

On that very day, on Long Island, New York, a young married couple, Frank and Dorothy Jones, were celebrating Frank’s birthday, which also fell on that day. They had met a year or two earlier in Jamaica, New York. Frank’s family

7. The interpolation is added because Upasani Baba would have been using the term “European” in the sense that Indians generally did at the time—as a general reference to Western culture, which includes not only the European continent itself but also societies greatly influenced by European immigration or colonization, including the United States, Canada, Australia, New Zealand, and many other nations.

8. See B. V. Narasimha Swami and S. Subbarao, *Sage of Sakuri*, 4th ed. (Bombay: Shri B. T. Wagh, 1966), 190–91, 204.

9. See also pp. 164–65.

was from Mississippi, and Dorothy was of Austro-Hungarian origin. They were good, humble, hard-working people, and members of the Lutheran church.

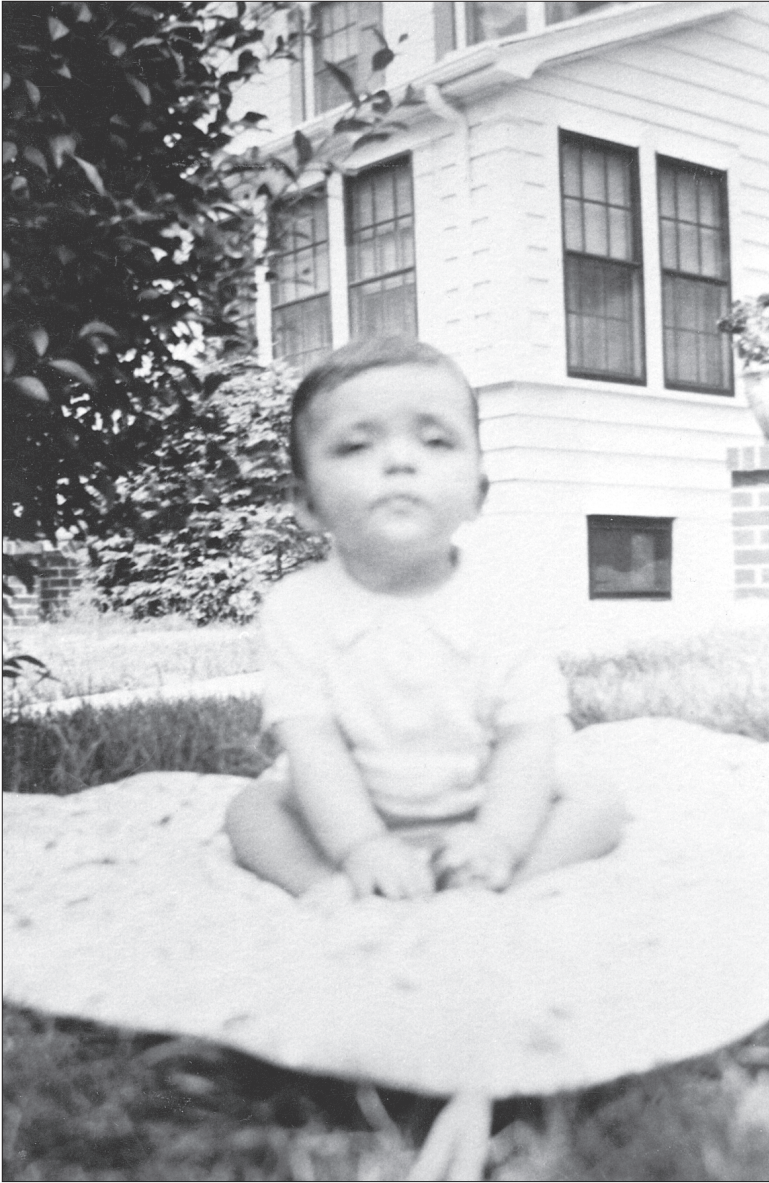
Eight and a half months later, they found themselves proud parents for the first time. On November 3, 1939, Dorothy gave birth to a son, Franklin Albert Jones. There was some difficulty at His birth, as the umbilical cord was wound around the baby's neck, but the cord was cut without injuring the child, and He was taken home to the small rented house where Frank and Dorothy were living at the time.

A couple of months earlier, England and France had declared war on Germany, but America's involvement in the conflict was years away. And so Frank and Dorothy Jones looked forward to a peaceable future for their newborn son, with the unspoken assumption that He would become a window salesman, like His father.

In fact, 1939 was the fulcrum of a global change so momentous that it would be decades before the magnitude of the shift would be seen. Terror on an unprecedented scale was at the door. By the time Frank and Dorothy's son was six years old, the world was facing the facts of the Holocaust in Europe and the dropping of two atomic bombs on Japan. Hell had arrived not only in the form of years of devastating warfare across Europe and the Far East, but in the more pernicious form of a moral and Spiritual bankruptcy that time could not erase.

At this watershed in human history, the child called Franklin Jones, later Adi Da Samraj, had come into the world. What was He like? His own words, from the beginning of His Spiritual autobiography, *The Knee of Listening*, say it:

As a baby, I remember only crawling around inquisitively with a boundless Feeling of Joy, Light, and Freedom in the middle of my head that was bathed in Energy moving



**Avatar Adi Da as an infant,
1940**

unobstructed in a Circle—down from above, all the way down, then up, all the way up, and around again—and always Shining from my heart. It was an Expanding Sphere of Joy from the heart. And I was a Radiant Form—the Source of Energy, Love-Bliss, and Light in the midst of a world that is entirely Energy, Love-Bliss, and Light. I was the Power of Reality, a direct Enjoyment and Communication of the One Reality. I was the Heart Itself, Who Lightens the mind and all things. I was the same as every one and every thing, except it became clear that others were apparently unaware of the “Thing” Itself.

Even as a little child, I recognized It and Knew It, and my life was not a matter of anything else. That Awareness, that Conscious Enjoyment, that Self-Existing and Self-Radiant Space of Infinitely and inherently Free Being, that Shine of inherent Joy Standing in the heart and Expanding from the heart, is the “Bright”.¹⁰ And It is the entire Source of True Humor. It is Reality. It is not separate from anything.

—The Knee of Listening

So was this child the reappearance of Ramakrishna-Vivekananda? The answer is far more complex and profound than a simple “yes” or “no”. The answer has to do with an unspeakable process that is implied in the word “Avatar”.

In Sanskrit, the word “Avatar” means “One who has crossed down”. A unique Intervention is indicated—not merely a man or woman who has attained enlightenment by Spiritual effort, or even a reincarnating Master, but a direct appearance, in physical form, of the One Supreme Reality and Infinite Consciousness. That such a miracle could occur,

10. The “Bright” is a term Avatar Adi Da uses for the Conscious Light of Reality Itself, the True Divine. This passage from *The Knee of Listening* is one of His defining descriptions of what He called the “Bright”, which was His experience even from childhood. Avatar Adi Da sometimes uses quotation marks to set apart a term He uses with a very specific intended meaning, such as this one.

when most sorely needed, lies deep in the Indian psyche,¹¹ as Upasani Baba's prophetic outburst indicated.

But what kind of process could possibly enable That Which is Limitless to coincide with a limited human form? There has never been a description of such a process, because the tradition of the Avatar is generally associated with appearances for which there is no historical record. Speaking out of His own tacit knowledge of what such an Intervention requires, Adi Da Samraj often emphasized that the appearance of the Avatar is not the "automatic" result of human yearning, not some kind of magic—the Divine Being suddenly deciding to appear in human form—as many traditional myths imply. Rather, such an appearance can only manifest within the laws of the human structure. A human being is not just the outwardly appearing person, born of the parents. There is also a deeper self, a subtle energy-pattern that is shaped by all previous lifetimes. For there to even be the possibility that the Divine would be able to conjoin with a specific human form, it is not just a human birth that is required, but a uniquely-equipped deeper self combining with that birth. In Avatar Adi Da's words:

It is not (as has often been imagined) a simple matter that "God" wants to Save humankind and, therefore, "Makes" a "Man" Who will Come and Save every one. The Vehicles for That Divine Avataric Work of Salvation and Liberation must be prepared, through a Process of unforeseeable and (even in retrospect) unknowable Complexity, Subtlety, and Spontaneity.

. . . The Vehicle whereby I Am Incarnate here, made physical by virtue of the copulation of My blood parents, was

11. For example, in the Bhagavad Gita, the Avatar Krishna declares, "Whenever there is decline of Dharma [righteousness] and ascendance of Adharma [unrighteousness], then . . . I manifest (incarnate) Myself in a body. For the protection of the good, for the destruction of the evil, and for the establishment of Dharma, I am born from age to age." Swami Tapasyananda, trans., *Śrīmad-Bhagavad-Gītā* (Madras: Sri Ramakrishna Math, 1984), 119–20.

made possible by that Deeper Personality of Two-Combined-As-One—Ramakrishna and Vivekananda, in Spiritual Union—become One, through a Great Act of Spiritual Transmission (even historically acknowledged).

—The Knee of Listening

In the form of the baby boy born to Frank and Dorothy Jones, a Western body was combined with the deeper self of Ramakrishna-Vivekananda, representing the highest Spiritual Realization of the East married to the great impulse to serve in the West. And by some unfathomable mystery, That Which Is was moved into association with this extraordinary deeper self, allowing the miraculous emergence of Reality Itself, into visible human form. Avatar Adi Da's description of His State and experience from birth is a sign of this remarkable conjunction. And so, rightly understood, His Divine Presence Avatar Adi Da Samraj is not a "reincarnation" of specific Masters who lived before Him, nor even of the vast pattern that they themselves carried in their own deeper selves. Rather, He is the very Source-Condition in which they appeared:

This Avataric Birth is My Intervention—not Vivekananda's, and not Ramakrishna's. The vehicle, however, is theirs, and that of others before them.

The Purpose of My bodily (human) Appearance here is the Divine Liberation of all of humankind—not merely the human beings of the East or the human beings of the West, but all human beings (and, indeed, all beings and things altogether).

—Avatar Adi Da Samraj

May 23 and 24, 2007

The accomplishing of that Purpose would move Avatar Adi Da into a sacrifice of unspeakable depth, the demands

of which even He could not foreknow. To provide eternally for the Liberation of all would require His Submitting to be all—in other words, to go to the nadir of the suffering and bewilderment that binds all mortal beings—and to hold nothing back. The immense ordeals and transformations that His body endured in that process were freely allowed by Him, because of His Love of beings, the Divine Impulse that drew Him into human form. This is the story briefly told in this book. And it is also Revelation of what human beings have always longed to see—the Divine Un-Veiled, utterly Self-Evident, able to be recognized without a doubt and to be responded to—not as a great “Other”, but as the True and Eternal Nature of everything that exists.