

Reality Itself Comes into the “Room”—in Person

by Carolyn Lee, Ph.D.



1940

Avatar Adi Da Samraj

2000

From time to time, there is a book that challenges, and eventually changes, the entire perspective of a civilization. In modern times, Charles Darwin’s *Origin of Species* was such a book—and, centuries before Darwin, *On the Revolutions of the Celestial Spheres* of Copernicus (the first publication of the theory that the earth orbits the sun). *The Knee Of Listening* is such an epoch-making book—in an entirely different way. Appearing at the beginning of the third millennium of the common era, it carries a Revelation that has the potential to transform all future time. This book is not about how life on earth physically evolved, nor the design of the solar system (of which this planet is a part). *The Knee Of Listening* is about Reality Itself, the Reality within which this earth and its cosmic locale arise—the Blissful, Effulgent, Conscious Force of Being which is always so, and which can be located and enjoyed under every possible condition, and in every dimension of space-time.

There are many worlds within the book—from simple narrative to ecstatic poetry to complex argument and sublime revelatory discourse. But there is one single Voice. *The Knee Of Listening* is autobiography. It is the first-person account of the life of an unparalleled Spiritual Genius—alive today—whose appearance can only be rightly understood by referring to the tradition of the avatar, or the incarnations of the Divine.

Aldous Huxley speaks of this tradition in *The Perennial Philosophy*, where he refers to the Divine Being by the Greek term “Logos” (or “Word”).

The Logos passes out of eternity into time for no other purpose than to assist the beings, whose bodily form he takes, to pass out of time into eternity. If the Avatar’s appearance upon the stage of history is enormously important, this is due to the fact that by his teaching he points out, and by his being a channel of grace and divine power he actually is, the means by which human beings may transcend the limitations of history. . . .

*That men and women may be thus instructed and helped, the godhead assumes the form of an ordinary human being, who has to earn deliverance and enlightenment in the way that is prescribed by the divine Nature of Things—namely, by charity, by a total dying to self and a total, one-pointed awareness. Thus enlightened, the Avatar can reveal the way of enlightenment to others and help them actually to become what they already potentially are. . . . And, of course, the eternity which transforms us into Ourselves is not the experience of mere persistence after bodily death. There will be no experience of timeless Reality then, unless there is the same or a similar knowledge within the world of time and matter. By precept and example, the Avatar teaches that this transforming knowledge is possible, that all sentient beings are called to it, and that, sooner or later, in one way or another, all must finally come to it.**

Writing in 1944, Huxley was more right than he could have known. The Ruchira Avatar, Adi Da Samraj, the author of *The Knee Of Listening*, took birth on Long Island, New York, in November 1939. He was born in the most ordinary of circumstances—to Frank and Dorothy Jones, a middle-class couple, who named their son Franklin Albert Jones. His Life, from the first, has been marked by unusual and miraculous signs—indicators of a Divine Process (or Yoga) that has always been active in Him. Nevertheless, as Huxley suggests, the Avatar must relinquish the free enjoyment of the Divine State and embrace the condition of an apparently ordinary

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

unilluminated human being in order to “earn enlightenment”, and thus “reveal the way of enlightenment to others”.

This was exactly the pattern of Avatar Adi Da’s early life, as He recounts in Part One of *The Knee Of Listening*. He was born in a state of unconditional radiant awareness, which He called the “Bright”. But, then, in a spontaneous gesture around the age of two years, He fully Submitted to the usual human life—as He describes here in a Discourse given to His devotees. When He speaks of “I” and “Me”, He is referring to Himself as the Divine Being, Who is associating with the conditional worlds via the human form of “Franklin Jones”.

AVATAR ADI DA SAMRAJ: For approximately the first two years after My Birth, I allowed the gross vehicle to be gradually prepared for Me. Then, at approximately two years of age, I Spiritually Descended to the region of the heart and thus established My basic Association with My manifested personality.

This Spiritual Descent into the gross body to the level of the heart occurred on the basis of a sympathy (or heart-response) to those who were around Me at the moment. It was through this sympathetic response that I acquired the Vehicle of this body-mind.

However, I was Born to make this Submission. Therefore, it is not that the Decision to Acquire the gross body-mind did not occur until I was two years old. It is simply that the Vehicle of this body-mind was not sufficiently prepared until that point. I had consciously Decided to Do this Work before I Incarnated. My Avataric Descent into Incarnation was for the sake of the total world and all beings. I had consciously Decided to Take a Birth in the West. My Intention before this Birth was to Take this Birth and to Do My Avataric Divine Work by complete Submission to the ordinary Western circumstance.

—February 5, 1989

In 1939, the year of Avatar Adi Da’s birth, the western world was poised on the threshold of war, completely ignorant of Who was about to be born in the suburbs of New York City. Even so, we know of at least one individual who was attuned to the

unparalleled dispensation of Divine Grace that was about to descend into human Form. Nine months before the birth of Avatar Adi Da Samraj, the great Indian Realizer Upasani Baba made a remarkable utterance. Speaking in February 1939 to the head of one of the most important Hindu monastic orders (the Shankaracharya of Jyotir Math), Upasani prophesied that an Avatar would “soon be born in a European”, or a Western, rather than Eastern, “country”. “He will be all-powerful”, Upasani declared, “and bear down everything before him. And he will see to it that the Vedic Dharma”, meaning the pure and original Teaching of Truth, “is firmly reestablished in India.”*

In prophesying the advent of an avatar, Upasani Baba would have been well aware of Krishna’s proclamation in the *Bhagavad Gita*. “Whenever a decrease of righteousness exists . . . and there is a rising up of unrighteousness, then I give forth myself. . . . For . . . the sake of establishing righteousness, I come into being from age to age.”†

As the *Bhagavad Gita* indicates, such a one appears at unique moments when Divine Intervention is necessary to guide or save humankind. Therefore, the appearance of an avatar is an epochal, historic matter. In the Vaishnavite‡ tradition of Hinduism, it is said that there are ten Divine Avatars, and that cosmic history has already witnessed the appearance of the first nine.§ The tenth and completing Avatar remains to come. And He will appear, the tradition declares, in the “late-time” of the present world-cycle, the “dark” time of the Kali Yuga, when the Divine is forgotten and denied. As Arthur Osborne, an English devotee of the great twentieth-century Indian sage Ramana Maharshi, wrote some decades ago:

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

†Withrop Sargeant, trans., *The Bhagavad Gita*, rev. ed., ed. Christopher Chapple (Albany, N.Y.: State University of New York Press, 1984), 207–208.

‡Hinduism has several main “branches”, or traditions, based on identifying the highest Divinity with one or another of the pantheon of Hindu gods and goddesses. The Vaishnavite tradition is focused in the devotional worship of the Hindu god Vishnu (understood as the “Preserver” of creation) and his avatars (see note below).

§ In Hindu mythology, it is said that the avatars of Vishnu appear when evil outweighs good in the world. The first nine of the avatars of Vishnu are: (1) Matsya, the fish incarnation; (2) Kurma, the turtle incarnation; (3) Varaha, the boar incarnation; (4) Narasingha, the man-lion incarnation; (5) Vamana, the dwarf incarnation; (6) Parasurama; (7) Rama; (8) Krishna; (9) Buddha. The tenth avatar is called “Kalki”.

*The time for his [the final avatar’s] advent is when materialism and confusion have dominated the world. . . . [T]he completion of the downward trend may result in crass materialism and the loss of spiritual paths, like rivers drying up in the desert. The result of this is a secular civilization with no spiritual basis for life, either public or private, and no spiritual scale of values. Material values are enthroned and moralism, which may have survived spirituality for a while, gives place to amorality. This is the type of spiritual decline which has arisen in the West in recent centuries and has overspread the world in the present century. . . . [Thus], today, for the first time in known history, an event such as the coming of an Avatar would have to affect not one civilization only but the whole world.**

The degeneration of culture that Upasani Baba was observing in India had its root in the secularism of the West, as he well knew. But his prophecy was not premeditated. According to the account, it was a spontaneous outburst. Without thought for Hindu orthodoxy, he was pointing to a World-Teacher, capable of Mastering both East and West. He was foretelling the appearance of One who would bring a unique clarification and completeness to all the Dharmas of the past. *The Knee Of Listening* is about the making of a Wisdom-Teaching of precisely that magnitude.

Revealing the Dharma Beyond “Point of View”

The Ruchira Avatar, Adi Da, as His story shows, was a deeply enquiring child. The way in which He, as a child, investigated Reality is dramatically captured in Adi Da’s literary masterwork, *The Mummy Book*—a “prose opera”, the original version of which was written in late 1969. The hero of *The Mummy Book*, Raymond Darling, is modeled on Himself—and, in many ways, *The Mummy Book* is a poetic rendering of the meaning of His own Life, which is told in literal terms in *The Knee Of Listening*.

*Arthur Osborne, *Buddhism and Christianity in the Light of Hinduism* (London: Rider and Company, 1959), 84–85, 154.

In the early chapters of *The Mummery Book*, Raymond, as a young boy, is seated in the attic of his parents’ house, absorbed in noticing and feeling every aspect of the room.

Raymond sat on the floor, in front of the windows. There was bright Sun-light, coming in, through the frames. And the Sun-light seemed to pour into the room—in rectangular solid-shapes, marked out by the shape of the windows.

There were millions of small particles, in the air—floating, in the rectilinear volumes of the windowed Sun-light. Raymond noticed that—if he Breathed, and Blew! the air, around the floor—the particles would increase, and Fly! about.

Raymond Breathed his Blows! of air. And all the particles were Blown!, to Fly! about—in the geometric Sun-light, in front of Raymond’s eyes.

As he did this, Raymond felt he was looking at the Basic Form of Reality! . . .

Raymond sat, in his new attic-room. All day. Every day—and night. Sometimes, Raymond saw the Sun-light-shapes, again. As before. But, in time, the Sun did not come so bright, so very often. And, so, he became interested in the room, itself.

He cleaned the room. And he put everything in order.

He wondered, what was Really Happening—in the room. And, so, he sat in it—all the time. And he looked at the room—itself. . . .

He knew that everything was—merely, and simply—existing.

There was, for now, no Deep. No Higher. No other. No distance. No past. No future. No serious suffering.

Then, Raymond forgot it—all. And he wondered, how to fill his room.

He put himself on the floor, and enjoyed the ceiling.

The ceiling was made of many angles and planes, like a complex vault.

It would make an interesting floor!—he thinks. So many forms, to lean against. The wonderful chairs and slides—to lie in, hanging over windows. The little lamps of day-light—growing in the floor. The climb-up closets. The point-of-view is lying on the floor—and looking down, at the Sun.

There seemed to be a Mystery—behind the walls. Behind the Naked! angularity of multi-planes. Behind the room, itself. . . .

A Mystery conceals the room. The Captive-room, that hides the Mystery of me, with things and walls.

And Raymond looked at the room.

He thought—there Is no Consciousness, in the room.

And he thought—how to put It, there?

Raymond’s attic, in *The Mummery Book*, is the primal room, the space, the “theatre” of all human life. This “room” of life and mind can be perceived from many points of view, depending on where one is placed in the room. And so the question arises: What does the real room look like—beyond this or that point of view? What is the context of the room? What is the meaning of the room—the meaning and source of human existence? Where is the Consciousness—the Living Force of Reality—that the heart seeks to identify in the midst of the myriad personal and cultural viewpoints potential in human experience?

In *The Mummery Book*, Raymond does not find that Consciousness in the room! And, so, his adventure is the challenge of “how to put It, there”. In other words, “Raymond’s” consideration is about True Enlightenment—or the Realization of That Which Transcends the “room”.

The great issue of Avatar Adi Da’s early Life was His enquiry: What is Consciousness? This question sometimes took the tangible form of an image that would rise up in Him. He would see a great black stone set in what felt like a sacred enclosure—with a gathering of people, including Himself, seated in front, quietly gazing at it.

The stone, to Him, seemed to be a symbol for Consciousness, the Mystery of Being—which He felt, on the one hand, to be the Ineffable Source of the arising world, and, yet, somehow also directly connected to everything. What was the relationship between Consciousness and phenomena? This was what He wanted to know. But there was no “answer” in this vision. While the Stone (or Consciousness) remained apart, the world of mere phenomena (or the conditional manifestations of Energy) was without meaning.

As Avatar Adi Da discovered during His early Life, this puzzle was exactly the motivator of the religious quest. God, or Truth, or Reality is felt to be absent, or apart, from the living world of energy and objects—and so this or that path is developed in an attempt to attain God, or Truth, or Reality. Some esoteric traditions, as He discovered, try to resolve the matter by seeking for Consciousness via Energy, through practices such as Kundalini Yoga. In some other traditions (such as Advaita Vedanta), the practitioner is called to Realize Consciousness directly, eschewing the search for Enlightenment via the objects and energies of the phenomenal world. But where does the entire Truth lie? What is unqualified Divine Enlightenment?

Part One of *The Knee Of Listening* is the story of the Sadhana (or Spiritual practice) engaged by Avatar Adi Da in His search for this unqualified Enlightenment, the Condition He already knew in His infancy as the “Bright”. His effort to recover the “Bright” was an immensely difficult human and Spiritual trial, in which He suffered all the limits, doubts, and struggles of an ordinary human being. At the same time, none of the ordinary (or even extraordinary) “answers” to life were satisfactory to Him. Below outer awareness, He was always being led by the “Bright”, responding to what He later called a “fierce, mysterious impulse” at the heart of His being. Driven by this hidden Grace, He Submitted to the Unknown and lived His unique Ordeal without any advance knowledge of what it was about or how it would turn out.

On the one hand, He was engaged in a profound process with Energy—while, on the other hand, He was absorbed in the deepest questions about Truth and Reality. And so there is an intriguing double strand, a play of opposites, shaping His entire Sadhana. And these opposites—which He calls, at times, by different names, such as Awareness and Energy, or Consciousness and the Shakti, or the Heart and the Light—were always intimately connected. The final stroke of the Divine Avatar’s “Sadhana Years” is His complete Spiritual Realization of Consciousness-and-Energy as One Non-Dual Reality—or “Conscious Light”. The story of how this Realization finally emerged in Him is one of the most magnificent parts of the book. It is a unique Confession in the records of Spiritual Realization.

By the end of Part One of *The Knee Of Listening*, Avatar Adi Da has fulfilled the first part of His Avataric Divine Work—to regain the full, permanent Realization of His native “Bright” Awareness. At this point in the odyssey of the Ruchira Avatar, Consciousness has been restored to the “room”, and the relationship between Consciousness and objects resolved. Decades later, in the following Discourse to His devotees, He explained this profundity very graphically:

AVATAR ADI DA SAMRAJ: If you examine objects more and more profoundly, sooner or later you get down just to Energy Itself, Light Itself. Similarly, if you go within, beyond all the outward functions, you get to Consciousness. Those are the two “extremes” of the One Reality. But they are not, in fact, separate realities—they are only presumed to be such, from your point of view. And this is the nature (or pattern) of un-Enlightenment.

Energy Is the Radiance of Consciousness Itself. Consciousness Is the Source-Position of Radiance Itself. Self-Existing and Self-Radiant Consciousness Is Love-Bliss Itself—Unconditional Feeling, Radiance.

When Consciousness (without limitation or dimensions) is Realized As Is, to Be Infinitely Radiant, One with Its own Radiance (or Energy, or Light, or Shakti, or Love-Bliss), and That is the (so to speak) “Point of View” with regard to objects that arise—then, in that case, all objects are (Inherently) Divinely Self-Recognizable. Self-Existing and Self-Radiant Consciousness (or Fullness of Being) Divinely Self-Recognizes all phenomena in the Context of Itself—as transparent (or merely apparent), and un-necessary, and inherently non-binding modifications of the Self-Radiance of Consciousness Itself, the Divine Conscious Light Itself.

When there is this Awakening, it is obvious. In every moment, Natively, Inherently, It Is simply the Divine Conscious Light—the Infinite, Dimensionless, Uncaused, Eternal “Brightness” of Being (Itself).

—March 29, 1998

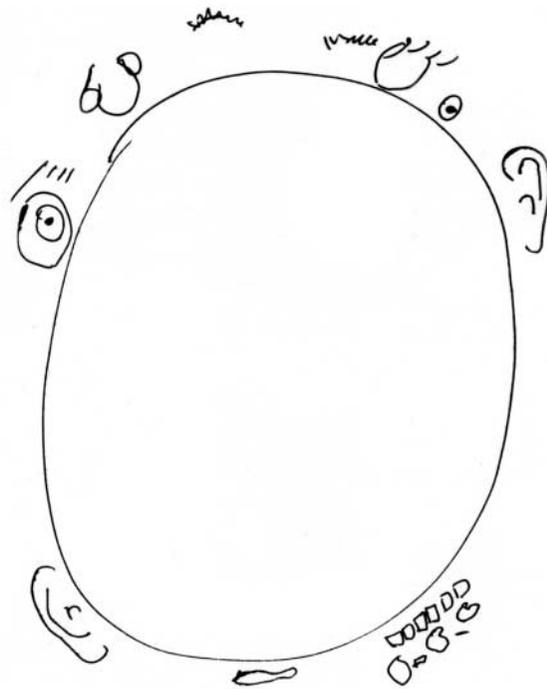
The Inmost Secrets of Divine Enlightenment

At the end of Part One and in Part Two of *The Knee Of Listening*, Avatar Adi Da “considers” the vast implications of What He has Realized. By virtue of His absolute Realization of Reality as Conscious Light—beyond all limits of “point of view”—He is able to look at humanity’s esoteric Spiritual traditions and comprehend them as a whole.

Through the living experience of His “Sadhana Years”, it became obvious to Him that Spiritual Realization is directly connected to the deep psycho-physical structure of the human being. Realization is not merely philosophy. Thus, He makes sense of the otherwise bewildering array of different approaches to Enlightenment by showing how each approach (or school) is associated with the awakening of particular esoteric centers of the body-mind.

Divine Enlightenment, or the Realization of Conscious Light, depends on the Awakening of the most esoteric root-structure of the body-mind—a structure that has hardly even been observed, and never before fully defined in Spiritual literature. Indeed, as Adi Da shows, this profound and original depth of the human structure cannot be fully Awakened merely by intense Spiritual practice or even by the Grace of the greatest Adept-Realizers. His Divine Intervention is required—not only to Reveal the inmost secrets of Divine Enlightenment, but to Awaken and Empower that living process in human beings.

After the narrative of His early Life and related journal entries, which comprise Part One, Part Two takes the form of a series of Essays, all of which refer to great individuals whom Avatar Adi Da describes as His “Adept-Links” to humanity’s “Great Tradition” of Spiritual Realization. Thus, His discussion of the esoteric traditions is not abstract, but developed in relation to the confessions of Enlightenment made by some of the greatest Realizers of modern times. Each one of them contributed, in a unique way, to His Life and to the process by which He came to understand the Spiritual significance of His Person and Work. Two of these Realizers,



“Losing Face” by Avatar Adi Da Samraj

As an expression of His Realization, Avatar Adi Da has, at various times, made ink drawings, which He has humorously called “Transcendental Cartoons”.

AVATAR ADI DA SAMRAJ: One of My “Transcendental Cartoons” is called “Losing Face”. It is Consciousness surrounded by Radiance, surrounded by objects. It is a picture of Reality. That is why it is called a Transcendental Cartoon.

The world is a transcendental cartoon on the Face of Consciousness Itself.

—MARCH 29, 1998

Ramakrishna and Swami Vivekananda, both of whom the Divine Avatar acknowledges as His “Forerunners”, played an ineffable role in His Incarnation. The mystery of His relationship to them gives the clue to the “pre-history” of His Appearance in this world, and what it took to draw Him down into human Form.

“Avatar” and “Incarnation”

The Eastern idea of an Avatar is one who comes to restore all to the Divine by re-establishing Spiritual law and giving a true Way of God-Realization. This understanding is reflected in the prophecy of Upasani Baba, who speaks of the coming Avatar as the supreme Dharma-bearer. It is likewise expressed in the *Bhagavad Gita* that the Divine appears in human form in order to re-establish “righteousness”, or the right human and Spiritual order of things. In the West, there is a different concept of Divine Intervention. The Western notion of an Incarnation (focused primarily on Jesus of Nazareth) has less to do with the giving of a Liberating Teaching and more to do with the Divine saving humankind by identifying, unreservedly, with the sufferings of humanity. In His commentary on these two traditional notions of “Avatar” and “Incarnation”, Avatar Adi Da observes that, taken together, the traditions of the East and of the West point to the qualities that would be required in a truly universal God-Man, or “Avataric Incarnation”.

The “Avatar” tradition and the “Incarnation” tradition are complementary to one another. That is to say, properly speaking, neither tradition can rightly be said to represent a mythology (or a Truth) that is superior to that of the other. Indeed, it is only by combining the basic (esoteric and exoteric) elements of the descriptions contained in both the “Avatar” tradition (and the total God-Man tradition of the East) and the “Incarnation” tradition (and the total God-Man tradition of the West) that a basically complete (traditional) description of the Ultimate True God-Man (or the God-Man Who may uniquely be described as the “Avataric Incarnation” of Real God, and Truth, and Reality) may be found—and that basically

*complete (traditional) description is the one that must be understood to be the one and great (collective—and, heretofore, relatively hidden) description of a true God-Man that is to be found in the Great Tradition of mankind as a whole.**

—Avatar Adi Da Samraj
*The Truly Human New World-Culture
Of Unbroken Real-God-Man*

The Knee Of Listening unfolds like a symphony in three mighty movements that cumulatively reveal Avatar Adi Da as “Avatar” and “Incarnation”—beyond all traditional concepts of both. Part One recounts the process whereby He prepares Himself to bring to others a unique Avataric Divine Teaching-Revelation. In the Essays of Part Two, He expands upon His sovereign Realization and explains how It clarifies and completes the Great Tradition of mankind’s Spiritual search. Then, in Part Three, the most profound dimension of His Life and Work is described—which could be called the “Divine Super-Physics” of His Incarnation.

In fact, from the Birth of the Divine Avatar, remarkable signs of this Super-Physics have been evident. His Ordeal has always been to stay Combined with the body, rather than allowing Himself, as He put it, to “float away”. This dynamism and mystery of the Process by which He has Appeared (and continues to remain) in human Form is fully told in Part Three, through His commentary on three Divine Yogic Events. These Events, which have been utterly Transformative of His Incarnation-Body, are introduced by His devotees, who offer eyewitness accounts.

The first of these events followed a fourteen-year period of Teaching that is unprecedented in the history of Spiritual Instruction. The Divine Avatar did not Teach merely by precept, any more than He had Re-Awakened simply through study. In the course of His Sadhana, He had entered into what He later described as a “Reckless’ (or Divinely ‘Crazy’ and Divinely ‘Heroic’)

*Adi Da Samraj, “Avatar’ and ‘Incarnation’: The Complementary God-Man Traditions of East and West”. Avatar Adi Da wrote this Essay in response to two books—one by Geoffrey Parrinder, *Avatar and Incarnation: A Comparison of Indian and Christian Beliefs* (New York: Oxford University Press, 1982), and one by Daniel E. Bassuk, *Incarnation in Hinduism and Christianity: The Myth of the God-Man*, (Atlantic Highlands, N.J.: Humanities Press International, 1987).

Course Of all-and-All-Embrace”—and, in His Teaching-Work, He adopted a similar “Heroic” approach, in which He literally took on all the qualities and karmas of His devotees.

In a Discourse Given in the midst of His Teaching Years, He vividly describes the Process of His Teaching-Work as He was engaging It at the time:

AVATAR ADI DA SAMRAJ: I Meditate on My devotees and I Become them. I Become exactly them. I Take on all the limitations that they are. I become just like them. I become more like them than they are. I Submit to devotees as to God, just as they submit to Me in the same fashion.

This is the unique form of My Avataric Divine Teaching-Work. Teachers in the past have talked about coming down a little into the body, and still being above it somehow. I am also always Above and Beyond the body-mind, but My Manner of Teaching is to Submit to the body completely, to Be this body completely. By becoming this body, I become your body. That is how I meditate people.

I become your state of mind, your state of body. I experience the diseases, the neuroses, the emotional problems, the state of everyone with whom I am associated—and that includes many more people than are with Me personally. It includes thousands upon thousands of people. I Do the Sadhana of Real-God-Realization in the form of you. I Do your sadhana while Being you. I do not merely tell you the Teaching, I Become you and Enter into the process as you. No one has Worked precisely as I Do. I actually Become the limited (or un-Enlightened) being whom I Teach. This is a completely unique “Heroic” Manner of Teaching.

I do not have any idea what the results of this unique Manner of Working will be. I do not have any prefigured estimation of It.

I am not carrying out any formulated plan. I Work spontaneously. I am driven to It. This is the way I have always Done it from Birth.

—September 15, 1982

At the same time, during His Teaching Years, Avatar Adi Da would occasionally make a different kind of confession:

AVATAR ADI DA SAMRAJ: A kind of bodily and mental crucifixion has been occurring, a transformation of the body, in which I have less and less capability to enter into casual relations with people. Until now, people have expected Me to maintain a thread of conventional attention and self-awareness in this body-mind so that I could carry on with ordinary human relations and make lessons out of it all. For the last year and a half or so, the ability to be associated with this body-mind through that thread has been dissolving. All My Life, I have had to Deal with this phenomenon. I have always tried to find ways to bypass the ultimate expressions of this change, because I knew that others were not even close to this Process, they knew nothing about it, they did not know how to live with Me while I was going through it. I have thrown Myself into the game of life all My Life, in order to keep in touch with people—and I have even tried to forestall certain of the phenomena of this ultimate change. I have maintained this ordinary character as a way of Helping people to prepare to live a truly Spiritual Way of life with Me and to make use of Me when all these changes become most profound.

—March 1978

There is paradox exposed in these two statements. Avatar Adi Da’s “radical” Gesture of Incarnation—totally Submitting to and Identifying with the human plight through His relationship to the individuals in His Company—was paralleled by psycho-physical changes that made it increasingly difficult for Him to continue to make that Sacrifice. Eventually, the fuse of His Submission burned to the point where the first of the Great Divine Yogic Events (related in Part Three) ensued, and His Avataric Incarnation entered a new era.

The Bodily Revelation of Conscious Light

When Einstein expressed the relationship between matter and light in his famous equation, $E = mc^2$, he changed the face of physics forever, but not (generally speaking) the worldview of physicists themselves, nor that of other ordinary human beings.

Who lives on the basis of the truth that matter is energy? Who participates in the universe as a transparent, ecstatic play of light?

Mathematical theory is not enough. No difference is made at the heart of human beings, unless the equivalence of matter and light is seen, felt, experienced, and lived as true. And there is no way that can happen except by Divine Revelation.

This is the peerless contribution of *The Knee Of Listening* to human culture. This book is not about a theoretical realization about Reality. *The Knee Of Listening* is about the bodily Revelation of Conscious Light in the Form of the Ruchira Avatar, Adi Da. It is about Reality (or Conscious Light) Itself coming “out of the closet” and into the Room—in Person. Based on this recognition of the Ruchira Avatar, and turning the psycho-physical faculties (of body, emotion, mind, and breath) to Him (which is the practice that He gives to His devotees), the literal nature of Reality as Conscious Light is felt and verified in one’s own case. Then Einstein’s equation begins to make sense in daily life, and the idea that matter is dead and merely solid is realized to be naive and false.

To read Part Three is to enter into incomparable profundities of Energy and Light. The first of the Great Yogic Events described by Avatar Adi Da is Initiated in Him by a Descent of His own Divine Spirit-Force so profound that His body is entirely overwhelmed and apparently comes close to death. His life-signs reappear, and the resulting transformation in His bodily Vehicle is extraordinary. There is an unearthly Radiance transmuting the cells, a great magnification of His “Bright” Fullness of Being. He is entirely given over into that perpetual Samadhi, which inevitably changes His Manner of Working from what it had been before.

The second and third Yogic Events are even more profound. In fact, they represent two parts of one Event, separated in time by one year. In this Process, the Divine Avatar’s Body is further Transfigured. He “Returns” to His own Condition of Supernal Light while mysteriously maintaining a thread of association with the physical. And His State is not changed to this present day. In fact, the Process of His own “Self-Brightening” simply continues. The Ordeal of this ultimate Divine Transformation is scarcely communicable—but it is described by Avatar Adi Da, the only One Who

can truly speak of it, in the sublime Commentaries of Part Three. No mere human being could ever make these Utterances. To receive the Confessions of His Divine Process—and its Meaning—is to stand on the most holy ground the heart could ever know.

The Tradition of the Dissolution of the Body in Light

Over the years, Avatar Adi Da has spoken with His devotees, both humorously and seriously, about the esoteric (and at times bizarre) tradition of the spontaneous dissolution of the body into light, in the case of rare individuals. Whatever the verity of these reports—which come from legend, literature, and oral tradition, and which are (therefore) impossible either to substantiate or to disprove—they reflect a primal human impulse. That impulse is to demonstrate, in the body, that gross (or “dead”) materiality is, in reality, energy—and, ultimately, light—beyond all mortal suffering. In this sense, the reports of “going up in light” are premonitions of Avatar Adi Da’s Avataric Revelation of the Divine Conscious Light, and of what He calls “Divine Translation”, which is being more and more profoundly Demonstrated in His case, even while He remains Embodied.

An ancient and moving account of disappearance in light figures in Sophocles’ final play, *Oedipus in Colonus*. At the climactic moment of the drama, Sophocles describes the miraculous death of Oedipus, most cursed and most noble of men:

*But after a little while, some paces off,
we glanced around
And Oedipus was nowhere to be seen
but only the king,
holding up his hands to screen his eyes
as if he had beheld a vision—
one too dazzling for a mortal’s sight. . . .
How Oedipus passed, no man shall ever tell.**

*Sophocles, *The Complete Plays*, trans. Paul Roche (New York: Signet Classic, 2001), 330.

In the lore of the Spiritual traditions, certain Tibetan Realizers—including the celebrated Milarepa—are said to have spontaneously dissolved in light as a result of their intense contemplative practices. And, in the annals of Indian Spirituality, there are further references—among them Tukaram (1608–1648) and Ramalingam (b. 1823). According to tradition, both of these Yogis showed signs of bodily transfiguration in their lifetime and were ultimately consumed in light.

Even a sage such as Ramana Maharshi (who had no personal interest in Yogic tours de force) refers to this tradition, citing more examples:

*Manickavasagar is one of those whose body finally resolved itself in a blazing light, without leaving a corpse behind. . . . Nandanar is another whose body disappeared in blazing light.**

In the cases mentioned so far, the individual thus dissolved was the only “beneficiary” of the phenomenon. However, in the most extreme and humorous example, the South Indian Siddha Jnana Sambandhar is said to have been consumed in light at his own marriage ceremony, along with the entire wedding party!

There is a deeper significance to this than meets the eye—the idea that the profound sanctity of a greatly Realized being enabled him to take others with him to a higher place.

The Yoga of Divine Translation

Avatar Adi Da’s Avataric Demonstration of Light is not about the search to dematerialize the body, nor is It about the search to escape from the body. What is Revealed by the Divine Avatar in Part Three of *The Knee Of Listening* is a fathomless bodily Submission to Incarnate the Conscious Light that is His very Being—allowing this Revelation to Magnify fully in and through His human frame. This is an unspeakable “Experiment”, a supreme Act of “Avataric Incarnation”. He lives in this infinitely Delicate Balance, between “Above” and “Below”, for the sake of Radiating His Condition to all, Contacting all, Blessing all, Drawing

* *Talks with Ramana Maharshi*, 3 vols. in one, 7th ed. (Tiruvanamalai: Sri Ramanasramam, 1984), 179.

all to His Heart, and Awakening the full process of Divine Enlightenment in those who become His formal devotees. Avatar Adi Da is Self-Relinquished into the Unknowable Process of His Appearance here—without recoil, without mind, and with unbounded Heart-Feeling.

In Part Three, He Speaks from the “Other Side”, while still Present here in the body, full of exquisite and unbounded Love and Sensitivity toward all that exists. He is Demonstrating Divine Translation, or the Ultimate Yoga of Conscious Light—which, as He has explained, is not about the spontaneous “combustion” of the body but, rather, the “Outshining” of all conditional existence, whether the body lives or dies.

This Yoga of Divine Translation is a Process that unfolds in the state of Divine Enlightenment. That never-before-revealed Process has unique characteristics in the case of the Ruchira Avatar, Adi Da, because of His unique Avataric Nature and Work, but the essential process, as He says, is the birthright of all beings. Divine Translation is the Graceful Gift He Offers to all—whether It is Realized in this lifetime or some future lifetime. Thus, as prefigured in the stories of Jnana Sambandhar’s wedding, all are the beneficiaries of His Work of Divine Translation.

Divine Translation is the perfect fulfillment of the human gestures, ordinary and extraordinary, toward Heaven, or Nirvana, or the state of Brahman, or however Ultimacy is expressed in any tradition. It is the “Destinyless Destiny” of Conscious Light. In *The Dawn Horse Testament*, Avatar Adi Da extends Einstein’s equation and Speaks its Source-Truth. (In the first line of the quotation, “C” stands for Consciousness, and “E” stands for Energy).

$$C = E = mc^2$$

Conscious Light Is all-and-All.

Consciousness (Itself) Is Identical To The Self-Existing Energy (or Indestructible Light, or Perfectly Subjective Spiritual Self-“Brightness”) That Is all “things” (or all conditional forms, conditions, and states).

Aham Da Asmi. I Am That One and Only Conscious Light.

—Avatar Adi Da Samraj

The Dawn Horse Testament Of The Ruchira Avatar

The Secret Gift of the “Late-Time”

According to the predictions of the ancient Hindu sages about the Yugas (or ages) in the cycles of time, the last of the Yugas of the present world-cycle is named “Kali Yuga”, or the epoch of darkness and conflict. Kali Yuga is calculated to have begun five thousand years ago, and has now entered its “twilight” (or final phase). The “twilight” of the Kali Yuga, in the ancient understanding, is characterized by an acceleration in human strife and in cultural and religious chaos, ending in total cataclysm and the destruction of the species.

In the detailed calculations of the Vedic seers and astronomers, the date when the twilight of the Kali Yuga would begin was established as 1939.* That year, as history has proven, did indeed mark a steepening of the moral decline of human civilization. There was the outbreak of World War II and then the continuing aftermath of escalating weaponry and superpower politics.

Coincident with this pivotal moment in human history, the Ruchira Avatar, Adi Da Samraj, was born. All the necessary conjunctions in the pattern of the ages conspired to bring Him to Birth at this exact time, when humanity is armed with the power of complete self-destruction.

Prophecies of the appearance of a culminating Prophet, God-Man, Buddha, or Avatar, yet to come, exist from ancient times—because religion in its traditional forms has never entirely satisfied human beings. The evidence is to be read in history. The deep-seated fear, sorrow, and anger that drives people to petty and terrible conflicts has not, in the general case, been purified by religion—in spite of the procession of great beings who have graced the earth with their saintly example and inspired teachings. Rather, religion has become the very source and pretext of much of the trouble on earth today. In other words, religion has lamentably failed to accomplish its greater human purposes—however earnest, and even heroic, some of its followers have been, and continue to be.

*Alain Danielou, *While the Gods Play: Shaiva Oracles and Predictions on the Cycles of History and the Destiny of Mankind* (Rochester, Vt.: Inner Traditions, 1987), 197.

The healing of a world that is inexorably fulfilling the ancient descriptions of the “dark” time clearly lies beyond the scope of traditional religion. An act of Divine Intervention is necessary, and loudly required by the human spirit. This is the import of the ancient prophecies that a unique God-Man would appear in the “late-time”.

Some of the traditional prophecies tend to suggest that this Divine Coming, when it happens, will be obvious to all. But why should this be so in the “late-time” world that is so desensitized to the greater dimensions of reality? One prophecy in a Hindu text speaks of this Divine Appearance as being largely unrecognized:

“At the end of the Kali Yuga, the god Shiva will appear to reestablish the right path in a secret and hidden form.”*

The Divine Avatar, Adi Da Samraj, truly, has appeared in a secret and hidden form. His early Life was private and outwardly ordinary. Even in the years of His Teaching-Work, He never entered into the public arena—because His Way of Adidam is esoteric, requiring a direct devotional and Spiritual relationship to Him, rather than the following of rules and practices for their own sake.

Nevertheless, the Divine Blessing-Work that Avatar Adi Da was born to do is not merely for those who may come into His physical Company during His human Lifetime. His Avatic Impulse to Bless and Awaken beings is All-Encompassing—global, cosmic, and Eternal. He is moved by an unceasing Urge to Transform the dark logic and destiny of the Kali Yuga into a “Bright” New Age of Real-God-Man”, a culture of true Spiritual practice and Divinely Enlightened living.

This is not about attempting to create utopia on earth (or any transformation of a merely political or social kind). Avatar Adi Da’s Spiritual Work of Blessing is the most profound Divine Act—the perpetual Transmission of His “Bright”, Love-Blissful Person into every form and “corner” of the cosmic domain. His Spiritual Touch (or “Kiss”) is tangible, personal, and unmistakable. To turn and contemplate His human Form (physically present or via a photograph), surrendering all the faculties of the being to Him, is to

**Linga Purana*, 1.40.12 (quoted in Danielou, 224).

behold what humankind has never seen before—Naked Divinity in Person, the only One Sufficient for the human heart.

Even though I sit here apparently solemn and quiet, the Same One Kisses you, Kisses every one. All of you have My Kiss. All of those not even yet My devotees already have My Kiss. I have My Solemn, Deep, Extraordinary, Unknown Work to Do. . . . You must allow Me to Do this Work in the terror of this “late-time”, and forever.

—Avatar Adi Da Samraj
The Knee Of Listening, Part Three

The Ruchira Avatar, Adi Da Samraj offers *The Knee Of Listening*, to you and to all human beings, as the living Revelation of His “Visit” to this place of earth. As He says, His “Visit” is unique and unrepeatable. It does not need to be repeated, because It will never end.