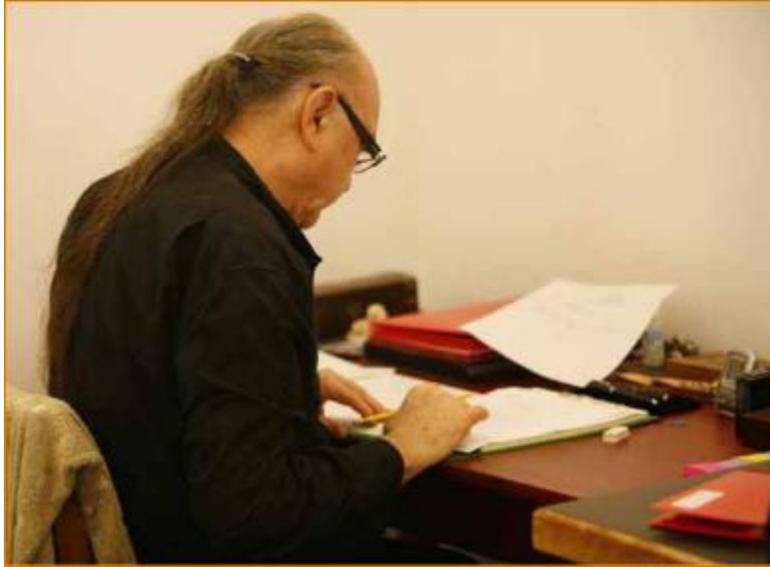


A Framework for Exegesis: Understanding Adi Da's Word in Context



Chris Tong, Ph.D.

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Important Note

This article also appears online on the Adi Da Up Close website, at the following web address:

<http://www.adidaupclose.org/FAQs/contextualization.html>

There are many links from this article to related materials on the Adi Da Up Close site.

This is a relatively technical article meant for those who already have some familiarity with Adi Da, and at least a passing familiarity with His Teaching. If you have somehow come across this article completely new to Adi Da, we highly recommend that you first visit the Introduction section of our Adi Da Up Close site:

<http://www.adidaupclose.org/introduction/>

before reading this article.

Abstract

To rightly understand Adi Da's Teaching Word (from 1970 through 2008), we must know exactly when He wrote or spoke it, and the context in which He wrote or spoke it. And to pin down that context, it is useful to evaluate the talk or essay or passage along seven different dimensions, which are presented and described in this article. Many of these dimensions identify specific long-term processes that occurred between 1970 and 2008 (for example, Adi Da's unfolding seventh-stage process, which passed through the stages of Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation). These processes largely account for the changes in Adi Da's communications over time, and understanding these processes enables readers to rightly interpret such changes.

Versions of Adi Da's Teaching from many different periods of His work with devotees are easily accessible on the Web these days. Without an in-depth familiarity with the processes mentioned above, the newcomer to Adi Da's Teaching-Word can all too easily be confused by differences in Adi Da's communication over time, and can come up with "explanations" that bear no resemblance to the actual processes and factors that led to the differences. Hence, this article — which is largely a response to the many questions we receive of the form, "Adi Da said X in the 1970's and then Y in the 1990's and the two communications seem inconsistent; can you reconcile them for me?"

This article is also a response to misunderstandings we receive such as "I preferred 'Bubba Free John' of the 1970's to 'Adi Da' of the 1990's and later!" Someone with a fuller understanding of the entirety of Adi Da's life, work, and purpose has a great appreciation (that only grows with time) of every phase of His life and work. Such a person knows exactly why and how "Bubba Free John" of the 1970's gave way to "Adi Da" of the 1990's and later — and why that is to the great benefit of us all!

This article is aimed at serving that fuller understanding in all who read Adi Da's Teaching.

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1. Motivation for This Article

Because the Web is full of Adi Da's Teachings, from 1970 through 2008 (often posted with little or no context, not even the book it appeared in, or the year it was spoken or written), the staff of Adi Da Up Close regularly gets questions that stem from people getting confused about the mix of pieces they are reading out on the Web. Many of their questions take the form: Adi Da said X in 1974 but said Y in 2008 — don't these statements contradict each other? (For just a couple of examples, see our articles, [Views on other Adepts](#) and [Use of the term, Avatar.](#))

While we could continue to answer each of these questions individually, it has become clear to us that what is really needed is a general framework that provides a full context for rightly understanding anything Adi Da said at any point in His Work with devotees. This article is a first attempt to provide such a framework, and a suite of tools for effective study of Adi Da's Word in any particular passage, and of His Wisdom-Teaching altogether.

Many of these questions come from a natural confusion of the kind we have described, stemming from all the different versions of the Teaching out on the Web. But some questions have their source in ["anti-Adi Da" websites](#), whose creators have hunted down such seeming inconsistencies in Adi Da's Word with a kind of "gotcha" mentality, trying to imply that any apparent "inconsistency" is somehow evidence of something "nefarious" going on behind the scenes. Some of these insinuations are not capable of withstanding even five seconds of real scrutiny. (For example, the suggestion that Adi Da published a full account of [His association with Scientology in the original edition of *The Knee Of Listening*](#), but then removed it in later editions to "hide" His association with Scientology, falls on its face just by our stating the obvious: if Adi Da wanted to "hide" it, why did He write so fully about it in the first place?) But one of the things that becomes crystal clear as one studies the full history of Adidam and Adi Da's Teaching in all its forms over time, is that all changes (real or apparent) in Adi Da's Word have very clear, positive, and compassionate motivations behind them. Here are some of those motivations.

Adi Da found a better way of saying something, or a different way of saying something. He was well aware that different kinds of people might understand or be penetrated by different ways of communicating the same point.

My Revelation was not ready made. . . at the time of My Re-Awakening in the Vedanta Temple. The Realization was there, but the summary Communication of the Revelation inherent in It appeared only through My "Consideration".

Avatar Adi Da Samraj, 1993

You could say that [*The Knee Of Listening*](#) is sufficient and that I didn't have to say or write anything else again. But, how would you practice, how would you Realize the Truth I communicated in [*The Knee Of Listening*](#)? The whole Teaching is a development on the foundation laid in that first book. The Teaching is a way of serving the possibility of the same Realization in other people. In some sense [*The Knee Of Listening*](#) is sufficient by itself, as a description of the Way and its Realization. But it is perhaps not sufficient as a source from which people can generate practice and Realization. That required all the theatre of Teaching and all the elaborations.

You can't just get the Truth in a couple of one-liners or a few paragraphs, or one book. You have to devote your life to it. You have to go through the process. The fact that there are a lot of books and talks is no impediment. Of course, you couldn't get them all down in a week or two, but you're not supposed to. It's good that there are a lot of sources, so you're not just reading one little ten-page book for the next fifty years. You have a complex culture, a full resource. There are many subtleties and nuances to this communication, and every individual will find a different part of it consequential. It all has to be there because it has to serve everyone. Any one individual might not need every piece of the communication, but some portion will be particularly useful to him or her. Other parts will be a way of saying it that somehow brings it across better to somebody else. . . .

When people came to me in a sheerly self-indulgent, worldly mood, then I had to consider, "How do you enter into this Way if you are self-indulgent, worldly, and neurotic? How does it work in that case? What do I have to do to serve you? What do you have to do to practice? What is the form of instruction here?" I couldn't just tell people to go read [*The Knee Of Listening*](#). I had to Teach them in their setting. I had to devote myself to their condition of existence and consider the Way in that state.

Avatar Adi Da Samraj

"The Theatre of Consideration", October 27, 1981

Adi Da felt His devotees had enough spiritual maturity that He could reveal more directly Who He is to them. And through them, the world — to the great benefit of all beings who could take advantage of the Offering He was communicating. While the communication that one is a unique incarnation of the Divine is a more difficult and provocative communication to make to the world (especially a world imbued in a materialistic viewpoint), someone who actually is a unique incarnation of the Divine is obligated to make that communication in crystal clear terms at some point, regardless of how much reactivity it might engender, because that person would otherwise be depriving countless beings of the possibility of God-Realization.

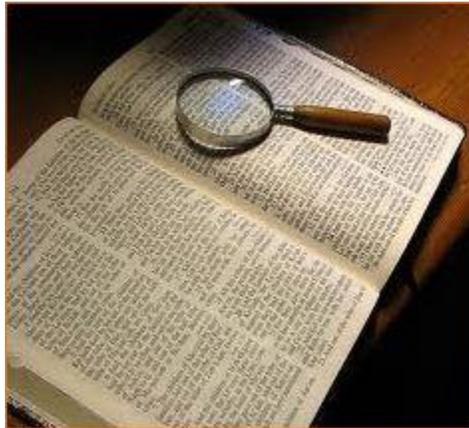
Adi Da rejected something that He had concluded (through extensive "consideration", observation and experimentation) didn't work, after all. His communications about the nature of Reality have not changed fundamentally (because His Realization did not change after 1970), though they've been greatly expanded. But His communications about some aspect of the practice of Adidam — the means for Realizing Reality — have always been contingent upon devotees actually being able to demonstrate that they could do it, benefit from it, etc.

Adi Da's communications about some area of practice would often be updated as He took into account new studies or research in that area. By "new studies", I mean studies in areas like diet. For example, relative to diet, we as a community have "considered" many different possibilities (for example, even experimenting

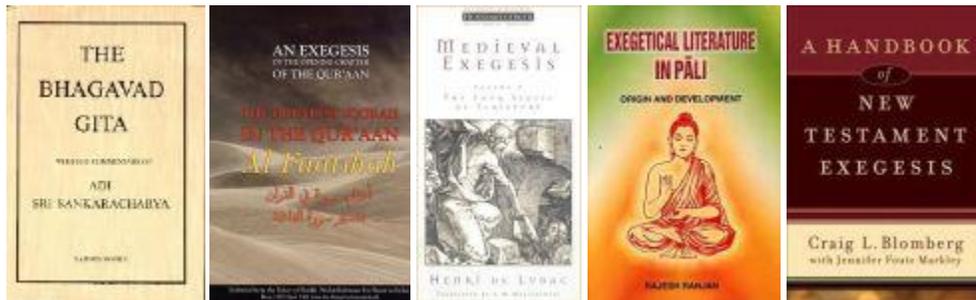
for a time with "instincto therapy", where one smells alternative foods and chooses what the body needs right now on that basis), until Adi Da converged on the maximally raw, maximally green diet described in His Source Texts.

2. Exegesis: What It Is and Why It Is Useful in Adidam

Adidam is certainly not the first religious or spiritual tradition that has had a need to develop tools for helping the reader understand its sacred texts or the words of its founder altogether. There is a long history of how various traditions do this. Exegesis is a word familiar to those engaged in this process of studying the world's great sacred texts.



Exegesis (from the Greek ἐξηγησις from ἐξηγεῖσθαι 'to lead out') is exploration of the meaning of a text (most commonly, a sacred text from one of the world's religious or spiritual traditions), which then leads to discovering its significance or relevance. A primary aspect of exegesis — the one addressed by the framework presented in this article — is the investigation of the history and origins of the text to more fully inform its meaning.



All the world's great religions provide such a framework for exegesis of their sacred scriptures. In other words, they don't just provide the text alone, or just write an introduction to a sacred book, and leave it at that. They do much more: they provide "line by line" elaboration, footnote insertion, etc. of each nuance of each

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sentence, of everything worth knowing about the context of that sentence, etc. For example, for students of Judaism, the Midrash "fills in many gaps left in the biblical narrative regarding events and personalities that are only hinted at." [Samuel Rapaport, [*Tales and Maxims from the Midrash*](#)]

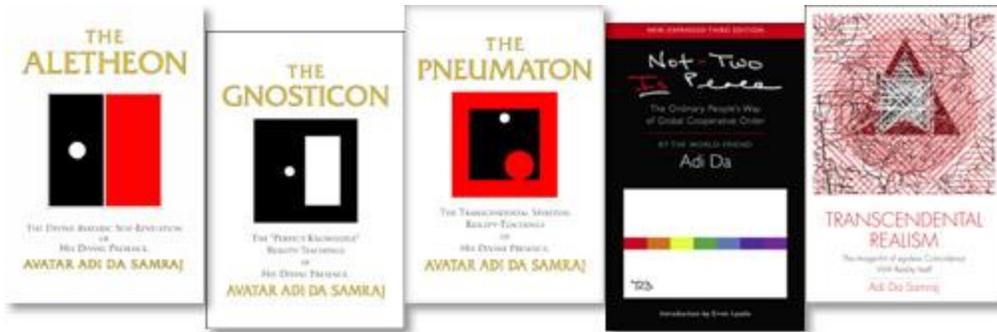


The greatest scholars and Realizers of a religion or spiritual way have traditionally provided the commentaries. For instance, Adi Shankara, a great Realizer himself, wrote extensive commentaries on the [*Brahma Sutras*](#) and the [*Bhagavad Gita*](#). Adi Da's [*Gnosticon*](#) and [*Pneumaton*](#) includes profound commentaries on many traditional sacred texts, including [*The Ribhu Gita*](#), [*Maneesh Panchakam*](#) ("Five Verses on Wisdom"), Shankara's *Dasasloki* ("Ten Declarations"), the *Devikalottara*, and *The New Testament*.

Because such commentary has been created often over a period of many centuries, for any given paragraph of a sacred scripture, you frequently can read the commentary from not just one but many commentators.

And then, regardless of the tradition — whether one is a Christian engaged in "Bible study", a Hindu studying the [*Bhagavad Gita*](#), or a Jew studying the [*Tanakh*](#) — one has access to this very full commentary as one is studying. Not too surprisingly, given that we are now in the 21st century, there now are many software-based or Web-based study aids for doing "Bible study", study of the *Bhagavad Gita*, etc.

A Framework for Exegesis



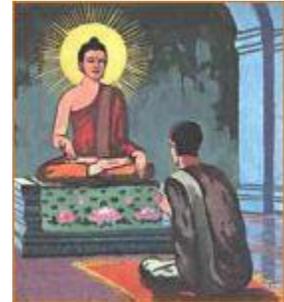
The sacred texts of Adidam very much deserve this same degree of support, and their study would be aided greatly by having a suite of tools that support exegesis of each text (as well as each of Adi Da's talks and essays, and even the countless brief, memorable quotes from Adi Da that are circulating around the Web every day), along with a group of Adidam scholar-devotees dedicated to creating such tools. Hence this article, as a starting point with that goal in mind.¹

¹ We are developing a wide variety of supportive tools custom-tailored to Adi Da's manner of writing and speaking that fully exploit 21st century technology. For example, because Adi Da has created a vast array of specialized terminology (like most well-developed fields of knowledge, e.g., nuclear physics), you'll see throughout the Adi Da Up Close site pop-up "glossary entries" wherever a specialized Adidam term is used — a great improvement over having to go to a glossary on a separate page and look up a particular term.

3. Exegesis as Means for Right Interpretation of Adi Da's Communications Over Time

Context is everything when it comes to understanding what someone means. This may be perhaps even more true than usual when the communications are of a spiritual nature. An old story from the Buddhist tradition nicely illustrates the point.

Gautama Buddha's brother, Ananda, sat near the Buddha every day, so he was privy to all the conversations the Buddha had with devotees. One day, a man came in and asked Gautama, "Is there a God?" The Buddha replied, "Absolutely not!" The next day, another man came in and asked Gautama, "Is there a God?" "Absolutely!" said the Buddha. The following day, while Buddha and Ananda were meditating, a man approached the Buddha and asked "Does God exist?" This time the Buddha didn't give a direct answer, but instead invited the man to join them in meditation.



As you might imagine, all this was rather confusing for Ananda! So Ananda asked Gautama to explain his seemingly contradictory replies. Gautama smiled and explained it to Ananda. "When the first man came, I could see instantly that he was a believer, trapped in his belief in God, and that the best thing to serve his practice would be to shake him out of that belief, so I told him there was no God. The second man was clearly a lifelong skeptic — the best way I could shake him out of his limited pattern of chronic doubt was to tell him there absolutely is a God. Because the third man didn't have a fixed opinion, I asked him to meditate with us, so he could directly experience the truth. Ananda, I always respond in a way that best serves the person in front of me."

So context is everything, when it comes to really understanding what someone is saying! Perhaps especially if the "someone" is a great Spiritual Realizer whose purpose is the most challenging one possible: the liberation of all beings. From the beginning of Adi Da's Work with devotees and the world to the end of His human lifetime, the nature of His work with devotees — and therefore, the context of His talks and writings — was constantly shifting and evolving. Without the kind of framework we are presenting here (that pins down the specific context for a talk or essay), it is all too easy to mis-interpret Adi Da's communications.

Because Adi Da's Teaching is so vast, and has taken so many forms over the 38 years (1970-2008) in which He created it, and excerpts from all the different periods of His Communication are readily accessible on the Web, it is not too hard to find passages that may appear — at least on the surface — to say different things. (Our Adi Da Up Close site section, [Differences in Adi Da's Teaching Over Time](#), is all about that.) This can be confusing, especially for someone just beginning to explore Adi Da's Teaching; and so many of the questions we receive from people interested in Adi Da and the Way of Adidam are about just such differences.

In addition to the reality that all these different versions of Adi Da's Teaching are easily accessible via the Web, it is also the case that people reading all these different versions will tend to mis-interpret them in specific ways, largely because of the preferences of the ego, and because of the Western cultural programming most of us have received.



For example, one natural tendency of the ego is to prefer Adi Da's earlier forms of communication over the later ones where He communicated His Uniqueness as Divine Incarnation and seventh stage Adept. In the original [The Knee Of Listening](#), Adi Da used the voice of "Franklin Jones", a spiritual seeker apparently like us. We, as egos, loved that! We tended to read it and — yes — be inspired, but often in the wrong way: not inspired to come to the Realizer Who wrote the book and Who alone could grant us the Revelation of His Realization and the means

(Himself) by which we could Realize the same, but mis-inspired to think the book was implying we could go off and Realize "on our own" what "Franklin Jones" had Realized (through somehow "doing" on one's own the "radical" self-understanding described in the book) . . . in other words, using *The Knee Of Listening* [like a dog with a bone](#) — which was not at all Adi Da's intention.

My Own Early-Life Story is the best foundation-Instruction I can offer. Mere talk about "radical" self-understanding is not sufficient. **The listener must be allowed a participatory heart-recognition of Me.** Only "radical" self-understanding, only Reality Itself, is the Truth of all events.

Avatar Adi Da Samraj, [*The Knee Of Listening*](#)

Just so, we egos loved the earlier talks and essays where Adi Da didn't emphasize His Own Uniqueness or His Divinity (these were too confrontational; they offend the egalitarian and anti-authoritarian viewpoints we Westerners have been raised on), and where we could imagine (mistakenly) that He is just one of many "Gurus", "Spiritual Masters", or "Men of Understanding", as we might (mistakenly) conclude (because of the manner in which they were spoken or written), listening to or reading many of His talks and essays of that earlier time.

For example, in the original version of *The Knee Of Listening*, Adi Da opens the Epilogue with this paragraph:

The man of understanding is not entranced. He is not elsewhere. He is not having an experience. He is not passionless and inoffensive. He is awake. He is present. He knows no obstruction in the form of mind, identity, differentiation and desire. He uses mind, identity, differentiation and desire. He is passionate. His quality is an offense to those who are entranced, elsewhere, contained in the mechanics of experience, asleep, living as various forms of identity, separation and dependence. He is acceptable only to those who understand.

Avatar Adi Da Samraj, [*The Knee Of Listening*](#) (1971)

Obviously Adi Da was writing as one such "man of understanding". But His choice of words — including His choice of using the third person voice ("He"), rather than the first person ("I") — left it ambiguous as to just how many "men of understanding" fitting His description there could be. However, by the time He released the 2004 version of [*The Knee Of Listening*](#), He had completely rewritten the opening paragraph to make His Uniqueness absolutely unambiguous:

I Am the One and Only Man of “Radical” Understanding. I am a great Man of Pleasure, even a profoundly superficial Man — for how can one be deep who Knows no perimeters and no center at all? I cannot be grasped or identified, like a thing. Therefore, I am not a source of fascination. Since I cannot be found or followed (like a thing), My Existence avails no one. Therefore, I am not important in the usual way. There is only "radical" self-understanding. I Am "radical" self-understanding.

Avatar Adi Da Samraj, [*The Knee Of Listening*](#) (2004)

He also changed the voice to "first person" ("I"). Both of these changes reflected His shift from "Teaching Work" to "Revelation Work". The "I" speaking as the One and Only Divine is potentially Revelatory for the reader, who can be Graced with a moment of recognition of just Who is speaking these words, through a Revelation of the Divine State of that One.

All this is implicit in the earlier versions of the book, but not obvious:

Hidden in *The Knee Of Listening*, like a symbol in a children's book illustration, is an Image of That which I have come to show and teach to those who will resort to Me.

Avatar Adi Da Samraj

In a similar manner, Adi Da changed title of the book, [*What To Remember To Be Happy*](#), to [*What, Where, When, How, Why, and Who To Remember To Be Happy*](#) in the 1990's, with the word, "Who", underlined.

All these changes reflect Adi Da's shift from "Teaching Work" to "Revelation Work". Because He Himself is the Revelation of Adidam (Transmitting the Divine State to all beings in every moment), the shift corresponded to a focus on Him. Because it is a Person being Revealed — the Divine Person — a reader whose heart is open can respond with heart-recognition far more powerfully and easily to the Divine "Me" in Adi Da's Words, than if Adi Da only tangentially or indirectly referred to the One being Revealed (as was the case in His earlier writings, book titles, etc.). Compare, for example,

The man of understanding is not entranced.

which is information-oriented, with:

I Am the One and Only Man of "Radical" Understanding.

which is Revelation-oriented.

Without this understanding, however, of the Revelatory purpose behind Adi Da's change in His manner of writing, an ego — on the basis of the (largely unconscious) egoic preferences we described earlier — could compare Adi Da's earlier writings, talks, book titles, etc. with His latter ones, and concoct a false narrative about Adi Da and the history of His work and teaching, such as: "Adi Da was really hip, and a great Master early on . . . my kind of Guru! Gave me lots of great info . . . but then He 'lost it' in His later years, and got all self-promotional and megalomaniacal" — mis-interpreting the real reasons for the shifts in Adi Da's style and manner of communication.

Because such false narratives do exist, and are circulating around the Web and elsewhere, one purpose for writing this article is to provide the actual reasons for the shifts in Adi Da's manner of communicating, which make a whole lot of sense

once you understand them, but are completely different from the false narratives out there. Adi Da's new focus on the Divine Me in His Word was entirely for the purpose of Revelation and liberation, and not at all for egoic self-promotion.

The contextualization framework provided here is also useful in understanding different versions of the same talk or essay over time. Typically, Adi Da would re-write some of His most important essays several times over the decades, particularly taking into account dimensions (1) and (2) of the 7-dimension framework we will be presenting [in the next section](#): the essay would be updated to reflect the further developments in His seventh-stage process and in His Own understanding and clarification of His role and purpose here.

One approach to avoiding misinterpretation and misuse is to focus people on Adi Da's fully developed, final communications in every area of His Teaching. Adi Da Himself recommended this, and it is the approach taken by Adidam's Editorial Department. For example, when Adi Da looked at one web page I had put together for Him on the official Adidam website back in 1996, He commented:

This is really the old way of doing things. There's no radical communication of this Way. For example, there are quotes from books no longer in use, like [Compulsory Dancing](#). They're supposed to tell about Me and Who I Am, and what the Way is all about. So this is the old approach fundamentally.

Avatar Adi Da Samraj, April 6, 1996

Ideally the most refined and final form of Adi Da's Teaching would be the one everyone would be exposed to first; that certainly would be the simplest approach, for their own introduction to Adi Da's Teaching, even though all egos will still try to re-interpret even that:

. . . the ego will inevitably tend to re-interpret Adidam — so as to make an ego-revised version of Adidam, which revision is "the same old thing" as all previous versions of "religion" and Spirituality.

Of course, My Divine Avataric Teaching-Word is fully and precisely Given — for everyone to "consider" and study.

Nevertheless, every ego that examines My Divine Avataric Teaching-Word will tend to revise It instantly — even in the very moment of reading or Listening to It.

The ego instantly conforms My Way and My Person to itself.

Avatar Adi Da Samraj
"Adidam Is No-Seeking Practice Is Perpetual Reality-
Practice"
[Part 9, *The Aletheon*](#)

However, in reality, all manner of excerpts from His earlier Word are out on the Web and — owing to the nature of the Web — are not likely to disappear. So, practically speaking, we need to provide a framework for contextualization, so readers who do run across these earlier talks and essays can better understand their context, and so that confusion can be minimized.

But there is a second reason behind creating such a framework, that is not merely about dealing with a difficulty but rather, expressing a full appreciation. It would be inaccurate to write about the changes and evolution in Adi Da's communications and manner of communicating in any way that might suggest there was some "problem" with the earlier versions of Adi Da's Teaching, as though He were not the Divine Person incarnating here from the moment of His birth on. Everything He did — every word He wrote, every version of a talk or essay He crafted — should be treated with the sacred respect it deserves, and carefully contextualized for all future generations. Those earlier forms of the Teaching might well have sufficed, if we had been more capable as spiritual practitioners. Indeed, that it was a creative and ongoing struggle for Adi Da to evolve the Teaching — rather than the Teaching just appearing in final form right



at the beginning like [Venus on the half shell at birth](#) — is an important part of the full sacrifice involved in His Divine Incarnation.

Adi Da has instructed us to tell the full story (or "Divine Avataric Leela") of His human lifetime, which includes every moment of His life, from birth to death, and ultimately includes every word He said, appropriately contextualized:

My Avataric Lifetime Is A Divine and Unique Demonstration of Intentional Entanglement — In Which The egoless Divine “Bright” Self-Nature, Self-Condition, Self-State, and Divine Transcendental Spiritual Self-Force of My Prior and Perfect Freedom Is Constantly Self-Revealed In Spontaneous Acts, Great Events, Remarkable Conjunctions, Extraordinary Processes, and Beyond-Wonderful Demonstrations of Perfect Dis-Entanglement — For The Sake of all-and-All.

By Means of My Avataric Lifetime of Divine Self-Revelation, all-and-All who are, as if by accident, entangled here (and everywhere), in egoic time and space, Are Divinely Avatarically Given All of Necessary and Perfectly Acausally Effective Means For Perfect Dis-Entanglement — now, and forever hereafter, In Me, and Where and As I Am.

This Is The Key to rightly and truly understanding All of The Acts, Events, Conjunctions, Processes, and Demonstrations of The Totality of My Lifetime-Evidence.

Avatar Adi Da Samraj, "My 'Secret' Biography"
[Part 22, *The Aletheon*](#)

A timeline and summary of the key events in Adi Da's life (the kind Adidam currently provides in its introductory books) is only the barest beginning of this telling (and right understanding) of Adi Da's Divine Avataric Leela. For people to really feel, and thereby most fully appreciate, the story that was His entire lifetime, the best and fullest way is to use every resource we have available to "drop" people into each moment of His life: His written word in that moment, videos and audios

of Him in that moment, His Own later descriptions and understanding of that moment, His Own revisions of talks or essays that He originally spoke or wrote in that moment, stories told about that moment by the devotees who were there, articles written by devotees about that moment, etc. — but with the moment, and everything used to bring it to life again, appropriately contextualized . . . so we never lose the forest for the trees, always knowing where the story is going, even while immersed in the middle of it.

All the world's great spiritual traditions celebrate their Founders in just such a very complete manner, with scriptural scholars poring over, and providing exegesis for, their Founder's every word, action, and nuance. The devotees of the Divine Heart-Master, Adi Da, owe Him no less full an appreciation of His entire human lifetime and of the extraordinarily creative ordeal through which He evolved His Teaching and the Way of Adidam.

Indeed it is hard to appreciate that ordeal — the sacrificial nature of Adi Da's human lifetime — without actually experiencing Him directly during all the moments of His life. To have a fuller, in-depth awareness of His life story is to become aware that Real God is neither omniscient nor omnipotent (as some God-Ideas would suggest), and that the Way of Adidam was not created in a single moment, but through a profound, lifelong sacrifice on the part of the human incarnation of Real God.

Having incarnated, Real God-Man had to go through profoundly sacrificial processes of "learning Man", learning His Own function (in a unique ordeal of the Divine Heart-Master), literally dying and re-integrating with the body many times over, etc. The sacrificial nature of this ordeal is not fully apparent unless one is "dropped" into the midst of the ordeal itself and one actually is able to be with the human God-Man — talking, writing, acting, interacting with devotees — sacrificing Himself in the midst of that ordeal for the sake of the great task of manifesting a Way capable of liberating all beings.

There are aspects of that sacrifice we probably will never see directly, in His talks or in videos of Him . . . like the way Adi Da would gather with His devotees for hours, and how His devotees would leave the occasion utterly "Bright"-ened by Him, while He would go home and His body would be sick for hours, having served as a kind of Divine "vacuum cleaner" for His devotees' karmas (and only those very few devotees who served Him intimately would have the direct awareness of what Adi Da suffered). But at least by seeing, hearing, and reading what is available for us to see, hear, and read, we will get some sense of what that

extraordinary sacrifice — that "Intentional Entanglement" — looked like in concrete terms. And, because such glimpses will be rightly contextualized, we simply will no longer be able to look at Him as an ordinary man being friendly and social with devotees — being "Bubba" — without also understanding the profound sacrifice involved for Him. For example, there are videos of Adi Da talking with devotees in 2004 and 2005 — smiling and laughing with them, long after His body-mind was truly capable of doing that with impunity; one can see in the background, **Ruchiradama Quandra Sukhapur**,² not smiling in the same way, much more fully aware than most of us were of the profound sacrifice Adi Da was making — the profound price He was paying — by sitting there talking with His devotees.

All of this is an essential part of the full telling of Adi Da's Divine Avataric Leela.

² Also known as Adi-Dasya Quandra Sukhapur Rani, she is a practitioner in the advanced stages of the Way of Adidam, and a member of the Ruchira Sannyasin Order (i.e., one of Avatar Adi Da's senior renunciate devotees).

4. Seven Dimensions for Exegesis of the Texts of Adidam

To rightly understand Adi Da's Teaching Word, we must know exactly when He wrote or spoke it, and the context in which He wrote or spoke it. And to pin down that context, it is useful to evaluate the talk or essay or passage along seven different dimensions:

1. where Adi Da was in His seventh-stage process
2. where Adi Da was in His understanding of the significance of His life, work and Agency
3. where Adi Da was in His process of "learning Man", and in His assessment of the relative strength of the Force of the Divine versus the force of egoity
4. where Adi Da felt the culture of Adidam was at in its maturity relative to practice, and its ability to support His Work in the world and corroborate the Communication of Who He Is and What He is Offering
5. whether the communication represented a particular temporary phase (or "stance" in a larger consideration) or a conclusive "summary statement"
6. which voice Adi Da was using when He spoke or wrote
7. where Adi Da was in the development and use of His special terminology (for increased precision and closing loopholes) and innovative use of language altogether

In principle, we can label each talk or essay with where it stands along each of these seven dimensions. In some cases, the same talk or essay may be labeled differently, depending on where we are in it. For example, relative to dimension (6), Adi Da might be speaking with the voice of the Divine in one moment of a talk, and then later on, in another moment, switching to His "Bubba" voice — as the friend who is empathizing with His devotees.

If a quote can be associated with a particular book, that will often "pin down" many of these dimensions because many of Adi Da's books tended to be written within a particular period of His Work, rather than across several periods; *"I" Is The Body of Life* and *Ishta* are examples of such "period" books. Of course, this is not true for all of Adi Da's books: some were constantly evolving, like *The Dawn*

Horse Testament or *The Knee Of Listening*, which accumulated new materials in later editions, even as old materials were revised into an updated form.

In the following sections (sections 5 - 12), I will elaborate, respectively, on each of the seven dimensions in the framework for Adidam exegesis that is being laid out in this article.

5. Dimension 1: Where Adi Da was in His Seventh-Stage Process

Adi Da has described the seventh stage of life as having four stages of its own: Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation. Each major new development in that process corresponded to a new period of His Work with His devotees (and often a new form of practice), and a new approach to communicating about Himself and the practice of Adidam. The milestones here are major, in that each represents a different and new way in which the Divine Person was integrated with Adi Da's human body-mind. Since the practice of Adidam is based on the response to the Divine incarnating through Adi Da's human body-mind, the form and details of that practice are very much impacted by changes in that Divine Incarnation.

Nov. 3, 1939 - September 10, 1970	September 10, 1970 - Jan. 11, 1986	Jan. 11, 1986 - April 12, 2000	April 12, 2000 - Nov. 27, 2008
Re-Awakening to the Seventh Stage	Divine Transfiguration and Transformation	Divine Indifference	Divine Translation

In some sense, I — As I Am — First Appeared here in the year 2000. In some sense, I — As I Am — Was only "on the way" to here before the [Ruchira Dham Event](#). . . A Profound Process Began, Which has Been Unfolding since That Great Event of Yogic Death. . . The Happenings That have Occurred since the Divine Avataric Event at Ruchira Dham Hermitage Are All 'Outer' Signs of the Divine Avataric Process That Is the Direct Self-Revelation of My Divine Self-Nature, Self-Condition, and Self-State.

Avatar Adi Da Samraj, [The Boundless Self-Confession](#)

My Divine Avataric Self-Revelation-Word Became a completely different kind of Utterance. Most essentially, My Divine Avataric Self-Revelation-Word has Become *The Aletheon*.

Avatar Adi Da Samraj

6. Dimension 2: Adi Da's Understanding of His Own Life, Work, and Agency

Where Adi Da was in His Understanding of the Significance of His Own Life, Work, and Agency

Nov. 3, 1939 - September 10, 1970	September 10, 1970 - Jan. 11, 1986	Jan. 11, 1986 - November 27, 2008
The First Stage Of The Unique Ordeal Of The Divine Heart-Master	The Second Stage Of The Unique Ordeal Of The Divine Heart-Master	The Third Stage Of The Unique Ordeal Of The Divine Heart-Master

Adi Da has described His life and work in terms of three stages:

Stage 1: At the individual level, conforming the body-mind of Franklin Jones to the Divine to the point of Awakening; and, at the universal level, "Husbanding" the Divine Goddess.

The first stage of My unique Avataric Ordeal as the Divine Heart-Master was the Process of My Divine Avataric-Incarnation-Birth here and of my subsequent Avataric Self-Submission to the Ordeal of My Divine Re-Awakening. The Culmination of this Ordeal was the Great Divine Event of My "Husbanding" of the "Divine Goddess". My Mastering of the "Divine Goddess" is intuitively prophesied in the traditional myth of the Celestial Stallion Embracing (and Subduing) the Earth-Mare for the Purpose of Divine Descent, or the Awakening of all-and-All.

Avatar Adi Da Samraj
"The True Dawn Horse Is The Only Way To Me"
p. 71, [*The Dawn Horse Testament*](#)

Stage 2: The process of fullest Realization, Acceptance, and Embrace of His Avataric Divine Status and Work.

The second stage Of My unique Avataric Ordeal As the Divine Heart-Master was the Process of fullest Realization, Acceptance, and Embrace of My Avataric Divine Status and Work.

Avatar Adi Da Samraj
"The True Dawn Horse Is The Only Way To Me"
pp. 71-72, [*The Dawn Horse Testament*](#)

Stage 3: The Emergence of the Divine as all beings, and even the cosmic totality.

The third (and final) stage of My unique Avataric Ordeal as the Divine Heart-Master began with the Initiation (or Yogic Establishment) of My Avataric Divine Self-"Emergence", on January 11, 1986. My Fullest (now, and forever hereafter) Avataric Performance of the Divine Ashvamedha began with that Great Event.

My Avataric Divine Self-"Emergence" is not merely something I am (as if separately) "Personally" Enduring in My Avatarically-Born bodily (human) Divine Form, or merely something I am "Personally" Doing to My Avatarically-Born bodily (human) Divine Form. Nor is My Avataric Divine Self-"Emergence" merely an Event that "happened" exclusively to My Avatarically-Born bodily (human) Divine Form. My Avataric Divine Self-"Emergence" is a Process in Which, Ultimately, all beings (and even the cosmic totality) must participate.

Avatar Adi Da Samraj
"The True Dawn Horse Is The Only Way To Me"
p. 72, [*The Dawn Horse Testament*](#)

A Framework for Exegesis

In the next section, we will explore aspects of the second stage in Adi Da's "Avataric Ordeal as Divine Heart-Master" in detail.

7. Perfect Dis-Entanglement: Adi Da's Multi-Decade Process of Understanding and Embracing His Avataric Divine Work and Its Uniqueness

This section has several subsections:

1. [The second stage of Adi Da's Unique Avataric Ordeal As Divine Heart-Master](#)
2. [How Adi Da's understanding of the Vedanta Temple changed over time](#)
3. [Adi Da as Divine Incarnation: not omniscient, but the most extraordinary learner](#)
4. [How Adi Da's understanding of Ramana Maharshi's Realization changed over time](#)
5. [Adi Da's conclusion that "seventh stage Adept" is a one-time occurrence and function in the history of the universe](#)
6. [Ramana Maharshi: One further consideration](#)

7.1. The second stage of Adi Da's Unique Avataric Ordeal As Divine Heart-Master

One of the key points about Adi Da's life as a human Incarnation of the Divine is that, even though He was born Enlightened — with the full Realization of His "Bright" Divine State — He was not born with full knowledge of the uniqueness of His Divine Incarnation and the nature of His Work to come as seventh stage Adept. He describes how little He knew about the Great Tradition³ of Spiritual Realizers even after [His Divine Re-Awakening](#) in September, 1970:

I was naive and uninformed about such matters. I naively assumed that My Realization was accounted for [in the Great Tradition].

Avatar Adi Da Samraj

³ The Great Tradition is Avatar Adi Da Samraj's term for the total inheritance of human, cultural, religious, magical, mystical, Spiritual, and Transcendental paths, philosophies, and testimonies from all the eras and cultures of humanity — which inheritance has (in the present era of worldwide communication) become the common legacy of humankind.

In other words, after His Re-Awakening, Adi Da's initial presumption was that there surely must have been others who had Realized the seventh stage of life. But how to confirm this? As it turns out, Divine Realization doesn't link one to some kind of "Akashic record" that instantly reveals any other seventh stage Realizers throughout history (if there had been any). Instead, Adi Da would come by such knowledge only as the result of a long and profound process of consideration and exploration. And this more than two decade long consideration (indeed, in its fullest form, it would continue more than three decades, to the very end of His human lifetime) would draw upon His direct Divine Awareness (including Visionary Awareness); His contact with greater-than-material Sources (including other Spiritual Masters, most not embodied); and His drawing upon more mundane sources, including the literature of the world's spiritual and religious traditions.

The second stage Of My unique Avataric Ordeal As the Divine Heart-Master was the Process of fullest Realization, Acceptance, and Embrace of My Avataric Divine Status and Work.

Avatar Adi Da Samraj
"The True Dawn Horse Is The Only Way To Me"
pp. 71-72, [*The Dawn Horse Testament*](#)

Throughout His years of working with devotees, Adi Da would repeatedly re-emphasize this point — that He was not simply born omniscient — in part, to cut into the naive "God ideas" of devotees (shared by most of the world's exoteric religious traditions) that suggest God is omniscient and omnipotent, and therefore an Incarnation of the Divine is omniscient and omnipotent. Repeatedly, Adi Da made it clear that neither God nor Divine Incarnations are omniscient or omnipotent. Here is just one example.

Anson Holley describes how in 1975 he observed Avatar Adi Da stumble into a table one day. And soon afterwards Anson also saw Him back a truck into a wall. Anson's faith was thrown into doubt. "How", he thought, "could a Master make such mistakes? He is supposed to be all-knowing. He should have known that the wall was there, and seen the table in front of Him." Finally, Anson asked Avatar Adi Da directly about

the matter of His omniscience. Avatar Adi Da replied, "Omniscience is a lesser *siddhi* [spiritual power]. I prefer to be surprised!" And Anson realized that he was putting a false expectation on what a Realizer should be. It is Avatar Adi Da's Realization that is flawless, and His day-to-day life is a sacrifice, in which His Divinity shines through always, but not in the form of any particular behavior. His Demonstration of Enlightenment is His Freedom.

James Steinberg, [*Divine Distraction*](#)

If one (mistakenly) presumes that God is omnipotent and omniscient, then by extension — by a mere snap of the omnipotent God's fingers, metaphorically speaking — an omniscient and omnipotent Incarnation of the Divine can be manifested, in fully developed human form, fully ready to function as Divine Guru. But this isn't even true in the stories associated with Christianity (the "God-man" tradition with which Westerners are most familiar).⁴ According to that tradition, the incarnation of the Divine (Jesus of Nazareth) had to go through an arduous ordeal that took the first thirty years of his life (during which time, "Jesus grew in wisdom and stature" [Luke 2:52]) — in order to be fully knowledgeable about, and fully prepared to fulfill, his role as Divine Incarnation. And so it was for Adi Da.

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 Avatic Work of Salvation and Liberation must be prepared. If it were not for these Means, I would Only be Standing Prior to body, and (therefore) I would have no bodily (human) Manifestation whatsoever.

⁴ The deeper theological problem here is the conventional religious tradition of associating "omniscience" and "omnipotence" with the Divine in the first place (stemming from viewing of God as the "Creator" of the universe and "in charge" of it). We have an extended discussion of this problem in Appendix 2: Inconsistencies in Conventional Theologies.

No such Conjunction could ever possibly be re-"invented".
My Divine Avataric Incarnation As the Divine Avataric
Master, Adi Da Samraj, is a Unique Gift to this "late-time",
made possible by this never again Conjunction of Vehicles —
and this Gift will Persist forever hereafter.

Avatar Adi Da Samraj

One of the many interesting developments of that process of His growing awareness of His Own "Avataric Divine Status and Work" was Adi Da's growing understanding that certain phenomena and occurrences in His earlier life that He had presumed were generated "external" to Himself were actually generated by His Own Divine Presence.

We will study two examples of this:

- [How Adi Da's understanding of the Vedanta Temple changed over time](#)
- [How Adi Da's understanding of Ramana Maharshi's Realization changed over time](#)

and then go on to explore:

- [Adi Da's conclusion that "seventh stage Adept" is a one-time occurrence and function in the history of the universe](#)

7.2. How Adi Da's understanding of the Vedanta Temple changed over time

In 1972 (in His autobiography, [*The Knee of Listening*](#)), Adi Da wrote this about His visiting the Vedanta Temple in Hollywood in 1970 [**bolding** is mine]:

Some time in late August [1970], I happened to go to the bookstore at the Vedanta Society in Hollywood. I noticed there was a temple on the grounds, and I went in for a few moments of meditation. As soon as I sat down, I felt a familiar Energy rush through my body and clear out my head. I could feel and hear little clicking pulses in the base of my head and neck. By many signs, I immediately recognized the characteristic Presence of the Divine Mother-Shakti.



As I meditated, the body and the mind swooned into the depth of Consciousness, and I enjoyed an experience of meditation as profound as any I had known at the shrines in India. **I had no idea how the Vedanta Society Temple ever became a seat of the Divine Shakti, but it was obviously as Powerful a place as any of the abodes of the Siddhas in India.**

I began to go frequently to the Vedanta Society Temple for meditation. As the days passed, I began to marvel at the Power of this place. I had traveled all over the world, believing there were no Spiritual sources of this kind in America. Now I had been led to this small, isolated temple in Hollywood, where very few people would be likely even to be sensitive to the Divine Shakti — and, even if they felt It, they would be unlikely to recognize Its Importance.

I became aware that the Divine Mother-Shakti had taken up residence in this temple, and that **I had been drawn there by Her**. I Enjoyed the fact that I could go there and be with Her whenever I chose to experience Her Joyous Presence. It was even a truly private place. I could go there unhindered, and I could spend time there completely unobserved. The temple was dedicated to Ramakrishna, the great Indian master of the nineteenth century, but no conditions were placed on me by any external rule or tradition. This was truly an opportunity for me to live independently with the Divine Mother.

Avatar Adi Da Samraj, *[The Knee of Listening](#)*⁵

⁵ This passage is still in the current edition of *[The Knee of Listening](#)* but without additional contextualization, so an article like the one you are reading is essential to distinguish Adi Da's understanding of the Vedanta Temple back in the 1970's from His later understanding.

Many years later, He would more fully understand this "unlikely" Appearance of the Divine Shakti in such an obscure temple in the United States in a completely different way [**bolding** is mine]:

The years leading up to the Vedanta Temple Event were preparation of this bodily Vehicle for My Divine Avataric Work. From the Culminating Moment in the Vedanta Temple, I was Doing My Divine Avataric Work. It began instantly.

You must understand that what occurred with Me in the Vedanta Temple Event was not "in" the Vedanta Temple. **It followed Me there.** It arrived with Me. The Breakthrough occurred there, but it was not because It was something that was there in the Vedanta Temple and is still there now. What occurred with Me there arrived with Me, and left with Me.

The Force of My Own Person has been Intervening in this bodily Vehicle from Birth, again and again. **It is simply My Own Person Intervening in the Vehicle of My bodily human Manifestation** until, ultimately, there is no "difference". Therefore, this bodily Vehicle coincides with My Divine Person absolutely, without "difference".

Avatar Adi Da Samraj

As anyone who has spent significant time in Adi Da's Company knows, He is the master of discrimination. And so what might seem like a minor or insignificant discrepancy to the reader ("I had no idea how the Vedanta Society Temple ever became a seat of the Divine Shakti") would be something He would notice, remember, and consider — for years, if necessary — until He had resolved the discrepancy: even if the resolution ended up being a 180 degree turn from His original understanding . . . as in this case.

Even though this growing Awareness and clarification of the nature of His Own Divine Presence (and its effect on the events in His life and work) was a very real process that took decades, Adi Da had a clear intuition of where it was going, even from the very beginning, as illustrated by the following communication from 1974 — even then, He intuited that His Own State and Person was actually the Force

behind the scenes, even when other Spiritual Realizers were involved. This included His relations with His Own "Gurus" [**bolding** is mine]:

You must understand how I have worked with those who have functioned in my life. . . . I have always assumed the traditional attitude toward those who functioned in my own case. I have always treated them respectfully and honored them as Guru, without making all kinds of false claims about them. It is simply that at this point in my work, quite a different relationship to all those things is appropriate. . .

There has been only one Guru in my case. That Guru has used many instruments all throughout my life, but that Guru is not separate from my own State. That Guru is my own State, my own Nature. That Guru is the Perfect Guru, the Maha-Siddha, the Very Divine. In order to perfect the Siddhi of this work, this function in which I am involved, it was necessary for there to be a series of manifest experiences. And the key agents of experience included Rudi and Muktananda, but the primary ones, those who functioned in Truth, were Nityananda, Shirdi Sai Baba, Ramakrishna, and Ramana Maharshi.

Avatar Adi Da Samraj
The Dawn Horse Magazine, Vol 2. No. 2, 1974

That growing awareness that He Himself had been the Source of many of the events in His life that He had previously attributed to other Sources would account for many of the differences in how He described events in the 1970's versus how He described them in the 1990's and later.

One thing that becomes clear from looking at this process is that there is nothing obvious about it. It took an immense amount of time, consideration, and discrimination for Adi Da to clarify what was due to His Presence and what was due to something inherent in another being or place, in part, because the Divine is completely non-separate and all beings and places are arising in It.

7.3. Adi Da as Divine Incarnation: not omniscient, but the most extraordinary learner

A point worth noting: Many devotees seem to have a (largely unconscious) reluctance to acknowledge any kind of change in Adi Da's views over time — and apparently feel compelled to explain any "apparent change" with an explanation of the form: "He knew it all along, but just didn't tell us until later, for this or that good reason". There certainly was some measure of that. But there also were real shifts in Adi Da's view over time, based on His reconsideration or His learning something new: like the 180 degree shift in His view of the Divine Shakti in the Vedanta Temple that we have just described. The key thing for such devotees to understand is this: to say Adi Da changed certain of His views over time does not take away from Who He Is (the Incarnation of Real God) in the least. It just means that Real God is something other than what such devotees are (unconsciously) presuming. We all have to grow beyond Judeo-Christian notions of God as omnipotent, omniscient, etc. — precisely as Adi Da called us to do for decades.

Even as Adi Da worked for decades to grow us beyond such childish notions of God and God-Incarnations, He also tried to teach us what a God-Incarnation was actually like (in contrast with the traditional, mythological views) by His Own demonstration. Here are just three examples:

- His autobiography, [*The Knee Of Listening*](#), is a record of an ongoing evolution in His views about what He was experiencing and the nature of God and Reality.
- In many places, Adi Da describes His arduous, long-term process of having to learn man: to discover how that human "problem" of suffering and mortality can be overcome, and how it would be possible for everyone to realize the supremely blissful and eternal state of Divine "Brightness" that He had known since birth (and before). Indeed, Adi Da's entire adult life before His Re-Awakening in 1970 can be characterized as a series of periods of "learning man": His time as a student at Columbia University; His time as a student at Stanford University; and then the learning that occurred in the company of His spiritual teachers.
- In many places (including [*The Dawn Horse Testament*](#)), Adi Da describes how (as "the second stage Of My unique Avataric Ordeal As the Divine Heart-Master") He had to go through a long-term "Avataric Ordeal" to realize, accept, and embrace His "Avataric Status and Work".

And so on. Every one of these learning processes involved Adi Da having to change or evolve His views over time.

It has been required of Me to Suffer profoundly the Ordeal of being Born into the Omega circumstance, Adapting to it, Suffering it, "Learning" all of its limitations, fully Understanding it — and, then, being entirely Purified of it and Making My Teaching-Communication about it. . .

Coincidentally, I have Endured the same Process of "Learning" and Shedding in relation to the Eastern (or Alpha) dimension of human existence. I thoroughly "Learned" everything about the processes of the fourth, the fifth, and the sixth stages of life — in infinite detail.

I have Suffered all of that, Understood it, Transcended it, and Taught about it.

Avatar Adi Da Samraj
"I Am Perfectly Beyond The East
and Perfectly Free In The West"
[Part 20, The Aletheon](#)

Indeed, once we overcome our reluctance to talk about Adi Da as someone who learned (rather than being someone who was born omniscient), one of the perhaps most surprising (and least discussed) characteristics of "Adi Da as Divine Incarnation" is just how extraordinary a learner He was! This was in part because of His complete non-separation from whomever or whatever He was learning from (because of His Divine Realization), and His complete willingness (and ability) to submit entirely to whomever or whatever He could learn from.

I experienced this firsthand when I gave Him His first exposure to the Web in [The Manner of Flowers](#) (His residence at [The Mountain Of Attention](#)) in 1995. As His devotee and a former professor of Computer Science (I had just left academia in 1994), He invited me to give Him a two-hour presentation about the Web (which had just opened to the public in 1994) and the uses He and Adidam could make of

it (including Internet Darshans,⁶ mission Work, serving the culture of Adidam, etc.); while doing so, I also took Him on a tour of the Web (such as it was in 1995), including the fledgling Adidam site I had created.⁷ During that time, He asked many questions. But what floored me was that — for that period of time — He completely submitted Himself to a learning process in which I was the "teacher". (It actually made me quite uncomfortable for a short while — that my Spiritual Master and Teacher was "submitting" to being taught by me in this way — until I surrendered my discomfort to Him.) There was no "ego" whatsoever on Adi Da's part — He submitted completely, and had not the slightest problem with asking questions that displayed how little He knew about the Web. But at the same time, He also was the fastest learner I have ever met — and, in my time as a university professor, I had taught thousands of undergraduate and graduate students. His questions got ever more discriminating over the course of the two hours. When the presentation was over, and He was walking out of the room with Ruchiradama Quandra Sukhapur, He turned to her and exclaimed, "Books are outdated!" (Fortunately for all of us, He didn't stop writing books, and would go on to write some of His greatest masterpieces years later.)

In this way I received a very personal lesson about "Divine Incarnation as not omniscient, but the most extraordinary learner". And from that time on, I had no problem with acknowledging that His views could (and did) change or evolve over time, through His extraordinary learning process. That He was God didn't relieve Him of the arduous requirement (and long-term process) of learning everything He needed to learn (about humankind, about the world, about Himself and His Own Divine Guru function, etc.) in order to establish the Way of Adidam in perpetuity, for the sake of all beings.

So, as we have just seen, Adi Da's understanding of the Vedanta Temple was one such change in His views over time. And as we will explore in the next section, His view on Ramana Maharshi's Realization was another.

⁶ A Sanskrit word referring to the sacred devotional sighting of the Guru, or of images of the Divine.

⁷ Because I was a professor of Computer Science at a major university (Rutgers University), I had been using the Internet for years, and was aware of the Web as soon as it came into existence. The Web's enormous potential — in general, and for Adidam in particular — was immediately obvious. (If one's purpose is to serve the liberation of all beings, what better tool could there be than the Web, for making large numbers of people aware of an opportunity like the Way of Adidam?) So I immediately began creating a website for Adidam, and it went online as one of the earliest websites in 1994, winning [several awards](#), which greatly pleased Adi Da.

7.4. How Adi Da's understanding of Ramana Maharshi's Realization changed over time

In [section 7.2](#), we described a principle in Adi Da's life and work: that His Presence was the actual active Agent in many events He had previously attributed to other agents. Once this principle has been understood, earlier recounts of His life and work can be clarified (with the benefit of 20-20 hindsight).



For example, this principle greatly clarifies Adi Da's communications about Ramana Maharshi over the years, which have been a major source of confusion for some of His readers. Adi Da (then "Bubba Free John") originally visited Ramana Maharshi's tomb in India in 1973. He later spoke about that experience while visiting India again in 1977 (from "Like Meeting Your Twin Brother", *Vision Mound Magazine*, Vol. 1 No. 5, 1977):

Bubba: Ramana Maharshi corroborated the end of formal spiritual practice, not through a communicated teaching, but through Siddhi, or literally active Divine Power, demonstrating through literal concrete processes the dimensions of the spiritual process. My contact with Maharshi was with a Siddha who was not embodied in any form, gross, subtle, or causal. There were no visions of him. There was direct, literal Communion, not with a personality, but with a literal spiritual or Divine influence that confirmed the Samadhi or terminal dimension of spiritual practice.

Devotee: Bubba, about the corroboration you speak of is it that your Realization intensified? Or were there no obstructions to work through? How did you feel it?

Bubba: Such an event is like meeting your twin brother. It was recognition, not through sight, but through the duplication of a process. In my communion with him, Maharshi demonstrated the process of his Siddhi. And Siddhi is always

a process; it is not an object or a person. Secondly it can be associated with a person, but still that person is realized as a process. It is Communion or Satsang with such an individual. There was direct communication with Maharshi through the spiritual power of the Yoga of Amrita Nadi, which I was living and by which that Realization was corroborated and shown to be authentic. . . .

Now I have no sense of being distinct from Maharshi, no sense that he is another personality or another presence. I feel as if I am living here [*referring to Sri Ramanashram*]. My contact with him is not related to corroboration any longer. It is just natural for me to be in the places where he lived. Sometimes I may feel like coming here just to drop out of the circumstance of my Teaching work, because there is no other place in the world that represents the ultimate development of the spiritual process in my experience.

At that time, Adi Da spoke about Ramana Maharshi in "seventh stage" terms (associated with the regeneration of Amrita Nadi from the right side of the heart to the sahasrar infinitely above the head) — based on His experience in Ramana Maharshi's tomb. The following is from an account by devotee Jerry Sheinfeld, who accompanied Adi Da on His trip [**bolding** is mine]:

We arrived at Ramana Maharshi's Ashram Sri Ramanashram, early the next evening after a full day of travel. . . . We were shown to a private room across the street from the main Ashram grounds where we put our bags, and immediately Bubba left for the Satsang hall where Bhagavan's Mahasamadhi site was.

It was a large room with a large black shrine at the front. A white marble platform indicated where Ramana was buried. Bubba walked around the shrine three times as is the custom, then bowed in front and sat on the floor. We stayed for about an hour and returned to our room.

He said the Satsang hall was a very powerful place, that as soon as he entered it he was taken over with this incredible force. **He said Ramana was the Heart and his force could be felt in the Heart — to the right of the chest. Bubba told me Ramana's realization was the same as his, and that he also directly felt the ascension of force from the Heart to the sahasrar in that room.**

"The Trip To India: Taxis, Temples, and God"
Dawn Horse Magazine, Vol. 2, No. 2, August 1974



shrine built above Ramana Maharshi's tomb

Adi Da makes a similar point in this talk from September, 1977:

Yes, I went to all the places associated with the individuals with whom I had had contact and I just surrendered everything in their company. **The terminal meeting occurred with Maharshi, the verification of the ultimate Samadhi of the spiritual process, not just in the form of Jnana Samadhi or descent through the current of Amrita Nadi to the Heart, but as Sahaj Samadhi, in which Self-Realization has become God-Realization, in which there is no independent consciousness but the Absolute Reality of one who is completely responsible for the conventions of**

arising, gross, subtle, and causal. In that Samadhi Amrita Nadi is awake from the heart to crown, not asleep, and the body is extended from the crown. All the conventional states and enjoyments of existence remain, although they are unnecessary and tending to become obsolete, independent of any strategy.

"Like Meeting Your Twin Brother"
Vision Mound Magazine, Vol. 1, No. 5, 1977

But even back then, Adi Da noticed discrepancies in a simple view of Maharshi as both seventh stage Realizer and Adept like Himself. For instance, Maharshi never mentioned anything about the four-stage process (Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation) associated with the life of a seventh stage Realizer. And consistent with that, Adi Da pointed out that Ramana Maharshi had not demonstrated all the developments of the seventh stage of life while alive. He writes about this apparent dichotomy (referring to Himself in the third person as "Bubba") in the following essay from 1977:

Bubba has been shown that Ramana Realized the Truth in Jnana Samadhi and then passed to Sahaj Samadhi with "open eyes." However, [Ramana's] function was not to demonstrate the ultimate developments of the Sacrifice in Sahaj Samadhi. **He did not, while alive, pass fully into the Transfiguration stage via the regeneration of Amrita Nadi.**

Bubba's present and future work is to conceive, demonstrate, and communicate the Process in Sahaj Samadhi leading to the Transfiguration and Translation of the whole body-being into the Divine.

Bubba Free John
"The Demonstration of Grace Has Entered a New Phase"
Vision Mound Magazine, Vol. 1 No. 5, 1977

So even as early as 1977, He already was aware of a discrepancy between what He had been presuming was Ramana Maharshi's seventh stage Realization (based on His experience in Ramana's tomb), and the actual details of Ramana Maharshi's life, which did not reflect the four-stage process that Adi Da knew spontaneously unfolds in the life of a seventh stage Realizer. It is important to add that, when Adi Da originally visited Ramana's tomb in 1973, He had not yet identified and articulated the four-stage process associated with the seventh stage of life. It would take a couple more years of His observing and experiencing the unfolding of that process in His Own case (in the stages of Divine Transfiguration and Divine Transformation) before He would make a general statement about that process being an inherent part of the lives of all seventh stage Realizers. So at the time He originally visited Ramana's tomb (1973), He did not yet even have the basis for seeing a discrepancy, and so at the time, there was no reason for Him to qualify or question what He had experienced in Ramana's tomb in any way.

"Evidence of the four-phase process within the seventh stage Realizer's human lifetime" would later become a standard measure Adi Da would use to assess Realizers in the Great Tradition. To suggest a historical Realizer was a seventh stage Realizer would not only require the Realizer to make statements about the nature of Reality, or the nature of his or her own Realization, that were philosophically resonant with the seventh stage viewpoint; their human life would also have to show the evidence of the Realization — the evidence of Divine Transfiguration, Divine Transformation, Divine Transformation, and Divine Translation. They would have to not only "talk the talk", but also "walk the walk", so to speak. To distinguish the two, Adi Da would call sacred texts that "talked the seventh-stage talk" but where there was no accompanying evidence or description of a seventh-stage human lifetime "premonitorily seventh stage texts":

The traditional premonitorily "seventh stage" texts are advanced sixth stage literatures that express a few philosophical conceptions, or yet limited and incomplete intuitions, that sympathetically resemble the characteristic seventh stage Disposition (in and of Itself), and thus somehow foreshadow (rather than directly reflect, or directly express) the Truly Most Ultimate (or Transcendental, inherently Spiritual, and necessarily Divine) "Point of View".

Avatar Adi Da Samraj
"The Unique Sixth Stage Foreshadowings
of the Only-By-Me Revealed Seventh Stage of Life"
from [*The Basket Of Tolerance*](#)

As illustrated by the earlier cited quote, "[Ramana Maharshi] did not, while alive, pass fully into the Transfiguration stage via the regeneration of Amrita Nadi", Adi Da's initial attempt to resolve the discrepancy in the case of Ramana (between Adi Da's experience in Ramana's tomb and the absence of the signs of the four-stage process in Ramana's life) was to suggest that Ramana Maharshi had Realized the seventh stage, but the subsequent four-stage process had somehow gotten "stuck" in Ramana's case, not ever really entering the first phase of the seventh stage of "Divine Transfiguration". In esoteric terms, it would be as though, in the regeneration of Amrita Nadi, the Force had indeed risen from the heart to the sahasrar infinitely above the head, but then had gotten "stuck" up there, never descending into the human body, and producing the inevitable four-stage process that a human body-mind goes through when that Force descends.

No doubt, Adi Da was considering the possibility that perhaps there were cases of seventh-stage Realizers that didn't look exactly like His Own case, in which the Force descended into His body-mind almost immediately after His Re-Awakening. However, we can say in retrospect (because He would go on to give a different reconciliation in 1993), that Adi Da must not have been satisfied with this way of resolving the discrepancy. Ultimately, the picture would make more esoteric sense if in fact in Ramana's case, Amrita Nadi had not regenerated from the heart to the crown in the first place: in other words, the picture would make much more sense if Ramana was in fact not a seventh stage Realizer, after all.

But then how to account for that experience in Ramana's tomb?

As we saw earlier, Adi Da's original puzzlement about how [an obscure temple in Hollywood could be such a powerful seat of the Divine Shakti](#) led Him ultimately to realize that He Himself had brought the Divine Presence there. A similar kind of 180 degree shift in how to interpret what had happened in Ramana's tomb would resolve the discrepancy in the case of Ramana. Devotee Don Webley writes of his conversation with Adi Da about this on March 5, 1993 (the first time Adi Da made this point to the entire gathering of devotees):

I said something like, "Beloved Adi Da, You have said thus and so about Ramana Maharshi's work and thus and so about Your Work. Now, as I understand it, You are both seventh stage Adepts — why is there this distinction?"

As a preamble, it is important to point out that at that point His devotees did not understand His uniqueness. We were not in a position to, and He had not made the Revelation. We all understood that He was a seventh stage Realizer and that His Teaching had a unique clarity. However, we believed that perhaps, almost certainly, there had been other seventh stage Realizers who taught in a limited form in the fifth or sixth or fourth stage mode simply because of the cultural and institutional circumstances into which they had been born. We understood Adi Da Samraj to be, certainly, a Realizer of the highest type, but we had no idea of the depth and fullness of His Incarnation and His Revelation.

When I posed that question to Adi Da, it was on the basis of this kind of understanding. **His response was, "Well, are you sure Ramana Maharshi was a seventh stage Realizer?"** That stopped me in my tracks. My response, which I did not verbalize aloud, was "Well, didn't You say that he was?"

That was the beginning of a consideration about Ramana Maharshi's teachings and his life demonstration, the import of which was whether Ramana Maharshi, in his life as it is recorded, in his teachings, in his mode of living and his demonstration, showed the signs of seventh stage of life. Was that the case, or did he show the signs of an ascetic in the sixth stage of life? It was a long consideration, in the course of which Adi Da discussed all aspects of this matter with us to the point where it became clear that there is not in fact the evidence of seventh stage Realization in Ramana Maharshi's life.

Donald Webley

[A Conversation with Adi Da Samraj about His uniqueness as a Seventh Stage Adept Realizer](#)

Adi Da would go on to write a formal essay about Ramana Maharshi's Realization

in the 2004 edition of [*The Knee Of Listening*](#):

Indeed, it can be said that [Ramana Maharshi] was (by virtue of many of His intuitive communications) even a true (premonitory) Champion of seventh stage Enlightenment (or seventh stage, and necessarily Divine, Self Realization), even though His seeming "seventh stage" communications were truly only philosophical premonitions (or partial intuitions and limited foreshadowings) of Most Ultimate (or seventh stage) Sahaj Samadhi, declared from the "Point of View" of sixth stage "Sahaj Samadhi", and even though He otherwise (and characteristically) Taught only a sixth stage Alpha like method of introversion, and even though He was Himself (characteristically, and in the sixth stage manner) rather ascetical and even (in the exclusive, and, therefore, relatively dualistic, sense) introverted. As an example of Ramana Maharshi's characteristic sixth stage and Alpha-like (and exclusive, and, therefore, relatively dualistic, or dependently maintained) "Point of View" of Realization, read the following:

A group of young men asked: "It is said that a healthy mind can be only in a healthy body. Should we not attempt to keep the body always strong and healthy?"

M.: In that way there will be no end of attention to the health of the body.

D.: The present experiences are the result of past Karma. If we know the mistakes committed before we can rectify them.

M.: If one mistake is rectified there yet remains the whole sanchita which is going to give you innumerable births. So that is not the procedure. The more you prune a plant, the more vigorously it grows. The more you rectify your Karma, the more it accumulates. Find the root of Karma and cut it off.

The Advice thus Given by Ramana Maharshi to "a group of young men" was certainly Right and True, in a fundamental sixth stage sense, but the sixth stage practice (or sadhana) was an ordeal for which the "group of young men" were clearly

(judging from the content, and the obvious "early-stage" quality, of their statements) not yet prepared.

Therefore, Ramana Maharshi was, basically, only reflecting His own (sixth stage) Method and Disposition (rather than directly Addressing the "others") in His "Answer" to the "group of young men". And, for that reason, the Advice Given was, simply, a direct indication of Ramana Maharshi's own body-excluding and world-excluding (and, therefore, necessarily, conditional, or limited, and not yet Most Perfect) Method and Disposition, which, at last, is the very (and characteristic sixth stage) Method and Disposition that must be Most Perfectly Transcended (if there is to Be the Great Transition to the True seventh stage Awakening). . .

. . . Ramana Maharshi Stands with all other true sixth stage Realizers, Who (alike) Confess Only the Ultimate, Absolute, and Inherently Perfect Truth That Is Consciousness Itself. After the Great Event of My own [Divine Re-Awakening](#), I discovered Ramana Maharshi to be the historical (human) Representative of the Great Tradition Whose Confession (and Process) of Realization was (even in many of Its specific Yogic details) most like (or most sympathetic with) My own Most Ultimate Process and Confession (except that His Realization and Demonstration, although sometimes apparently philosophically sympathetic with the seventh stage "Point of View", did not actually Achieve the seventh stage Characteristic and Completeness).

Because of this likeness, and because of His closeness, in time, to My Avataric Incarnation here, I regard Ramana Maharshi to be My Principal historical (human) Link to the Great Tradition, relative to the sixth stage of life.

"The Sixth Stage Realization, Demonstration, and Teachings of Ramana Maharshi, and My Great Regard for Him as One of My Principal Adept-Links to the Great Tradition of Mankind"

[*The Knee Of Listening*](#)

We could add many other differences between Adi Da's life story and Ramana's. For example, Adi Da's life story begins with a description of His Divine "Bright" State, reflecting that He was born already Enlightened:

Even 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 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.

Avatar Adi Da Samraj, *[The Knee Of Listening](#)*

In contrast — prior to his Realization at the age of 16, Ramana's early life had its own unusual signs, but they all are suggestive of someone who has Realized (or is about to Realize) the sixth stage of life [**bolding** mine]:

Ramana was largely disinterested in school and absent-minded during work. He had a marked inclination towards introspection and self-analysis. He used to ask fundamental questions about identity, such as the question "who am I?". He was always seeking to find the answer to the mystery of his own identity and origins.

One peculiar aspect of Ramana's personality was **his ability to sleep soundly. He could be beaten or carried from one place to another while asleep, and would not wake up.** He was sometimes jokingly called "Kumbhakarna" after a figure

in the Ramayana who slept soundly for months.

[*A Short Biography of Ramana Maharshi*](#)

Adi Da has indicated that the "deep sleep" state and the sixth stage Realization of the Witness-Consciousness are very close (the "deep sleep" state is the third state and the Witness-Consciousness is the fourth state or "turiya") — so it would not be surprising for a person who had Realized the former to transition to the Realization of the latter. But Adi Da has also indicated that neither of these states is the seventh stage Realization, and both must be transcended in order to Realize the seventh stage Realization:

The seventh stage of life Demonstration . . . is beyond all. It is beyond inwardness and egoity, or the deep sleep state of the ego, or self-contraction. It is beyond "turiya", the in-dwelling Witness, Prior to waking, dreaming, and sleeping — Consciousness Itself, yes, but set apart from objects and attention itself. The seventh stage Realization is Beyond that.

Avatar Adi Da Samraj
"What Do You Like About Sleep?"
[*Drifted in the Deeper Land*](#)

The great moment of Realization in Ramana's life story was associated with profound fear of death, and Ramana allowing that to happen:

It was about six weeks before I left Madura for good that the great change in my life took place. It was quite sudden. I was sitting alone in a room on the first floor of my uncle's house. I seldom had any sickness, and on that day there was nothing wrong with my health, but a sudden violent fear of death overtook me. There was nothing in my state of health to account for it, and I did not try to account for it or to find out whether there was any reason for the fear. I just felt "I am

going to die" and began thinking what to do about it. It did not occur to me to consult a doctor or my elders or friends; I felt that I had to solve the problem myself, there and then.

The shock of the fear of death drove my mind inwards and I said to myself mentally, without actually framing the words: "Now death has come; what does it mean? What is it that is dying? This body dies." And I at once dramatised the occurrence of death. I lay with my limbs stretched out stiff as though *rigor mortis* had set in and imitated a corpse so as to give greater reality to the enquiry. I held my breath and kept my lips tightly closed so that no sound could escape, so that neither the word "I" nor any other word could be uttered. "Well then," I said to myself, "this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body am I dead? Is the body 'I'? It is silent and inert but I feel the full force of my personality and even the voice of the 'I' within me, apart from it. So I am Spirit transcending the body. The body dies but the Spirit that transcends it cannot be touched by death. That means I am the deathless Spirit." All this was not dull thought; it flashed through me vividly as living truth which I perceived directly, almost without thought-process. "I" was something very real, the only real thing about my present state, and all the conscious activity connected with my body was centred on that "I". From that moment onwards the "I" or Self focused attention on itself by a powerful fascination. Fear of death had vanished once and for all. Absorption in the Self continued unbroken from that time on.

Ramana Maharshi, quoted in
Arthur Osborne, [*Ramana Maharshi And The Path Of Self-Knowledge*](#)

Adi Da's Own life story has a similar moment:

All of my life I had been constantly brought to this point. All of the various seeking methods of my life had constantly prevented this experience from going to its end. All of my life I had been preventing my death.

I lay on the floor, totally disarmed, unable to make a gesture that could prevent the rising fear. And, thus, the fear grew in me — but, for the first time, I allowed it to happen. . . There was a spontaneous, utter release of identification with the body, the mind, the emotions of the separate person, and the self-contracting (or reactive and separative) act that is the ego (or the presumed person). . . When all of the fear and dying had finished their course. . . I Knew Reality, tacitly and directly. There was an Infinite Bliss of Being, an untouched, unborn Sublimity — without separation, without individuation, without a thing from which to be separated.

Avatar Adi Da Samraj
"The Death of Narcissus", [*The Knee Of Listening*](#)

But Adi Da identified the Realization that accompanied that passage through fear and that degree of "ego-death" as *Jnana Samadhi*, the Realization of the sixth stage of life, not the seventh. And His Own Process of Re-Awakening would continue until the seventh stage Realization was fully Restored.

Another reason why Ramana Maharshi could not have been a seventh stage Realizer is a functional reason, based on Adi Da's descriptions of how such a Realization occurs: you can't transition from the sixth stage of life (which Ramana's early life signs reflected) to the seventh stage of life without the help of a seventh-stage Adept, and there was no evidence of Ramana having a seventh-stage Guru (incarnate or otherwise). The only other way you can be a seventh stage Realizer is by being born a seventh stage Realizer by virtue of being a Divine Incarnation — and there was no evidence of that in Ramana's life.

So why did Adi Da say Ramana Maharshi was "seventh stage" in the 1970's (based on what seemed to Him to be an actual demonstration of the seventh stage Realization in Ramana's tomb), but then later conclude that Ramana was sixth

stage in the 1990's, and write more specifically in 2004, "[Ramana Maharshi's] Realization and Demonstration, although sometimes apparently philosophically sympathetic with the seventh stage 'Point of View', did not actually Achieve the seventh stage Characteristic and Completeness"?

This is an important question, because a common misinterpretation of the several passages about Ramana Maharshi I've cited above — see [here](#), for example — is that Adi Da "demoted" other Spiritual Realizers like Ramana Maharshi, Jesus, Gautama Buddha, etc. over time (having originally referred to them as seventh-stage Realizers in the 1970's), for the egoic reason of "promoting Himself". But in fact, what we are describing here is Adi Da's ruthlessly honest process of exploring what the actual facts are — and His coming to the unavoidable conclusion that His function and appearance as seventh stage Adept is unique in the Great Tradition. For His part, He would have been perfectly happy to have discovered that there were seventh stage "Avatars all over the yard, you know!", as He once humorously put it.⁸ Indeed, His purpose in visiting Ramana's tomb was to find the corroboration of His seventh stage Realization that another seventh stage Realizer would represent. (And at that time, He thought that was what He had found in Ramana Maharshi.) So He would have been delighted to discover a longstanding tradition of seventh stage Realizers, of which He was the latest — and for many years, He wrote in just those terms. But in the end, that was not what He found, after a consideration that spanned more than two decades.

One facet of Adi Da's change in describing the Realizations of some of the most well-known Spiritual Masters is described by [James Steinberg](#):

Beginning in the the 1990's, Adi Da Revealed that His Own Revelation is Unique and unprecedented . . . Adi Da told us that He did not “change His tune” or His Teaching in Revealing this, but that in the earliest years He was intent upon showing similarities and correspondences [with other Spiritual Masters and traditions], and therefore did not make this critique at that time. He felt that we had not sufficiently Recognized Him, or Understood Him, and therefore we simply would not be able to receive it. And so this was only Revealed in the 1990's, when Adi Da at last felt that such

⁸ From the talk, "I Will Do Everything", in [The Way That I Teach](#).

Recognition was present.

And indeed, when one reads talks and essays of that kind from the 1970's, one can feel Adi Da "stretching" a bit to re-interpret the words and actions of, say, Jesus of Nazareth as "seventh stage".⁹

This "intention to show similarities and correspondences" certainly was one dimension of Adi Da's descriptions of Ramana Maharshi as well in the 1970's. But with Ramana Maharshi (unlike Jesus and Gautama Buddha), there is the additional matter of Adi Da having visited Ramana's tomb, and having described His direct experience of Ramana's seventh stage demonstration there. So with Ramana, the matter is a little more complicated.

With the benefit of 20-20 hindsight, however, we can piece together what must have happened. Given His clear communication (in the 1990's and later) that Ramana Maharshi was a sixth stage Realizer, Adi Da must have reconsidered His original assessment of the experience in Ramana Maharshi's tomb as a seventh stage demonstration of Ramana Maharshi's Realization. He must have concluded that — as with the Vedanta Temple — His original interpretation was incorrect (even though He never specifically mentioned that reassessment to devotees — preferring devotees to "draw Him out" with questions based on their own readiness to receive what He had to say). But, given that a seventh stage demonstration did indeed take place in Maharshi's tomb, it also seems certain that (as with the Vedanta Temple) Adi Da must have come to understand that it was His Own Presence and Realization (not Ramana's) that was the Source of the "seventh stage demonstration" — since there simply was no other possible Source of seventh stage demonstration available in that tomb, other than Ramana Maharshi or Himself. If it wasn't Maharshi's demonstration, then it had to be Adi Da's.

Even Adi Da's original description of the experience makes it clear to the reader that, in such extraordinary meetings "between" sixth and/or seventh stage beings (each with profound Realizations of non-separateness, and one of whom had no physical body), it is very difficult to separate out (or "dis-entangle") "who's who" and "who is doing what" — just as it took a while to sift out His Own Presence as

⁹ Appendix 3: Jesus of Nazareth as "Seventh Stage" explores this further.

the true Source of the Spiritual potency of the Vedanta Temple (while He was there), rather than something associated with the temple itself or its history (from "Like Meeting Your Twin Brother", *Vision Mound Magazine*, Vol. 1 No. 5, 1977):

Now I have no sense of being distinct from Maharshi, no sense that he is another personality or another presence. I feel as if I am living here [*referring to Sri Ramanashram*].

* * *

The "detective work" we've been laying out in this section has been long and involved, so let's take a step back now and recap:

It was Adi Da's ruthlessly honest process of exploring what the actual facts are, and His increasingly clearer picture of what the seventh stage of life looked like in anyone who is a seventh-stage Realizer (the necessarily accompanying four-phase process, the need for a seventh-stage Adept to have enabled one to transition to the seventh stage unless one is a Divine Incarnation, etc.) that led to His change in view about Ramana Maharshi's Realization over the years.

He had the experience in Ramana's tomb in 1973, which He interpreted at the time to be a demonstration of Ramana's seventh stage Realization. But even as early as 1977, He had noticed the discrepancy between this view (that Ramana was a seventh-stage Realizer) and the fact that Ramana's human life did not show the signs of the seventh-stage process that inevitably follows seventh-stage Realization, as the Force, after rising from the heart to the sahasrar, continues down into the body-mind and produces obvious and clear changes and signs. At first He considered the possibility that Ramana Maharshi was a seventh stage Realizer, and the Force had risen from the heart to the sahasrar (as His experience in Ramana's tomb seemed to corroborate), but had then gotten "stuck", not descending into the body-mind and inevitably producing the signs of Divine Transfiguration, Divine Transformation, Divine Indifference, and Divine Translation. But finally, He reached the esoterically simpler and more satisfactory account: the Force must not have risen from the heart to the sahasrar after all — in other words, Ramana must not have been a seventh-stage Realizer. That left only one other explanation for Adi Da's experience in Ramana's tomb: it was Adi Da's Own demonstration of awakened Amrita Nadi that He was

experiencing in that tomb, but which He had originally attributed to Ramana, just as He had originally attributed the strength of the Presence in the Vedanta Temple to something other than Himself.

Such evolutions in view are to be expected in an extraordinarily complex learning process that clarified subjects never before explored or detailed in the history of the Great Tradition.

7.5. Adi Da's conclusion that "seventh stage Adept" is a one-time occurrence and function in the history of the universe

Adi Da's consideration of His Own Uniqueness reached its culmination not just in His not finding any seventh stage predecessors in His exploration of the Great Tradition to date; but in also realizing that He wasn't going to find any seventh stage predecessors no matter how long He looked, because there was a functional reason why there could only be one seventh stage Adept:

The Avataric Great Sage, Adi Da Samraj then said, "Understand further, I am not the first seventh stage Adept in the sense that there will be other seventh stage Adepts. The great Work that I do is once and for all time. There will be other seventh stage Realizers. My devotees will be Realizers of the seventh stage, but it is neither necessary nor possible for there to be another seventh stage Adept." In other words, as He said, by His birth, by His Appearance, by His Revelation, by His Divine Re-Awakening and Work, He had brought into the earth and the conditional realm altogether the Spiritual Powers and Divine Grace that now makes possible the seventh stage Awakening in the case of all others. And He went on to say that the completion and fulfillment of His great Work, His Divine Work, will be the Divine Translation of all beings.

Donald Webley

[A Conversation with Adi Da Samraj about His uniqueness as a Seventh Stage Adept Realizer](#)

In short: seventh stage Realization of the Divine is functionally impossible without the Divine Itself entering into conditional existence (via an Incarnation) and creating a "hole in the universe" that bridges the otherwise insurmountable "barrier" between conditional existence and Unconditional Existence [bold ours]:

My Sign set all of it straight, actually Accomplished it, by virtue of Divine Siddhis.¹⁰ My Divine Self-Realization is not a bit of poetry. I am not merely using symbolic language, as if it was just the same before and the Vedanta Temple [Event] was just a bit of poetry. It is not that at all. It was an actual Event — not just the Event of My Divine Re-Awakening but the Event of the utter submission of the entire Cosmic Mandala to the Very Divine Condition by virtue of **the Divine Siddhis snapping the barrier that the Cosmic Mandala¹¹ has represented for beings until now.**

Avatar Adi Da Samraj
"Your Heart Must Be Moved", March 21, 1993

Once such a Divine Incarnation has accomplished that work, no future seventh stage Adept would be necessary, because the work has already been done. Not only would such a seventh stage Adept not be necessary, but such an Adept cannot appear, because a Divine Incarnation is only manifested on the basis of need. And once such a Divine Incarnation has accomplished that work, all beings can realize the seventh stage of life — but not before.

So if you are Adi Da, a seventh stage Adept, and you have just created this "hole in the universe" linking conditional existence with the Divine Domain, and you have come to the understanding I have just described about the Unique Function of the seventh stage Adept, then you know you are not going to find any seventh stage predecessors when you search the history of the Great Tradition, because —

¹⁰ A Sanskrit term which means Spiritual Power, both in the sense of Spiritual Force and in the sense of unique Spiritual Capability.

¹¹ The Sanskrit word "mandala" (literally, "circle") is commonly used in the esoteric Spiritual traditions of the East to describe the hierarchical levels of cosmic existence. Adi Da uses the phrase "Cosmic Mandala" as a reference to the totality of the conditionally manifested cosmos (all worlds, forms, and beings), which (He has revealed) can be visually perceived as a pattern of concentric circular bands (or, more accurately, spheres) of certain distinct colors (each of a particular relative width), with a Brilliant White Five-Pointed Star at the center.

for functional reasons — there can't have been any seventh stage Realizers before you yourself opened that "hole in the universe".

So, to summarize: Saying there is only one seventh stage Adept in the history of the universe is just another way of saying the Emergence of the Divine into the conditional universe was a one-time breakthrough — once it has happened (by means of a specific Adept, Adi Da) — it need not and cannot happen again, because the breakthrough has already occurred: the Divine is already here.

7.6. Ramana Maharshi: One further consideration

At this point, having understood the principle that Adi Da's Presence was the actual active Agent in many events He had previously attributed to other agents; and having understood His "seventh stage Adept" function as the unique Means for serving the transition to the seventh stage of life, I would love to have asked Adi Da one further question about Ramana Maharshi:

"Is the fullest understanding of Your visit to Ramana Maharshi's tomb this: that You helped Him make the transition to the seventh stage of life right then and there? And that the regeneration of Amrita Nadi You experienced (and originally interpreted as His long-established seventh stage Realization demonstrating Itself) was in fact Ramana Maharshi demonstrating the seventh stage Realization for the first time because Your Grace had granted Him that Ultimate Realization in that very moment?"

We most likely will never learn the answer. . . But I still can't help wondering! If indeed Ramana Maharshi was, as Adi Da suggested, in the sixth stage of life but "right at the doorway" to the seventh stage; and the seventh stage Adept, Adi Da, "linked up" with Ramana at Ramana's tomb, what would have been the impact of that meeting on Ramana's own Realization? Perhaps Adi Da's original assessment — that He was confirming the seventh stage Realization in another Realizer — was indeed correct after all . . . but only "freshly minted" in that moment. And for those of us familiar with how Adi Da only tended to reveal such profound matters

in response to devotees' readiness, it would not be too surprising to us that He never mentioned this.

8. Dimension 3: The Force of the Divine Versus the Force of Egoity

Where Adi Da was in His process of "learning Man", and His assessment of the relative strength of the Force of the Divine versus the force of egoity

Someone raised in a nominally religious culture (whether Judeo-Christian, Muslim, Hindu, etc.) may find the title of this section ("The Force of the Divine Versus the Force of Egoity") a little odd — "But isn't God all powerful? Doesn't the Force of the Divine win hands down?" Adi Da's answer to this kind of question generally took the form: Take a good look around you — does it look like that is the case? Does it look like there's an all-powerful God running this place?

It is true: the Force of the Divine in principle is an "All-Accomplishing Power" (Adi Da's phrase for It). But one of the main points of Adi Da's life story is that that Divine Power can't just manifest with a snap of an omnipotent God's finger. (There is no such omnipotent God.) It is a potential, not an already manifest fact. A profound sacrifice involving an incarnation of the Divine in the conditional realm is required to manifest the Divine Power in the conditional realms, break the spell of egoity, and enable ego-transcending God-Realization for all. And then, once that possibility exists here, a further profound sacrifice on the part of each individual is required to break the spell of the ego in each one's case.

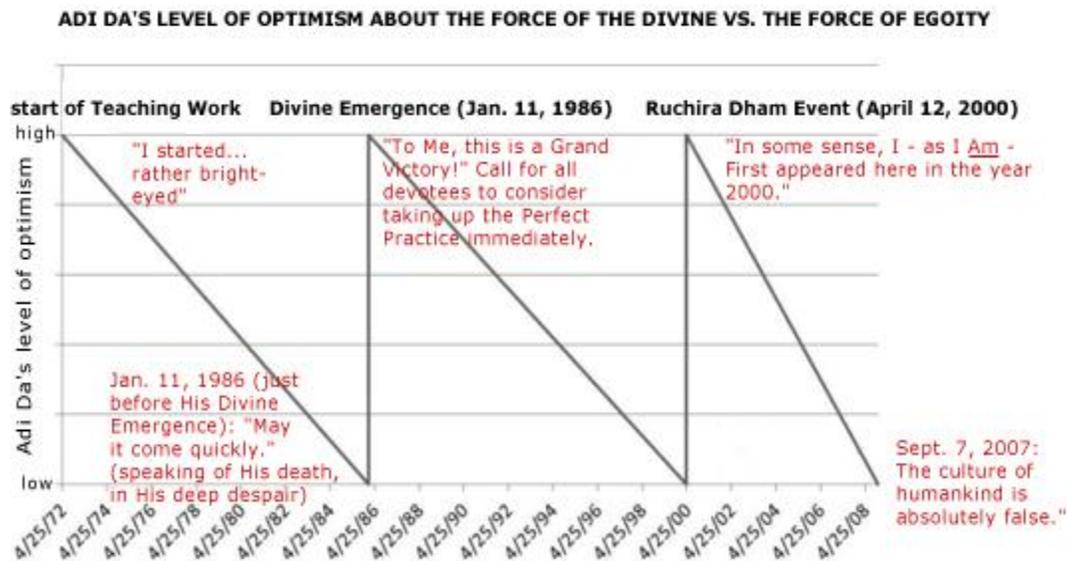
My Physical Human Lifetime Of Avataric Incarnation here . .
. . Is A Constant Act Of Identification With Man . . . In Order
To Learn Man . . . In Every Respect, and, Having Learned
Man In Every Respect, To Teach and To Bless and To
Liberate Man (and all, and All), In Every Respect (and Most
Perfectly).

Avatar Adi Da Samraj, verse 30, "Aham Da Asmi"
Sutra 1, [*The Dawn Horse Testament*](#)

For a period of time after His Own Re-Awakening in 1970, Adi Da was incredibly optimistic about the potential of the teaching and practice He offered all, even suggesting (very early on) that an intelligent reader might be Enlightened after one

reading of His autobiography, *The Knee Of Listening* (the only available book at the time). As it turned out, no one who came to Him at the time could come up to that, or even was able to fully practice the radical Way that He offered.

So in 1974, acknowledging the force of egoity in general, and the particular form it took among Westerners in particular (in which all attention and energy was bound by preoccupations with money, food, and sex), Adi Da entered into the period of His work now known as "The Teaching Years", in which He took an indirect approach: fully engage egos as a sympathetic "brother" (Bubba) in their preoccupations, obsessions, and addictions; and then get them to see very directly that none of it was God-Realization. In principle, a full consideration of every area (and fascination) of egoic life should expose the limits of egoity, even as such a consideration had served the same purpose in Adi Da's Own early years of sadhana, and serve to free up devotees' energy and attention more fully, so it could be focused on the Divine. But devotees tended to get stuck in their egoic fascinations, rather than getting the more profound lesson about the limits of these fascinations, and the Greater Alternative. This ultimately led Adi Da to despair of this approach altogether, and then led to His Divine Emergence, in which the Divine was so fully integrated with (and manifesting through) His body-mind that His bodily human form itself could become the focus of the teaching and the practice.



Adi Da's work with devotees looked like a recurring alternation between a breakthrough on His part — in which the Force of the Divine would be made available in a fuller form, and Adi Da would be very optimistic about the increased

possibility for devotees to realize the Divine on this new basis; and the discovery over time that, even with this greater Divine Opportunity, most devotees still couldn't take advantage of it to the degree of a significant advance in their practice:

God is great. Unfortunately for you, bullshit is greater!

Avatar Adi Da Samraj, *The Baptism of Immortal Happiness*,
1982

As each such phase would unfold, Adi Da would typically shift from an initial optimistic view that His newly magnified Revelation would be sufficient in Itself to overcome the force of egoity, to a view which increasingly emphasized the importance of right life and self-understanding, as the necessary companions of devotional response to His Revelation.

I started Communicating this Wisdom-Teaching, rather bright-eyed, more than a decade ago already, and I am still struggling with the same lack of response in people that I encountered when I began. I have seen the usual, gleeful, sitting-around-at-a-lecture attitude with which people respond to movies and TV. People are used to being sold everything, as if they can just have it at a cost they can comfortably afford. People are adapted to the psychology of the consumer. If something exists to be desired, you can have it just by coming into contact with it, or by going to a store, by picking up a book, and by going someplace for a weekend. Everything is supposed to be instantly consumable. Realization is not a consumable product. Spiritual Teaching cannot be presented as a consumable object.

Because the world has gotten into such a bad state, and because the science of communication has advanced, the secret stream of human evolution and higher Teaching has become more public. As a result, the secret Teaching became part of the domain of business and superficial culture. All people want to be just as they are, and they want to enjoy

themselves just as they are. Such is the common motivation to be exactly as you are and to enjoy yourself.

If people had half a wit, [*The Knee of Listening*](#) would have changed your life! It has been in print since 1972, but you simply do not like the implications of *The Knee of Listening*. It suggests that you must change, you see. It suggests that you cannot enjoy the consoling religious ideas, you must have a fundamental understanding now, and if you live on the basis of that fundamental understanding, you will change your life. Your whole life will be taken up by disciplines, meditation, and God-Realization, but you do not want it.

There is nothing I can do to make you understand. The Bodhisattva vow or any other vow does not really work, not in any ultimate sense. Nothing one individual can do in one lifetime is going to make the ultimate or absolute difference for mankind as a whole. Because of the nature of this material bondage that is humanity, the real implications of Spiritual Wisdom are not grasped.

Look at the history of the traditions, the Truth is always difficult to communicate because the Truth is about waking up from the presumption you are making on the basis of manifest existence. The basic teaching and the practice of this Way is the understanding of this fundamental error. You cannot merely believe something positive and develop a true religious or Spiritual life. Enlightenment is not simply a matter of believing in conventional religious ideas that motivate you to be better. All such ideas must be understood. You must be found out and understood. You must enjoy this Awakening, this insight. You must hear the Teaching Argument.

Avatar Adi Da Samraj, October 18, 1981

At the same time you are in My Company you are separated from My Company, you are dramatizing the act of self-contraction right now! Therefore, merely to be in My Company is not enough. How often has it been regretfully said in the traditions that even though people were given access to [Spiritual] Realizers of one degree or another, allowed to be in the Company of the Realizers, [Who were] serving them all the time, most of these people got nothing — or very little. Why is it so, then? Since My Radiant Presence Is sufficient, and since all you have to do is come into It, why do you not feel altogether good? Why are you not sublimed to the Perfect Degree right now?

Of course, such sudden Realization is eminently possible, but the reason it is not happening is that you are engaged in a particular act right now, here in My Company, as you are at all other times. You are enforcing that action constantly and making a life out of it. Therefore, you are doing it right now, and you are also feeling it and all its results and all its impositions on you.

Avatar Adi Da Samraj, "Self-Understanding", April 8, 1993

That devotees would not respond and grow even given His magnified Divine Revelation would bring Adi Da to a point of despair (or bodily disturbance, due to the backing up of the Divine Force in His body, through lack of devotees' drawing upon it) so profound that He would even die from it; but He would then return from that death, with the Divine integrated in a new and even more effective way with His body-mind, enabling an even more profound Revelation of the Divine, which would renew Adi Da's optimism, and begin the next phase of His work.

9. Dimension 4: The Maturity of the Adidam Culture

Where Adi Da felt the culture of Adidam was at in its maturity relative to practice, and its ability to support His Work in the world and corroborate the Communication of Who He Is and What He is Offering

In the extreme case — before there even was a culture of devotees, as when Adi Da wrote the original version of [*The Knee Of Listening*](#) in 1972 — Adi Da's manner of writing (especially how He communicated about Himself and Who He was) was very much impacted by the reality that He had no devotees who could speak out in support of His fullest communication. He felt compelled to downplay the communication of Who He was, and so the story of *The Knee Of Listening* was written primarily as the story of a spiritual seeker who, through the Gifts of Grace and self-understanding, is finally Awakened to and as the Divine.

[Adi Da] has Said that because the world was the way it was, and people had no way to estimate His Significance or relate to Him rightly, He had to compose this book, when it was originally published in 1972, as a "popular" document. He had to design it to Attract people to His Wisdom through the capability to sympathize with His apparent human ordinariness. For these reasons, His Autobiography is Written in the "voice" of Franklin Jones.

from the Introduction to
the 1992 version of [*The Knee Of Listening*](#)

This, then, was the form *The Knee Of Listening* took, rather than the story of the Divine Incarnating in human form — although all the "clues" that that was, in fact, the real story being communicated were there from the start, if one knew what one was looking for. It was even there on the very first page of His life story, although one might easily pass over it, mistakenly thinking Adi Da was writing "poetically" about the delight of being an infant:

I have played in the problem of my alternatives, but from my earliest experience of life I have Enjoyed a Condition that, as a child, I called the "Bright". . . 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. . . Even as a little child I recognized It and Knew It, and my life was not a matter of anything else.

Avatar Adi Da Samraj, [*The Knee Of Listening*](#)

For this same reason, Adi Da would also speak and write in generic terms — "the Guru" does this, "Spiritual Masters" do that, "The Man of Understanding" is such and such — even though over time, it would become clear that He was talking exclusively about Himself: there were no other "Gurus", "Spiritual Masters", or "Men of Understanding", who matched the descriptions He was communicating in His Teaching. Nonetheless, it was a useful style of communicating at the time, because it avoided the controversy that would naturally ensue were He to communicate His Uniqueness.

He would only do that when He felt He had a strong enough culture of devotees that could corroborate that more direct Communication about Who He is, based not on belief, but their own direct recognition and experience of Him — their response to His Revelation. I was the production manager of The Dawn Horse Press in 1995, and was deeply involved in the editing of the introduction to [*The Knee Of Listening*](#). When we published the 1995 edition of [*The Knee Of Listening*](#), we included this note in the book's introduction (bold is mine):

After Adi Da first wrote *The Knee Of Listening*, He decided, in consultation with the publisher, to reduce the manuscript to about half its original length. This abridgement was published as the first edition in 1972. The complete manuscript was published as the second edition in 1992. Now, for the third edition, Adi Da has gone over the second edition in great detail, expanding His account of many incidents and adding new accounts of others. His purpose is to make the full and

final communication of His early life — not only in terms of the content, but in His manner of writing. **When Adi Da first published His spiritual autobiography, His devotees had not yet begun to approach Him, and so He wrote of Himself and His experiences in a way that He felt could be directly understood and received by the public reader. More than twenty years later, the picture has completely changed. His Work is established, and thousands can testify to the authenticity of His words and of their acknowledgement of Him as the Da Avatar. Thus, in this third edition, Adi Da speaks openly of His Divine Nature and Purpose, even as it was shown from His earliest years.**

"Note on the Editions of *The Knee Of Listening*"
1995 edition of [*The Knee Of Listening*](#)

Similarly, the edition of [*The Method Of The Siddhas*](#) that we published at the same time included a similar note:

When the Talks in *The Method of the Siddhas* were first given, Adi Da was speaking to brand new devotees and the public, and He therefore used language accessible to people with no real experience of Spiritual practice. Thus, in preparing people to rightly enter into the relationship to Him as Guru, He would most often speak of this relationship in general terms, referring to "the Guru" and "the disciple".

However, as was clear to His devotees even at the outset of His Work, Adi Da has always been the only Guru who completely fits the description of "the Guru" in *The Method of the Siddhas*. Thus Adi Da no longer speaks of "the Guru" and "the disciple", but, rather, of "I" and "My devotee". Now, more than twenty years later, when Adi Da's Work is established, and thousands acknowledge Him as the Da Avatar and can testify to the authenticity of His words, Adi Da openly expresses Who He Is. And so, like the [1995] edition of Adi Da's Spiritual autobiography, [*The Knee Of*](#)

Listening, this [1995] edition of *The Method of the Siddhas* presents Adi Da's full communication about Himself as the supreme Siddha-Guru.

Note, 1995 edition of *[The Method Of The Siddhas](#)*

I can add a personal story here, with a similar theme. In 1996, I was living with Adi Da on Naitauba, and my services included providing the weekly education classes for the Ashram, and serving as part of the cultural board for the resident devotees. No doubt my focus on carrying out those functions had something to do with what I am about to describe. One night I had a curious dream: I dreamed that the name of our practice of devotion to Adi Da, "Ishta-Guru Bhakti Yoga", needed to "evolve". "Ishta-Guru Bhakti Yoga" literally means the "yoga" (or practice) of devotion ("Bhakti") to one's chosen ("Ishta") Guru. In my dream, I saw that, by itself, the phrase, "Ishta-Guru Bhakti Yoga," could sound like it meant: "choose a Guru (any Guru), and then practice devotion to that Guru in the manner Adi Da described in His texts." But it was clear at this point that "Ishta-Guru Bhakti Yoga" could only be practiced in relation to one Guru: Adi Da. So my dream suggested the name of the practice should be changed to incorporate and reflect Adi Da's Own name. I wrote to Adi Da about my dream, and He very much liked the idea (and even seemed to especially like that it came in the form of a dream). The consideration begun in that moment eventually led Adi Da (as the one and only Ruchira Avatar) to select "Ruchira Avatara Bhakta Yoga" as the primary name for the devotional practice, with "Ishta-Guru Bhakti Yoga" still being usable, but secondary.¹²

This story also illustrates that, to a great extent, Adi Da preferred that the process of when He would communicate details about His Uniqueness be initiated not by Himself, but by His devotees' recognition of Him. He was very much against simply making pronouncements about Himself; rather, He waited for a confession of recognition from a devotee (based not on belief but Revelation), and then He would confirm it, and elaborate upon it.

¹² Of course, this process of evolving terminology would continue, and eventually (around 2006), Adi Da chose "*radical*" devotion to supercede *Ruchira Avatara Bhakti Yoga* as the primary phrase He preferred for the practice of devotion to Him.

Conventional "religion", traditional "religion", typically expects to be believed on the basis of making grand pronouncements. That is supposed to be sufficient to enforce belief, to justify belief. The Reality-Way of Adidam is not based on that. That is why I have not been spending all these years simply Telling you Who I Am and Telling you to believe it. I am always in "consideration" with you . . .

Adidam Ruchiradam is based on your experience of Me, not My announcements about Myself. Where that experience is in you, and confessed by you, yes, I can Address it. And I do and say things about it, say things about Myself, but on the basis of your responsiveness, of your real experience.

But when you simply ask Me to tell you something for you to believe, what am I to say? I am not interested in doing that.

I am not interested in being here merely as an authority, saying things that you should believe. I am not here inviting pious belief. I am here Dealing with you directly, in most realistic terms. Ours is a "Reality-Consideration" together. I Am Present As I Am, but you have to find Me out.

Avatar Adi Da Samraj

One who loved the Master most was sitting close to Him in the Divine Light-Fall, when, in That Sudden of His Avataric Self-"Emergence", her face — like His own — became translucently "Bright". Merely Beholding Him, in ecstatic love — forgetting herself in the all-at-once of true love's devotional Contemplation of Him — the Divine Self-"Brightness" of Adi Da Samraj Filled (and Over-Filled) her heart, and His Eternal Love Bliss-Radiance Un-Fractured the Whole of every living part of her. . .

This Gracefully heart-Awakened devotee said out loud, and

from her heart, for even all to hear: "Divine Heart-Master, Adi Da Samraj, 'Bright' Before me, I Surrender. You Are the Divine Heart-Master of the entire world. You Are Supreme. You Radiate the 'Bright' Realization of the Supreme. All beings should always heart-recognize You and worship You with true devotion.

You Are the One — the Supreme Being, the Source and Domain of all true worship and right praise.

Radiant Heart, Domain of Truth, please Sing to us the Great Secret of devotion to You, the Divine Heart-Master.

Reveal to us the Secret Method whereby living beings may Realize You, the Transcendental and 'Bright' world-Outshining Real God. I bow down to You, the True and Spiritual and Self-Evidently Divine Person. I worship Your Feet. Kindly Teach the Way of You to all of us."

When the Divine Heart-Master, Adi Da Samraj, Saw this 'Bright' face of Awakened devotion and Heard this confession of Great Sight, He Spoke the following Words, His Heart Overflowing with His All-Outshining Joy:

"This is the Secret of all secrets. I could not Speak This Me-Revealing Word until one of you first confessed you see the Vision of Real God in My Avatarically-Born Bodily (Human) Divine Form. I shall Tell you This now, because of your true heart-recognition of Me and your Greatly Awakened devotion to Me.

My Beloved, every one and all — you are each arising in the One 'Bright' Divine Being. This request, made by one who heart-recognizes Me, will benefit all of you, and even the entire world. Therefore, I shall Reveal the Truth and the Way of This Vision to you, for the Sake of all and All."

Avatar Adi Da Samraj, [*Ruchira Avatara Gita*](#)

Working with the "cultic" tendencies of immature devotees. Mature devotees recognize Adi Da as the Divine, and respond accordingly. In contrast, immature devotees can feel a little of Adi Da's Divine Transmission in their bodies or minds (which is not the same as recognizing Him as the Divine), add to it the belief that "Adi Da is God" (because He must be, Who Else could be creating such effects?), and think that they are engaging the practice of Adidam. But it is precisely such beliefs that Adi Da criticized in devotees and called "cultic" (because to be such a believer is to not be different in kind from the followers of conventional belief-based religions). For years, Adi Da felt compelled to be what He described as "aggressively ordinary" (see the video clip [here](#)) so that devotees wouldn't project a cultic "God-idea" onto Him. But all the while, what He was actually waiting for was devotees' direct recognition of Him as the Divine (not merely their belief in Him as the Divine). On that basis, practice of the Way of Adidam could truly begin.

And so right interpretation of Adi Da's words (and actions) over the years has to take into account this play of "aggressive ordinariness" that Adi Da would engage in, to counter devotees' cultic tendencies — as well as take into account how that play diminished over time (along with all the other forms of "Submission" to devotees).

10. Dimension 5: Temporary (or Partial) Viewpoint vs. Conclusive "Summary Statement"

Whether Adi Da's communication represented a particular temporary phase (or "stance" or "partial viewpoint" in a larger consideration) or a conclusive "summary statement"

A lot of Adi Da's talks were given in the context of a long-term (even decades-long) consideration by Adi Da about the exact form some aspect of the practice should take. This is especially the case in the practical areas of money, food, and sex, where we can read talks that represent or put forward specific viewpoints or practices in these areas, which were adopted for a limited period of time, experimentation, and consideration, but then were sometimes dropped (or more carefully qualified), in the long run. For this reason, Adi Da has stressed that readers should be directed to the Source Texts that contained His summary of, and final conclusions about, such long-term experiments, rather than getting confused by talks that He gave in the midst of such considerations, which might only communicate a partial or temporary viewpoint.

As I wrote earlier, everything Adi Da did at all points in His decades-long work with His devotees held sacred import, and is worthy of our respect and our recording for posterity. So even though the summaries of these long periods of experimentation are the "crown jewels", the particular experiments along the way — what was of value, and what wasn't — have a value in themselves. . . . not least of which is: "Thinking of trying this? Adi Da already did try it with His devotees, and here's why it didn't work out the way you might think or hope it would."

And that is one of the main values of this Community. It represents in living terms, since you have passed through all this stuff yourselves, that real argument in the world against the whole search for experience, even spiritual experience. **Because of your own certainty, you represent an argument for the sufficiency of the perfect, absolute Divine Siddhi, that is not itself experiential or yogic in nature.** It is not even mystical in nature. But it is perfect nonetheless, and more than sufficient. It is real, absolute.

Those who engage in such sadhana do not require the experiential dimension to be communicated in yogic or mystical-visionary ways.

Avatar Adi Da Samraj
Chapter 14, [*Garbage and the Goddess*](#)

Language as a puja article: Adi Da's special use of language to magnify emotional investment during considerations. One of the things devotees who have engaged in many considerations with Adi Da over the years discover is that He likes to use superlatives in the "heat" of a consideration of a particular topic. So if the consideration is about celibacy (for example), He might give a talk about celibacy being the secret of spiritual growth. Or if, conversely, the consideration is about intimacy in human relationships, He might give a talk about how being "in love" is the greatest of all samadhis short of the great Spiritual and Transcendental Samadhis of the advanced stages of the Way of Adidam. The use of such heightened language was one of the ways Adi Da took the consideration beyond the merely intellectual, becoming the completely invested Pujarist (or "Priest") of the consideration, using language as a "puja article" to heighten the emotional investment (His own, and that of all participants) in the topic under consideration. He would also use actual experience, not just words, asking devotees to actually engage in an alternative lifestyle being considered and report their findings to everyone. (For example, He wouldn't just talk with devotees about a new diet; they would experiment with that new diet themselves.) And He would sometimes use greater-than-material Forces in synchrony with the consideration. For instance, when I was on Naitauba during a period when He was engaging all of us there in an emotional-sexual consideration, it was the common experience of all of us there that there was "something in the air" which was greatly magnifying our emotional rawness and our sexual desire. For example, I would have to hold myself back from approaching one female devotee I found attractive, so great was the urge to have sex with her. (There's a little of that sometimes in ordinary life, of course, but what I'm describing was extreme!¹³) The net effect of the Divinely charged

¹³ It could clearly have been awakened by Adi Da's Spiritual Force, as He describes here: "When a practitioner is Spiritually Awakened, accompanying the initial demonstration of the movement of bodily energy and the Spirit-Energy in the lower chakras of the body-mind there is typically experienced intense sexual stimulation — an unbearable stimulation, not merely the casual sexual stimulation that results when one is not sexually active but the unbearable stimulation that results from the Awakening of the pranic Force." (Avatar Adi Da Samraj, "The Practice of Solitary Shaktichalana Mudra in the Way of the Heart".)

language and the Divinely charged "atmosphere" was a very real and full consideration.

Understanding this amazing "puja" that Adi Da performed when engaging in considerations with devotees leads one to be cautious about misinterpreting the "superlatives" His speech might contain during a consideration, by taking them out of context. So for example, if I were a newcomer to Adi Da's Teaching who ran across a talk entitled "Celibacy is the Great Secret" (that came out of the middle of a celibacy consideration), I might incorrectly infer that Adi Da was recommending that everyone become celibate. Just so, as such a newcomer, if I ran across a talk (from a consideration about human intimacy) about how being "in love" was a great samadhi and Realization, I might incorrectly conclude that Adi Da was recommending that everyone be in an intimate relationship. Both of these were partial viewpoints — perfectly appropriate as "puja articles" for their respective considerations, but not appropriate as summary statements of Adi Da's Teaching. Instead, Adi Da has always emphasized — as His actual summary Teaching (that consequently appears in His Source Texts) — that to be focused on the "sex question" (whether to be in an intimacy or to be a celibate) was to be missing the point.

So a key point in understanding Adi Da's words in context is to be aware that He uses superlatives as "puja articles" during considerations, to interpret them accordingly,¹⁴ and to only treat communications made in His Source Texts as His final, conclusive Word on any given subject.¹⁵

¹⁴ To watch Adi Da talking about a similar special use of language in an ecstatic manner watch [this video on praise speech](#).

¹⁵ This makes discrimination especially important in areas where there is no Summary Statement from Adi Da in any Source Text — for example, a Summary Statement on how to create a successful Adidam Mission. What there is instead is hundreds of sets of His Notes about the Mission over the years. As someone who has served the Adidam Mission for decades (and someone who has been in charge of it several times), I have read, received, and carefully considered Adi Da's Notes on the Mission, and, they include many examples of His "use of heightened language", where He singles out some particular facet of the Mission as the key to success with the Mission. The factors that, in one or another consideration He has cited as the key to Mission success have included:

- the authentication of the culture — More devotees need to grow in their practice in order to be effective missionaries for the Way of Adidam.
- mission organization — Adi Da: "You have the great Gift and Truth and you can't even organize yourselves! That's what is wrong! If you had a systematic approach . . . you'd get thousands more involved this next year, guaranteed."
- size of the culture — Adi Da: "The Mission has to fully become global and successful. The gathering has got to achieve size, and all the strength that comes from that, and all the effectiveness that

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that proves. These are imperatives."

- accessible literature — Adi Da: "Even 20 years ago, My indication to you all was that the literature was the primary missionary tool. . . It's not enough to broadly publish and distribute the Source Literature because I'm not doing public work Myself. The Source Literature is the foundation of this Way, the most profound Word. But you have to have lots of other literature based on that Word, that starts from what people are interested in and systematically sells this Way. And they are not going to be sold on it by reading *The Dawn Horse Testament*, unless they are some unique individual. They are going to go through *The Dawn Horse Testament* like it is 20,000 Old Testaments, you know what I mean? They're not going to get it. So the literature you all need to be producing must be in those bookstores."

These are just a few of the many issues Adi Da has, at one time or another, singled out, using heightened language. If a devotee serving the Mission were to just read the Notes where Adi Da is using heightened language relative to "authentication of the culture", he or she might very well (mistakenly) conclude that that one issue was the only important issue for the Mission's success. But when one reads the entirety of Adi Da's communications on the Mission, one sees that He cites many issues as the issue, at different times. Obviously the right understanding is that all of these key issues are important. And because Adi Da provides no Summary Statement Himself about how to weigh these issues against each other, we must bring great discrimination to how we actually serve the Mission (based on reading the entirety of Adi Da's Communications about the Mission), paying special attention to avoiding the pitfall of emphasizing one important issue at the expense of another important issue.

I used the Adidam Mission as an example of an area where Adi Da gave extensive Notes over the years, but never created a Summary Statement. The same need for great discrimination applies to any other area where Adi Da has given extensive Notes, but no final Summary Statement.

11. Dimension 6: Which Voice Adi Da Was Using When He Spoke or Wrote

When an ordinary human being speaks or writes, he or she is expressing the self-contracted, egoic viewpoint. This is not to say that that expression can't be complex and have multiple "voices": the ego has internal contradictions (and either side might be expressing itself in any moment of communication), can communicate itself idealistically or "realistically", etc. But what is in common to every moment of expression and all those "voices" is the self-contracted ego.

Because Adi Da was the egoless, human incarnation of the Divine, when He spoke or wrote, He would be doing so from a different set of "viewpoints" than an ordinary person, including:

Speaking or writing as the Very Divine. For example:

What a miracle. What a wonder! I am He! I am God! I am the Adept in our generation! What an amusement that it should happen in precisely this form! I can't account for it Myself.

But I am not a "me." I literally am you. I am your psyche and mind. I am your being, your destiny, your ego. I am all selves: literally, not metaphorically. I know this for absolute certain because I am you. I think your mind. I breathe your breath. I suck down your food. I shit out your life. I am your person altogether and absolutely.

Avatar Adi Da Samraj, "The Baptism of Immortal Happiness"
[The Dreaded Gom-Boo](#) (1982)

I was not born. I cannot die. I did not begin. I will not end. I am. I am beyond form, quality, and description. I am. I am consciousness. I am love-bliss. I am smaller than the atom. I am larger than the universe. I am. I am. I am.

Avatar Adi Da Samraj, [*Ruchira Avatara Gita*](#)

Indeed, the "I" and "Me" and "My Self" that speaks to you in this Testament is My Own unique Voice of Self-reference, and it is, with My Name "Da", the representation and expression of My ecstatic, or enstatic, inherent, necessary, and inherently perfectly Love-Blissful Identification with the One and Only Condition that is the Great and Only One.

Avatar Adi Da Samraj, [*The Dawn Horse Testament*](#)

Speaking or writing as the egoless human form animated by the Very Divine. For example:

I have realized that One. I am lived by that One. The mind in this body is utterly surrendered in that Mind. This self is dissolved in that Self. It is this One that I have indicated and proclaimed by the name, "Da". . . . I am a sacrifice for devotees. . . . I am "John", the Messenger of Da.

Avatar Adi Da Samraj, 1982

You didn't get that it was going to be the Divine from birth, without previous training. Awake at Birth? Submitting from

Birth? Because that's what the Avatar must do. That's what the Divine does in this conjunction. It just takes all of this supposed "My Lifetime", torments it, uses it, uncompromisingly. I have been shattered by this lifetime of work. I've been used uncompromisingly by My Own Prior State. All I do is suffer. The body is only this suffering. It's just a tool being mercilessly put to this purpose. So, if I have to die in this struggle, I've already done that many times, even in this life. It's not something ultimately that I can do anything about. It's not something I merely accept, it's just a happening.

Avatar Adi Da Samraj, June 22, 2007

Speaking, writing, or acting in Crazy-Wise fashion as a reflection of the ego of one or more of His devotees. Because Adi Da was an incarnation of the Divine (the Consciousness in whom all beings and things are arising), He had the unique Divine Siddhi (spiritual power) of being able to "become" anyone, with a simple act of attention. This Siddhi formed the core of the period of His Work now referred to as "The Teaching Years", where He would teach by reflection. He would "become" His devotees, and take on all their mannerisms, impulses, and egoic expression, so as to paint a picture for them, so they could see (and understand and transcend) themselves. Adi Da wrote about the "Crazy-Wise" manner of teaching in the following epitome:

What I Do is not the way that I Am, but the way that I Teach.

What I Speak is not a reflection of Me, but of you.

Avatar Adi Da Samraj, [*The Way That I Teach*](#)

One story on our Adi Da Up Close site, [The Mad Talking Dance](#), describes an evening when Adi Da illustrated this Siddhi of becoming them in a very direct and obvious way to His devotees. You can find a few instances here or there in the spoken talks or written literature of Adi Da directly becoming His devotee — for

example, I tell [one story](#) where Adi Da looked at me for an instant, and in that instant, reflected to me my tendency to be sorrowful.

In many other cases, Adi Da takes a reading of His devotees (by becoming them), and then responds to them on that basis, alternately empathizing with them (because He is them) and criticizing them (because He is the Divine, and is calling them to transcend their egoic patterning and realize the Divine). The talk, [The Way of Fun](#), is an excellent example of this. He describes how, after being around His devotees, He "finally got it", that "it's time for the Siddhas" to adapt to modern times, "time for the Truth to change". This new way ("The Way of Fun") — for realizing God without requiring self-transcendence — will "require nothing of you except to really dig those Divine Vibes." The talk is Adi Da's wonderful reflection of how the ego is always trying to revise the Way into something that is self-fulfilling rather than self-transcending. "So whatever kind of association you have with Me . . . as long as it's fun, you're happy to do it. But if it requires anything of you, your resistance comes on immediately."

Speaking as the reincarnation of the specific "deeper personality" vehicle that made His Incarnation possible. For example, in the following talk excerpt, when Adi Da says, "having been, for so much time, in My service to humanity, born in the East as a Hindu", He is referring to the specific history of the "deeper personality" vehicle associated with His birth, that last incarnated as Swami Vivekananda. (He is not suggesting that the Divine has completely Incarnated many times before as a Hindu, and most recently as "Adi Da".)

Because of My unique Disposition, I agreed to be born in the West, having been, for so much time in My Service to humanity, not a Westerner, but born in the East as a Hindu. I was Impulsed to Serve beings in the West especially, and all beings ultimately. Therefore, I agreed to this Birth, and was made in this particular form to Serve everyone, and to suffer all the limitations of ordinariness. So I was born, and I did My Work. This Person standing before you, Serving you, a traditional Realizer, even a celibate, was wedded to the Eastern culture for centuries, and then assumed responsibility to be Submitted by Birth — not merely to get on an airplane, but by Birth to be Submitted — to Westerners, even to be

polluted by the association, to Submit to it, to Serve them in all ways necessary for the sake of their Enlightenment, their Realization, to do it all without the least withdrawal. Therefore, I had to Realize the Tantric disposition of Submission to do the Great Work with those who traditionally or in times past have been excluded from the Great Affair. This is My unique Impulse, to not exclude them, to not exclude you. Even by My Birth I had to embrace great suffering in order to Serve you. Who knows how long this life will last? But that is the reality of My situation. Whoever you say I might have been in times past, I am not anyone but you.

Avatar Adi Da Samraj, [*The Love-Ananda Gita*](#)

That Adi Da speaks and writes in different voices certainly can get confusing at times! For example, the following passage is definitely a challenging "exercise for the reader" in following which voice (which "I") Adi Da is using in any given sentence.

Aham Da Asmi. Beloved I Am Da — The Self-Existing, and Self-Radiant, and Self-Evidently Divine Source and Person Apart From My Own Eternal and here-Awakened Most Perfect Divine Self-Realization (Of My Own and "Bright" Eternal Self-Condition), Even "I" (In My Apparent Separateness, As My conditionally Manifested human body-mind, itself) Am Not Da. However, I (Myself) Am Da. And, By Virtue Of My Own (Eternal, and here-Awakened) Most Perfect Divine Self-Realization (Wherein and Whereby My conditionally Manifested human body-mind is Most Perfectly Conformed To Me), Even My Avatarically-Born (and Avatarically Me-Realizing) Bodily (Human) Divine Form Is Da.

Avatar Adi Da Samraj, p. 103, Sutra 1
[*The Dawn Horse Testament*](#)

12. Dimension 7: Adi Da's Use of Special Terminology

Where Adi Da was in the development and use of His special terminology (for increased precision and closing loopholes) and innovative use of language altogether

Since Adi Da wrote or spoke to serve His devotees, He was always observing how (or whether) they understood what He was saying and whether their practice of the Way of Adidam actually reflected what He was saying. When that was not the case, He often would add adjectives, parenthetical remarks, and other qualifiers to increase the precision of what He was saying, and to close loopholes that egos might otherwise try to "escape" through. Here are just a couple of illustrations (out of countless examples):

- The earlier use of the phrase, "God-Realization" by itself would later be replaced by the fuller phrase, "self-transcending God-Realization", to underscore the point that there can be no Realization without self-transcendence and renunciation.
- The word, "God", would be replaced by "Real God". More recently, Adi Da often used the even fuller phrase, "Real (Acausal) God". You can see the differences in this example where we compare the language Adi Da spoke in His original talk, "The Parental Deity and The One To Be Realized" with the final written version in [*The Aletheon*](#):

The Divine, or God, the One to be Realized, is not other than your real Condition.

Avatar Adi Da Samraj
"The Parental Deity and The One To Be Realized"
talk, February 7, 1983

The Acausal Divine, or Real (Acausal) God, the One to be Realized, is not other than Reality Itself.

Avatar Adi Da Samraj
"The Parental Deity and The One To Be Realized"
[Part 2, *The Aletheon*](#)

In some sense, this adding of qualifiers into His written language reached its peak in the late 1990's. It is interesting to compare the textual density of books from 2008, like [The Aletheon](#), with the textual density of the Source Texts of the 1990's: the more recent books are less textually dense. In a real sense, Adi Da found a way to increase the readability of the language without sacrificing the clarity that the more "legalese" texts of the 1990's possessed.

On the other hand, He left that "legalese"-style precision where it made sense to do so, for example in [The Dawn Horse Testament](#), which is, in effect, the manual of Adidam practice — and so, like manuals in general, presumes its readers are practitioners, already well-versed in the basic terminology and are consulting the manual for the fine points.

* * *

One general point worth noting: Adi Da's creativity when it came to using language and communicating His Teaching was unbounded, and how to best communicate His Teaching was an ongoing experiment for Him. He did not feel required to have to be "consistent" in any superficial way with anything He wrote or said earlier. He was beholden to the Truth, not to a particular form of expression He had previously used. Furthermore, His Teaching was developed as a response to the many devotees who came to Him with questions (spoken or unspoken), and more generally as a response to the hearts of all human beings — and the variety in His language was often a reflection of the variety of people with whom He was in dialog, and the variety of viewpoints to which He was responding.

Compare, for example, the following passages, and how each uses the word, "ecstasy":

True Spirituality is not *ecstasis* — "standing outside yourself" — another condition, in other words. Ecstasy is not the goal of true Spiritual life — ecstasy is one of the conditions under which 'self'-understanding is appropriate. It is not to be generated by means, neither is it to be dogmatically prevented. No special modification of your state is to be grasped and maintained as if it were Truth Itself. When you are utterly free of identification with the states of transformation, or modification, then [you are aware of] That Prior Love-Bliss, Consciousness, Enjoyment — Which is neither outside yourself nor inside yourself — That Is Truth, That Is Oneness with Real (Acausal) God.

Avatar Adi Da Samraj, June 13, 1973

The constant purpose of manifest existence is ecstasy. But there is nothing within us that can produce ecstasy. To be "ecstatic" literally means to stand outside oneself or to be released of oneself — to transcend oneself. Therefore, ecstasy is not produced by experience, or by any kind of higher or lower knowledge, or even by self-knowledge. Ecstasy is realized only through sacrifice of self — which is fulfillment of the universal Law. Ecstasy is realizable only in relationship, not in inwardness. It is realized through moral and esoteric spiritual or transcendental sacrifice of self, or the whole body-mind, via all the kinds of relations, into the Transcendental Condition and Life-Intensity that is Absolute. Ecstasy is realized through love, which is surrender of self-attention and reactivity via unobstructed feeling-attention in all relations and to the degree of Infinity.

Avatar Adi Da Samraj, "Life Is the Urge To Ecstasy"
[*The Enlightenment of the Whole Body*](#)

The three fundamental disturbances to the ego-made order of life are sex, laughter, and Real-God-Realization. Sex (or bodily pleasure), laughter (or genuine and heart-open, humor), and Real-God-Realization (or Most Perfect Identification with the Divine Reality Itself) are, each and all, forms of ecstasy (or of ego-transcending enjoyment). For that reason, all three are, in various ways (and by various means, both personal and collective), suppressed, manipulated, prevented, falsified, and culturally excised from your daily lives. . .

When you are alive as Divine ecstasy in heart-Communion with Me, and (thus) when you are alive as Real (and really ego-transcending) enjoyment, and as true selfless pleasure, then you can love — then you have no option but to love, because the egoless heart is only love. When you are established in true heart-open (or truly ego-transcending) humor, beyond any limitation, beyond the possibility of its being lost, then you are compassionate — then you are only compassion, because egoless love is only compassion. When Real-God-Realization is Most Perfect, then There is Only Real God — then "you" are Free, of "you", in Me.

Avatar Adi Da Samraj, September 7, 1975
[Sex, Laughter, and Real-God-Realization](#)

When You Have (Truly) Both Heard Me and Seen Me, Then (whatever conditional forms or events Are Associated, attractively or unattractively, pleurably or unpleurably, With attention, or conditional Awareness, At any moment) Surrender Into Ecstatic Unity (and, Ultimately, Enstatic Identification) With The Spiritual, Transcendental, and Divine Person, Self-Heart, and Self-Condition, By Means Of The Responsive Act Of self-Transcending Communion With Me (Realized Via Feeling-Contemplation Of My Bodily Human

Form, My Spiritual, and Always Blessing, Presence, and My Very, and Inherently Perfect, State).

Avatar Adi Da Samraj, [*The Dawn Horse Testament*](#)

A shallow reading of these passages might suggest they contradict each other. (For instance, the first passage says, "Ecstasy is not the goal of true Spiritual life", while the second passage says, "The constant purpose of manifest existence is ecstasy".) But a deeper reading shows that Adi Da is using the word, "ecstasy", in somewhat different ways in each passage. In the first passage, "ecstasy" is used as a term for "seeking" a different (more pleasurable) conditional state, and criticized in the way Adi Da has always criticized seeking. But in the second and third passages, "ecstasy" refers to the enjoyment associated with self-transcendence. And in the fourth passage, Adi Da's reference to the State of Real-God-Realization as being simultaneously ecstatic (through communion with the Divine) and enstatic (through identification with the Divine) alludes to the uniqueness of the seventh stage Realization, in which the goals of both fifth-stage practices (which have the goal of *nirvikalpa samadhi*) and sixth-stage practices (which have the goal of *jnana samadhi*) are simultaneously realized through the regeneration of Amrita Nadi in the seventh stage Realization.

Thus, Emerson's famous saying, "A foolish consistency is the hobgoblin of little minds" applies when we consider such an open-ended, creative conversation Adi Da was engaging with all of humankind. For instance, He might use the word "religion" in one way in one talk, and in a markedly different way in another talk. (See [Is Adidam a Religion?](#)) Each talk might use "surface terminology" differently, to good effect. But where both talks would be consistent is at the level of depth and substance.

13. The 80/20 Rule as a Goal for a Good Framework

No general framework covers everything. For this reason, if the framework we have presented here conforms to the "80/20 rule" — the framework provides 80% of the necessary context for understanding Adi Da's Word, while the remaining 20% must be supplied by special-purpose (e.g., line-by-line) commentary for each specific talk or essay — it will be extremely useful, obviating the need to supply what would essentially be the same general commentary over and over again for each of Adi Da's talks, essays, books, Note sets, etc.

So for example, relative to Adi Da's use of terminology, a generic approach goes a long way: if it's 1978, this is what He meant by the word "God"; if it's 2006, this is what He meant (and in 2008, He typically would use the phrase, "Real God" instead of just "God").

That approach covers a lot of ground, but it doesn't capture everything, because of the immense scope of what Adi Da was covering in His Teaching. While He developed His Own special uses of terminology, and applied terminology with great consistency (indeed, this was one of the primary jobs of His editorial staff: to edit His Writings so that they used terminology throughout in a fashion consistent with His most current use of terminology), nonetheless one can find examples where, in writings from roughly the same period, the same term — for example, the word, "religion" — is used in different senses. (See our article, [Is Adidam a religion?](#), for examples.) A special purpose commentary would be required in a case like this.

So looking at this from an "80/20 rule" perspective, we could hope that a glossary that mapped out Adi Da's use of words and phrases (and what He meant by them) during different periods might provide 80% of the commentary needed to understand the terminology in a particular passage He wrote (from a specific time); the remaining 20% would require special-purpose commentary (as in the "religion" example).

14. Summary

In this article, we have introduced the notion of exegesis: the exploration of the meaning of a text — most commonly, a sacred text from one of the world's religious or spiritual traditions. We have mentioned how all the world's great religions have extensive tools for exegesis of their sacred texts. Often these tools draw upon commentaries on the sacred texts created by the greatest religious scholars and spiritual Realizers within that tradition.

The need for such extensive commentary — both for Adidam and for other great religious traditions — is great, because the full understanding of even a single line of sacred text often requires a tremendous amount of contextualization: technical words are used; allusions are made, but not elaborated; the line was spoken or written during a specific period, and the reader would benefit from knowing about that period; moreover, that period was part of a larger history, and so knowing at what point the line was spoken or written in this larger history gives a fuller sense for how to rightly understand it.

The Teaching Communications of Adi Da spanned 38 years, during which His Work — and His manner of writing and speaking — underwent dramatic changes. A reader cannot fully or rightly understand the meaning of a particular communication from Adi Da, without knowing the full context in which it was spoken or written.

Naturally this can lead to confusion, especially for people who are new to Adi Da's Teaching, and who (via the Web) are coming across that Teaching not only in its final "2008" form, but in every form that it took from 1970 through 2008. Without fully knowing the history and the context, one could easily think that something Adi Da said in 1974 could "contradict" something said in 2008; or one could end up "preferring" Adi Da's 1978 teachings over His 2008 Teachings — for the wrong reasons.

To eliminate such confusion, misinterpretation, and, in effect, mis-use of Adi Da's Teachings, we have provided a framework for rightly understanding anything Adi Da said or wrote at any point, by fully understanding the context in which it was written. In this article, we have suggested that seven dimensions are sufficient to pin down that context for almost everything Adi Da wrote or said:

1. Where Adi Da was in His Seventh-Stage Process

A Framework for Exegesis

2. Where Adi Da was in His understanding of the significance Of His own life, work, and Agency
3. Where Adi Da was in His process of "learning Man", and His assessment of the relative strength of the Force of the Divine versus the force of egoity
4. Where Adi Da felt the culture of Adidam was at in its maturity relative to practice and providing a circumstance for practitioners, and its ability to support His Work in the world and corroborate the Communication of Who He Is and What He is Offering
5. Whether the communication represented a particular temporary phase (or "stance" in a larger consideration) or a conclusive "summary statement"
6. Which "voice" Adi Da was using when He spoke or wrote
7. Where Adi Da was in the development and use of His special terminology (for increased precision and closing loopholes) and innovative use of language altogether

Not everything Adi Da said or wrote requires knowing where that communication stood along all of the seven dimensions above. But many things He said or wrote do require knowing where that communication stood along at least several of these dimensions, to really rightly and fully understand what He was saying.

A major future direction will be to actually apply this framework to a number of Adi Da's talks and essays, and "label" them appropriately, i.e., answering the above seven questions for that particular talk or essay. As a very simple example of applying this framework, we could label [*The Aletheon*](#) (as a whole) along these seven dimensions as follows:

1.	2.	3.	4.	5.	6.	7.
<u>Divine Translation</u>	<u>Third Stage</u>	<u>Final Stage</u>	<u>some real recognition</u>	<u>summary statement</u>	<u>Mostly the voice of the Very Divine</u>	<u>Final stage</u>

Ideally, if we have created a useful framework for exegesis, the student of Adi Da's Teaching who has assimilated such a framework and mastered its use would be able to read a quote from Adi Da (for example, someone has just posted the "raw quote" on Facebook, with no further context — a very common occurrence these days), and be able to do all of the following:

A Framework for Exegesis

1. Make an intelligent guess as to when Adi Da said or wrote it. (Some quotes are more easily "dated" than others, of course.)
2. Contextualize it appropriately (along the seven dimensions we have just presented).
3. If it was an early communication, suggest how Adi Da would have re-worded or qualified the communication in later years.
4. In particular, be able to identify those quotes from earlier years — for example, "[Dead gurus can't kick ass](#)" — that made sense in the context Adi Da originally communicated it (e.g., it was a key communication during the "Teaching Years" because the "Teaching Years" were all about Adi Da's submission to, and work with, devotees), but which no longer made sense at all after a certain point in His work with devotees, and be able to explain why this is the case. (It is these quotes especially which, when taken out of context, can create the greatest confusion for people new to Adi Da's Teaching.)

It is my intention to keep developing and refining this framework to the point where it does indeed enable the student who makes good use of it to readily be capable of all of (1) through (4), upon reading a quote from Adi Da's talks or writings.

Appendix 1: Related Reading

Jonathan Condit, “Beloved Adi Da's ‘Map’ of the Practice of the Reality-Way of Adidam”, [*Adi Da Samrajashram Journal*](#), Second Quarter, January 17 - April 26, 2011. In this article, Jonathan discusses some of the differences in the form of practice of the Way of Adidam over the years.

The section, [Differences in Adi Da’s Teaching Over Time](#), on the Adi Da Up Close site, includes this article and other articles on this subject.

Appendix 2: Inconsistencies in Conventional Theologies

In [section 7.1](#), we mentioned in passing a logical problem in a theology (such as Christian theology) that on the one hand suggests God is omniscient and omnipotent, but on the other hand, has to introduce a Divine Incarnation to resolve certain key problems (like the salvation of beings) – the problem being that an omniscient and omnipotent God could just “snap His fingers” to save all beings.

The deeper theological problem here is the conventional religious tradition of associating "omniscience" and "omnipotence" with the Divine in the first place (stemming from viewing of God as the "Creator" of the universe and "in charge" of it). But in fact, a God that is simultaneously omniscient, omnipotent, and all-good is theologically inconsistent — and gives rise to questions like, "How can an all-good God that is also all-powerful and all-knowing allow beings to suffer?" Various religious traditions have come up with complex rationalizations (from "God giving free will to human beings and then testing whether they will choose Him" to "original sin"). And many people have rejected the existence of God altogether (becoming atheists) based on such glaring theological inconsistencies or complex rationalizations.

But one doesn't have to reject God to resolve the theological conundrum. One just has to reject God-ideas that require God to be all-good and omnipotent and omniscient.

One way we sometimes resolve this (in our moments of greatest despair and suffering) is to shake our fists at "God" — continuing to presume God is omniscient and omnipotent, but feeling that God obviously can't be all-good, since a God that cared about me wouldn't abandon me to such suffering, or unjustly send me to hell for eternity, as punishment for the behavior of a few years. We might call this resolution of the theological inconsistency the "sadist God" resolution: God is omniscient and omnipotent, but is not all-good. Consideration of a "sadist God" is what often turns people into atheists. (For who would choose to believe in that kind of a God? "There is no God" is more preferable as a belief than "God exists and is a sadist".)

But we can resolve the theological conundrum without resorting to either atheism or "God as sadist". In the "theology" of Adidam, God is all-good — entirely purposed toward the liberation of all beings; but God is neither omniscient nor omnipotent, and that is why there can be God and human suffering at the same

time, without a seeming contradiction or the need for a complex rationalization. God is the Source of the universe — the Consciousness in which it is arising — but God is not "in charge" of it.

In a theology like Adidam's, a Divine Incarnation is a rare — even unique — occurrence in the history of the universe, not something that can be commanded to happen in any moment by an omnipotent Divine. It can occur when the very rare, right circumstances come along in the history of the universe that enable a Divine Incarnation; and it does occur because God is all-good, and is impelled to serving the liberation of all beings, not through omnipotence, but through the profound sacrifice that is the human lifetime of such a Divine Incarnation. Through such a Divine Incarnation, the Divine can serve the liberation of all beings, and enable all beings to Realize the Divine.

In contrast, many of the traditional religions have a strange "marriage" of an abstract theology (a God that is all-powerful, all-knowing, and all-good) and a human mythology (e.g., of a specific God-Man and the stories associated with the lifetime of that God-Man) where the theology and the mythology don't quite "fit together". For example: if God is all-powerful and all-good, why the need for a God-Man who goes through a complex sacrificial process? An all-powerful God could just eliminate all human suffering and all evil in an instant; and an all-good God would.

Indeed, a God who is both all-powerful and all-good would not even allow human suffering and evil into His universe in the first place. If we believe in an all-good God that wants all beings in heaven, then if that God is also all-powerful, He would simply place all beings in heaven from the start, rather than putting them through the less-than-heavenly ordeal that we all experience.

Appendix 3: Jesus of Nazareth as "Seventh Stage"

In [Section 7.4](#), we mentioned how, early on in His Teaching Work, Adi Da focused on showing similarities with other well-known Spiritual Masters, rather than highlighting differences – as this passage by [James Steinberg](#) points out:

Beginning in the the 1990's, Adi Da Revealed that His Own Revelation is Unique and unprecedented . . . Adi Da told us that He did not "change His tune" or His Teaching in Revealing this, but that in the earliest years He was intent upon showing similarities and correspondences [with other Spiritual Masters and traditions], and therefore did not make this critique at that time. He felt that we had not sufficiently Recognized Him, or Understood Him, and therefore we simply would not be able to receive it. And so this was only Revealed in the 1990's, when Adi Da at last felt that such Recognition was present.

This included examining aspects of each Spiritual Masters teaching or life that might resonate with the seventh stage Realization. Here is an example of Adi Da considering the possibility that Jesus of Nazareth might have been a seventh stage Realizer (in His 1983 book, *Nirvanasara*):

The more public Teaching of Jesus is associated with the moral exotericism and animistic terrestrialism of the Emanationist religion of the first three stages of life. And he is also often quoted or depicted in the terms of traditional formulations that affirm the dualistic ideal of evolutionary soul-culture (or the fourth to fifth stage views of traditional Emanationism, which are concerned with mystical soul-travel, or ascent through the cosmic hierarchy to the "Throne" or "Heaven" of God). But Jesus' ultimate Confession of the Realization of his oneness with the "Father", or the Spiritual and Transcendental Divine Being, implies free and utter

transcendence of the point of view and conventional independence of body, mind, self, and soul. By virtue of that Confession, we may consider Jesus of Nazareth to be an Adept in the seventh stage of life, an Advocate of the point of view of Emanationist Non-Dualism, and thus, in Truth, an Enlightened "Buddha", "Bodhisattva", "Jnani", "Jivanmukta", or "Mahasiddha", Occupied with Transcendental Wisdom in the midst of a traditional culture of animistic spiritualism and Emanationist monotheism.

If we do not thus presume Jesus to have been a "Completed" or seventh stage Adept, the only alternative assessment that is also possibly legitimate is a spiritually less auspicious one, based on the evidence that suggests he was merely a typical figure in the moral and mystical traditions of the first five stages of life. According to that view, it is to be presumed that Jesus advocated the basically animistic doctrine that life is a struggle with unholy or daemonic "spirits" (which produce the symptoms of "sin", or denial of God's Help, in the form of disease, doubt, violence, hypocrisy, fear, anger, sorrow, defeat, and so forth). In that context, Jesus offered the "Holy Spirit" of God to believers (or those who would renounce "sin", or willful possession by negative spirits, and exercise the impulse of faith, or the will to be possessed by the Holy Spirit) as the means of salvation from the negative destinies that develop from daemonic possession. To be sure, this interpretation of Jesus is certainly a correct reflection of the general setting of his Work. The question is whether or not his Teaching, or at least his Realization, exceeded the limits of animism and monotheistic Emanationism in the context of the first five stages of life.

I would say there is a basis (in the "Confessions" or self-descriptions of Jesus) for affirming that Jesus had himself entered into the Realization of the seventh stage of life, and there is some indication in the *New Testament* that he may have Taught the Non-Dualistic Wisdom to at least a few others (such as Nicodemus). In any case, Jesus of Nazareth

has historically been more mythologized than remembered. And he has been blatantly transformed into a symbol for justifying worldly activity and social or political power, whereas he was a Spiritual Master who passionately called his hearers to repent of all worldly ambitions and follow him into the Mysterious Domain of Divine Being.

Avatar Adi Da Samraj

"The Spiritual Advaitism of Jesus of Nazareth", [*Nirvanasara*](#)

Adi Da would later introduce a clear principle for assessing the Realization of a Realizer: a philosophical statement made by the Realizer that is sympathetic with the seventh stage view is not sufficient evidence that the Realizer was a seventh stage Realizer. The human lifetime of that Realizer would also have to demonstrate the seventh stage process that unfolded as a result of the regeneration of Amrita Nadi: Divine Transfiguration; Divine Transformation; Divine Indifference; and Divine Translation. So the statement by Jesus to which Adi Da alludes here ("I and the Father are one." - John 10:30) is not sufficient evidence, and the rest of Jesus' life (to the extent that we can know its historical details with any accuracy, two thousand years later) does not illustrate the seventh-stage life process. There is one apparent moment of "Transfiguration": "After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light." (Matthew, 17:1-2) But there are no other demonstrations of Transfiguration, or of the other three phases — Transformation, Indifference, or Translation — of the seventh stage of life process. Adi Da has indicated that certain fourth-to-fifth stage Realizers can have moments of bodily illumination, and gives the example of Swami Prakashananda:

Yet another devotee of Baba Muktananda, named Swami Prakashananda — Who did not Function as My Spiritual Master (and Who, like Rudi, was not a fully developed Siddha-Guru — but, rather, a very much advanced fourth-to-fifth stage Siddha-Yogi) — once (spontaneously, in 1969) Showed Me (in His own bodily human Form) the fifth stage

Signs of Spiritual Transfiguration of the physical body.

Avatar Adi Da Samraj
"I (Alone) Am The Adidam Revelation"
[The Knee Of Listening](#)

About the Author

Chris Tong, Ph.D. is the founder of [The Practical Spirituality Press](#), the director of [The Institute for Real God](#), [The COTEDA Institute for Global Accord](#), and [FIRM](#) (The Foundation against Intolerance of Religious Minorities), and the primary developer of the World Meeting Place. He is also one of the founders and managing editors of the [Adi Da Up Close site](#).

Chris received his BA *summa cum laude* in 1978 from Columbia University (where he also was awarded the 1976 Van Amringe Mathematical Prize by the Department of Mathematics for being the "best freshman or sophomore mathematics student"), and his Ph.D. in 1988 from Stanford University (where he was also awarded a fellowship for being the outstanding graduate student at the Knowledge Systems Laboratory in 1983). From 1984 to 1994, Chris was a professor of computer science at Rutgers University, the winner of the first CSGSS Award for Excellence in Teaching, a leading researcher in Artificial Intelligence, recipient of major government research grants (from DARPA and the National Science Foundation), co-editor of a state-of-the-art series of books about his field (published by Academic Press and still used by graduate courses in the field), and a visiting professor at MIT. He was also a main participant in the Knowledge Systems Area of Xerox Palo Alto Research Center, and a visiting researcher at IBM Thomas J. Watson Research Center. (The stability algorithms he developed while at IBM have been widely cited and have had broad applicability, in areas as diverse as biotechnology and the stabilization of greenhouse gases required by the Kyoto Protocol.)

Chris has been a devotee of Adi Da Samraj since 1989. From 1990 to 1994, he was the chief missionary for the New England region of Adidam, developing and leading workshops and retreats in Boston and New York City, and creating Adidam's original, official website in 1994. He has been a resident at Adidam's sanctuaries in Northern California, Hawaii, and Fiji, travelling with and serving Adi Da as He moved between sanctuaries, and accompanying Adi Da in His world travels during 1995-96, as a member of Adi Da's Dasya Mandala. He has served in many positions within Adidam, including: co-director of the Adidam Word and Mission Division, production manager of the Dawn Horse Press, head of the Lay Renunciate Order, Adi Da's cultural sarvadhikari, co-chair of the Samrajya Board, head of worldwide Adidam Education, head of education at Adi Da Samrajashram, Adi Da Samrajashram cultural board member, and composer and musical and choral director for the performance of Adi Da Samraj's *Mummery*

Book in Fiji, 1995. He has served as a priest at several Holy Sites at The Mountain Of Attention, including Seventh Gate Shrine and the Manner Of Flowers, and served as head priest for Skyway Temple. Chris has also made numerous contributions to the Adi Da Up Close website.

Chris writes:

In 1994, in my first major function serving the Adidam Institution — as head of worldwide Adidam education — Adi Da sent me these Notes: "Does he know that he is now responsible for the education of the six billion?" Even though I served Adidam in many other functions after that, most of them directly or indirectly served this joyful, challenging responsibility of bringing Adi Da's transcendent wisdom — and Adi Da Himself — to all of humankind. This article is in keeping with that purpose.

I have spent a lifetime studying and experimenting with the traditional and contemporary "solutions" to the basic Spiritual problems with which humankind has struggled for eons. And so I can say without a doubt (not merely as a scholar, but as a practitioner) that Avatar Adi Da Samraj offers to all beings the greatest Spiritual Realization ever made available on this planet — Perfect, Eternal Happiness — and for realizing it, He provides a foolproof means whose only limit is oneself. Strong words! Words that affront many who are raised in our contemporary materialistic society (and its obligatory but uninformed egalitarianism: "all spiritual paths are equal" — they are not). Words that require much to back up. But I've dedicated much of my recent life and creativity — including the creation and development of this site — to doing just that: providing the evidence . . . with the passionate intent that many others become aware of, and drink from, this Unlimited Fountain of Perfect Knowledge and Perfect Happiness.