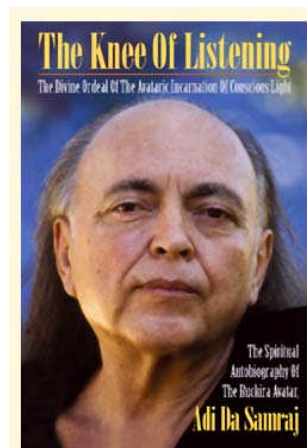




Avatar Adi Da's Final Summary Description of His Dialogue with Swami Muktananda

*A Selection from the Reality-Teaching
of His Divine Presence, Avatar Adi Da Samraj*

An excerpt from the book
[The Knee of Listening](#)



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The following text is excerpted from Avatar Adi Da's summary Essay on His relationship to His Lineage-Gurus and to the Great Tradition altogether. The full text of this Essay—entitled "I (Alone) Am The Adidam Revelation: A Summary Description of The Inherent Distinction—and The ego-Transcending Continuity—Between The Inherently ego-Based Great Tradition, Which Is Comprised of Only Six of The Possible Seven Stages of Life, and The Unique, and All-Inclusive, and All-Completing, and All-Transcending, and Self-Evidently Divine Adidam Revelation of The Intrinsically egoless Seventh Stage Realization of Me"—can be found in 2004 edition of The Knee of Listening.

LII.

In My Case, the (True, Full, and Complete) seventh stage Realization of the Transcendental (and Inherently Spiritual, and Intrinsically egoless) Divine Self-Nature, Self-Condition, and Self-State of Reality Itself was Re-Awakened (on September 10, 1970). Subsequently (at first, informally, late in 1970, and, then, formally, in 1973), I Communicated the Details of My Divine Self-Realization to Baba Muktananda. I Did This in the traditional manner, in What I Intended to be an entirely honorable, serious, and respectful Summation to Baba Muktananda—Who, in mid-1973, was the one and only then Living Spiritual Master among Those Who had Served Me as My present-Lifetime Spiritual Masters. However—in a philosophically untenable reaction to My already apparent relinquishment of His fifth stage "experiential" presumptions relative to what constitutes the "orthodox position" of the Siddha-Yoga (or Shaktipat-Yoga) school and tradition—Baba Muktananda criticized My Final Realization (or, in any case, what He understood, or otherwise supposed, to be My Description of It). Thus, in those two Meetings (the first in California, and the second in India, at Baba Muktananda's Ganeshpuri Ashram) Baba Muktananda criticized Me for What My Heart (Itself) cannot (and must not) Deny. And Baba Muktananda thereby Gave Me the final "Gift of blows" that sent Me out alone, to Do My Divine Avataric Work.

LIII.

Baba Muktananda was a (fifth stage) Siddha-Yogi of the degree and type that seeks, and readily "experiences", and readily identifies with inner perceptual visions and lights. Based

on those "experiences", Baba Muktananda (like the many others of His type and degree, within the fifth stage traditions) asserted that both the Process and the Goal of "religious" and Spiritual life were necessarily associated with such inner phenomena.

The "experiences" (of visions, lights, and many other Yogic phenomena) Baba Muktananda describes in His autobiographical Confessions are, indeed, the same (fifth stage) ones (or of the same fifth stage kind) that are (typically, characteristically, and inevitably) "experienced" by genuine fifth stage Yogic practitioners (and fifth stage Realizers) within the Siddha-Yoga (or Shaktipat-Yoga) school and tradition—and I Confirm that the total range of these phenomenal (fifth stage) Yogic "experiences" also spontaneously arose (and always continue, even now, to arise, even in the context of the seventh stage of life) in My Own Case (and such was—both formally, in 1969, and, otherwise, informally, at many other times, beginning in 1968—Acknowledged by Baba Muktananda to be So in My Case).

Nevertheless, as I Confessed to Baba Muktananda in Our Meetings in 1970 and 1973, My Final Realization Is That of the One and Indivisible Divine Self-Nature, Self-Condition, Source-Condition, and Self-State of Reality Itself—and the Great Process associated with That eventual (seventh stage) Realization necessarily (in due course) Goes Beyond (and, in the Case of That seventh stage Realization Itself, Is in no sense dependent upon) the phenomenal (and, always, psycho-physically pre-patterned, and, thus, predetermined) conditions otherwise associated with the absorptive mysticism (and the "objectified" inner phenomena) that characterize the fourth-to-fifth stage beginnings of the Great Process (or that, otherwise, characterize the conditionally arising, and psycho-physically pre-patterned, and, thus, predetermined, associations of the Great Process even in the context of the seventh stage of life). Indeed, the fact and the Truth of all of This was Self-Evident to Me—and, truly, I expected that It must be Self-Evident to Baba Muktananda as well. However, Baba Muktananda did not (and, I was obliged to admit, could not) Confirm to Me That This Is the Case from the "point of view" of His "experience".

Indeed, it became completely clear to Me, in the midst of Our Meetings in 1970 and 1973, that Baba Muktananda was not Standing in the "Place" (or the Self-"Position") required to Confirm or Acknowledge My Thus Described Final Realization. That is to Say, Baba Muktananda showed every kind of evidence to Me in those two Meetings (wherein others were present), and (also) in His Remarks otherwise conveyed to Me privately, that He, unlike Me, had

not Transcended His conventional (and separate, and ego-based) association with the Divine "Cosmic Goddess" (or Maha-Shakti), Such That, by the Submission of the Secondary (or Inherently Subordinate) [re: other, seemingly contradictory, Statements Bhagavan makes about the relationship between Consciousness and Energy] Principle (of Energy, or Light) to the Senior and Most Prior Principle—Which Is Self-Existing Consciousness Itself—the Principle of Energy (or Light) could be Subsumed by Consciousness Itself (and Mastered by Consciousness Itself), and, by Means of That Right Subordination, Given to Allow the Self-Revelation of Consciousness Itself (to Itself) As Self-Existing and Self-Radiant and Intrinsically Indivisible Conscious Light (Itself).

Thus, by His own direct Confession to Me, Baba Muktananda Declared that He was not Standing in the "Place" (or the Self-"Position") of Inherently Most Perfect (or seventh stage) Divine Self-Realization—Which Realization I (Uniquely) had Confessed to Him.

LIV.

When I first Came to Baba Muktananda (in early 1968), His First and Most Fundamental Instruction to Me—even within minutes of My Arrival at His Ashram (in Ganeshpuri, India)—was the (apparently sixth stage, or Transcendentalist) Admonition: "You are not the one who wakes, or dreams, or sleeps—but You Are the One Who Is the Witness of these states." I took that Admonition to be Instruction in the traditional (and sixth stage) sense, as Given in the non-Emanationist (or Transcendentalist) tradition of Advaita Vedanta (which is the traditional Vedantic school of "Non-dualism"). However, it became clear to Me (in, and as a result of, Our Meetings in 1970 and 1973) that Baba Muktananda was, actually, strongly (and even dogmatically) opposed to much of the tradition of Advaita Vedanta (and, especially, its Transcendental "Method", and even its proposed Transcendental Realization—and all of its proposed Transcendental Realizers, including, in particular, Ramana Maharshi).

Indeed, in those two Meetings (in 1970 and 1973), Baba Muktananda was, evidently, so profoundly confined to His dogmatic Emanationist (and otherwise phenomena-based) philosophical "point of view" (which, in those two Meetings, took on a form very much like the traditional confrontation between Kashmir Saivism and Advaita Vedanta) that He (in a rather dramatically pretentious, or intentionally provocative, manner—and clearly, indefensibly) presented Himself to Me as an opponent (such that He addressed Me as if I were merely an

opposing "player" in a sophomoric academic debate, and as if I were merely, and for merely academic reasons, representing the "point of view" of traditional Advaita Vedanta).

Likewise, it became clear to Me (in Our Meetings in 1970 and 1973) that Baba Muktananda's proposed Siddha-Yoga Teaching was, in some respects (which I Indicate Herein), merely a product of His own personal study, "experience", and temperament—and, thus, of His own karmically acquired philosophical bias, or prejudice—and that the "point of view" He so dogmatically imposed on Me in those two Meetings is not, itself, an inherent (or necessary) part of Siddha Yoga Itself.

LV.

Relative to Baba Muktananda's "experiential" (or "experience"-based, rather than philosophically based) "point of view", it became clear (in Our Meetings in 1970 and 1973) that Baba Muktananda (as a Siddha-Yogi) was yet (and characteristically) Centered in the (fifth stage) "Attitude" (or "Asana") of what He described as "Witnessing". In using the term "Witnessing" (or "the Witness"), Baba Muktananda seemed (in the traditional sixth stage manner of Advaita Vedanta) to be referring to the Witness-Consciousness—Which Is Consciousness Itself, Inherently (and Transcendentally) Standing Most Prior to all "objects" and all psycho-physical functions (whether gross, subtle, or causal). However, clearly, what Baba Muktananda meant by the term "Witnessing" (or "the Witness") was the psycho-physical function of the observing-intelligence—which is not the Transcendental Consciousness (Prior even to the causal body), but which is, simply, the third (and highest) functional division (or functional dimension) of the subtle body. Thus, characteristically, Baba Muktananda identified with (and took the position of) the observer (or the observing-intelligence) relative to all arising phenomena (and, especially, relative to His reported subtle, or internal phenomenal, visions of higher and lower "worlds", the hierarchy of abstract internal lights, and so on). And, when Baba Muktananda spoke of "Witnessing", He (simply) meant the attitude of merely observing whatever arises (and, thus, the intention to do so in a non-attached manner—rather than, in the conventional manner, merely to cling to, or, otherwise, to dissociate from, the various internal and external "objects" of moment to moment attention).

In the Ultimate Course of My Avataric Ordeal of (seventh stage) Divine Self-Realization, the Spiritual (or Siddha-Yoga) Process passed Beyond all mere (fifth stage, or even sixth stage)

"Witnessing"—and all identification with the psycho-physical "experiencer", or observer, or "knower" of the mind and the senses—to Realize (and Be) the Intrinsically egoless, "objectless", and Non-dual Conscious Light That Is the One and Indivisible and Self-Existing and Self-Radiant and (Necessarily) Divine Reality (Itself), and That Is the Mere (and True) Witness-Consciousness (or the Non-conditional, and Non-functional, and all-and-All-Divinely-Self-Recognizing, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself, Inherently Most Prior to any and all "objects"—without excluding any).

Thus, it became clear to Me (in Our Meetings in 1970 and 1973) that Baba Muktananda was not yet (either in the sixth stage Transcendental manner or the seventh stage Divine Manner) Established As the True Witness-Consciousness (or the One and Indivisible Conscious Light Itself, Always Already Most Prior to all observational "Witnessing"), but it also became clear to Me (then) that Baba Muktananda was, in the fifth stage manner, simply observing, and (thus and thereby) meditating on (and becoming absorbed in or by) internal phenomenal "objects" and states, rather than, in the seventh stage Manner, Standing As the One and Indivisible Conscious Light That Is Reality Itself, Divinely Self-Recognizing any and all cosmically manifested "objects", and (Thus and Thereby) Divinely Transcending all the conditional states—waking (or gross), dreaming (or subtle), and sleeping (or causal).

LVI.

Baba Muktananda was, in effect, always meditating on the conditional activities, the conditional states, and the illusory conditional forms (or "objective" Emanations) of the "Cosmic Goddess" (or the all-and-All-"objectifying" Kundalini Shakti)—whereas I (Beyond all merely conditional activities, states, forms, Cosmic Signs, and "Goddess"-Manifestations) had (even Prior to all observed "difference") Re-Awakened to the True (and Intrinsically egoless, and Intrinsically Indivisible, and Most Perfectly Prior, and Self-Evidently Divine) Self-"Position" (or Self-Nature, Self-Condition, Source-Condition, and Self-State) of all cosmic (or waking, dreaming, and sleeping) forms and states. And, by Virtue of That Divine (or Most Perfect, or seventh stage) Re-Awakening of Me, all conditionally arising forms and states were (even in the instants of their apparent arising) Inherently (or Always Already, and, Thus, Divinely) Self-Recognized (and Most Perfectly Transcended) in, and As, Me—the Transcendentally Spiritually Self-"Bright" Divine Self-Nature, Self-Condition, Source-Condition, and Self-State (or Intrinsically

egoless, and Intrinsically Indivisible, and First, and Only, and Perfectly Subjective, and Self-Evidently Divine Person) of Reality Itself.

Therefore, in those two Meetings (in 1970 and 1973)—and entirely because of His (therein, and thus) repeated stance of "experiential" and philosophical non-Confirmation of seventh stage Divine Self-Realization (which stance, in effect, directly acknowledged that the seventh stage Self-"Position" of Divine Self-Realization was not His own)—Baba Muktananda Gave Me no option but to Go and Do (and Teach, and Reveal, and Bless all-and-All) As My Unique (and Self-Evidently Avataric) Realization of the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself (Which Is My Own, and Self-Evidently Divine, Person, and Which Is, Self-Evidently, the Divine Source-Condition of all-and-All) Requires Me to Do. Therefore, I Did (and Do—and will forever Do) So.

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