

# THE ADIDAM ADVOCATE

## Adidam Northwest

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### **Consciousness Has Entered into Form**

A Story by Jean Waters  
about Her First Encounter with  
Avatar Adi Da Samraj

*Jean Waters, a practicing Buddhist for most of her life, tells the story of her first encounter with Adi Da Samraj and how she was Gracefully drawn to Him.*

JEAN: I found Avatar Adi Da in January of 1996. I had moved up to an utterly remote island off the coast of Washington to live in a tiny hut and put myself on religious retreat in order to clarify my Buddhist practice. As a result of that retreat, I discovered that, just as Adi Da says, the energy that human beings give each other is our primary food. I realized that by being without it. Then, at New Year's on the East Coast, a friend gave me *The Knee of Listening*, and I read it on the bus trip back. I immediately recognized the "ultimateness" of Beloved Adi Da's Teaching, the radical nature of it, and the fact that Adi Da Addresses absolutely every aspect of everything that could ever be. He has literally covered every possible question. I also couldn't

help but be struck by the fact that when I was young, my cousins lived in Franklin Square, Long Island, and I used to babysit for them. I wondered if I hadn't seen Adi Da there!

My heart-response to Him was instantaneous, whereas none of the Buddhist lamas I encountered evoked such a response. I would look into their eyes and know they weren't my teacher. I'd been seeking a teacher for a long time. In Buddhism it is said that if you want to progress you must have a teacher, a Guru. You can't do it yourself. I felt that that was true and I was putting out all of the calls on the psychic internet for a guru!

So when I read *The Knee of Listening* my response was instant. I knew I had found my Guru. I appreciated the corroboration in Avatar Adi Da's Teaching of many Buddhist teachings that I had valued. But I saw how in Adi Da's Teaching the concepts are expanded to include the whole body. Advaitayana Buddhism—one of the descriptive names that He has given to the Way He has Revealed—doesn't stop with the mind! I knew from a lifetime of Buddhist study and practice that in my Beloved Adi Da, Consciousness had Entered into Form. His Husbanding, or Mastery, of the Shakti had never happened before.

I said to myself, "You'd better get to His Feet quick. Because in the next lifetime, He'll be a world religion, and you'll be kicking yourself for not having gone to His Feet now." So I did. But first I went to the used book store and bought every Dawn Horse Press book I could find and read them all. And then I went to the introductory video at the Seattle Ashram and I signed up for the introductory course that night. Everybody

was leaving in the morning to see Adi Da at the Mountain Of Attention Sanctuary in California—and I wished I were going with them.

I did the course and eventually transitioned to a level of practice that allowed me to come into Avatar Adi Da's physical Company. And, at some point, it finally felt like the right time to come to the Mountain Of Attention. I arrived on a Saturday afternoon with a fellow devotee and checked in at the retreat center. They gave us some service to do instantly, which was to hang up a banner at one of the temples. Then we heard that Adi Da was going to visit the zoo and we came down and got in line with everyone to have Darshan as He walked by. I wasn't expecting anything more than just to see Him. Instead, He came walking up the road and looked straight at me for a long time—it was an endless moment. It was just beautiful. Full of Love. I tried to be completely open and to give Him an outpouring of my love. I saw Him again when He came back. He looked at me again and there was a glimmer of a smile on His lips.

The next day, Sunday, we were chanting while waiting for Him to come to a more formal sitting occasion. Suddenly my chest started to feel incredibly heavy. I was experiencing intense pressure on my chest. I felt into it and it moved into my solar plexus and then I started seeing flashing lights around my eyes. I became aware of people calling Adi Da's Name and I turned around and there He was in the doorway, and I realized that the energy phenomena were associated with His physical Presence. He came in and sat down. I don't have good recall of what happened except that the intensity of His Energy was filling me. Absolute Radiation. The Pressure of the Force of His Giving. Clearing me, filling me from base to crown, greater than any power I have ever felt before. His Energy makes a nuclear power plant look like a burned out light bulb!

And He Healed me, cleared out so much. From the time I was little, I have always remembered past lifetimes as a priest, an abbot, or a monk. The memory of these lifetimes has always been burdensome and confusing. I rarely think about them, but on this occasion they spontaneously arose and I brought them to His Feet, turned all of that over to Him—what felt like the egoic contraction of those lifetimes. What Beloved gave me back was the profound Gift of the freedom to just be a human being. It is hard to describe this Gift, but in the Buddhist practice you are supposed to destroy your own ego—and my experience was that I wound up undermining even my own ordinary effectiveness because it's "ego". The external manifestation of this dilemma in me was a painful and crippling rheumatoid arthritis, especially in my hands, which are my means of doing my art and making my living. But Beloved Adi Da gave me "my hands"—the freedom to be a person.

In fact, He literally Healed my hands. His Energy Pushed down through my arms and I could feel the blockages being cleared out of my hands. There was no way to be oblivious to His Blessing. It just pours down on you. It's Bright. The Light and the Love of it are overwhelming. I was no longer in pain. I felt like a cripple who can suddenly walk without crutches.

I also felt His expectation and my own responsibility. I could feel His Communication: "I'm Giving you this, now you must give Me your practice and your service." I felt that He was seeing me completely. I have no doubt that He saw all of my "layers" and was pulling me out of my own muck—telling me "Be My Power". No vacations.

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**The Anciently Honored  
Guru-Devotee Relationship:**

An Excerpt from Chapter 1 of  
*Divine Distraction*  
by James Steinberg

The Guru-devotee relationship has always been and will always be the essence of religious and Spiritual practice. The Great Means for Divine Realization is to enter into the Spiritual Company and Blessing of the God-Man at all times and in every circumstance. The relationship to the God-Man is unreasonably Happy, absolutely ecstatic, for in his (or her) Person the devotee is brought face-to-face with the Living God. At the same time, this relationship is a sacred ordeal, a “hard school”, for the process of Spiritual practice necessarily requires that the devotee understand and surrender all of his or her limitations and egoic self-attention. But through the Grace of the Guru, this Process is given great Help and Guidance, and Ultimate Realization is made truly possible.

Avatar Adi Da is the all-Completing Divine God-Man. For the sake of His devotees, and all humanity, He has fully Revealed every aspect of the Guru-devotee relationship. This Revelation has come through His Word of Instruction and through His Supreme Demonstration of the Guru-devotee relationship with His devotees, as well as through His Blessing Regard.

In this chapter, my own Graceful experience as a devotee of Avatar Adi Da is used to illustrate the love-relationship between the Guru and the devotee.

The love-relationship to Avatar Adi Da is the foundation of the Way of Adidam. All practice is fruitless and superficial unless that loving submission, that ecstatic distraction and heart-moved feeling-Contemplation, is present. Avatar Adi Da has proclaimed this great Message from the beginning of His Work. Its Liberating Grace is echoed again and again in *Ruchira Avatara Gita*, Avatar Adi Da’s exquisite exposition of the Guru-devotee relationship (Freely

Evolved from selected verses of the traditional *Guru Gita*):

*The Divine Heart-Master, Adi Da Samraj, Is the Divine Giver of Bliss, Joy, Happiness, and Love. Devotional meditation on the Divine Heart-Master, Adi Da Samraj, is the Means whereby Bliss, Joy, Happiness, and Love are (by Means of His Avataric Divine Grace) Awakened As “Bright” Divine Realization in His devotees.*  
(verse 89)

It is an unfathomable mystery, but to simply give one’s attention to the Sat-Guru is to be drawn out of one’s separate and separative self into Divinity or Love-Bliss. Truly, the Sat-Guru is Love. He (or she) brings that Love face-to-face with his devotee, and Reveals It as the essence of all life. The sight of the Sat-Guru undoes the contracted heart, and Draws the incarnate being beyond himself or herself. The Sat-Guru is the Source of Life. He is the Source of Light, in the midst of darkness.

It is very difficult to describe to you the love that I and my fellow devotees have been Given by Avatar Adi Da, and that He perpetually Showers upon us, because such Love is so much greater than any words. For me this Love has been so great that nowhere could I go in all the worlds, and for eternity, and ever forget it. It has cut so deeply into who I apparently am that it has reawakened the intuition of my inherent Divinity. There is no way that I could stop short the outpouring of my gratitude for my Divine Guru’s Love—to remember His Love for even a moment brings tears to my eyes, overwhelms me, and opens my heart.

Now, there are some Spiritual practitioners who have more of the quality of bhaktas—those who are natural lovers of God, and who thus freely express their love for their Sat-Guru. I am more of this type, a kind of good-hearted ecstatic. Others are by character more conservative and controlled. Be that as it may, effusive and gushing emotionalism is not equivalent to the love of which we

are speaking. This love for the Incarnate God-Man is based on an acknowledgement of what is Greater than ordinary emotions. It may look outwardly like other love, expressed via many ordinary and homely signs. The Sat-Guru's Form appears in the world, and with the apparent features of the world, because what else is there through which to appear? But His Form shines as the sign of That Which transcends all.

All the traditions testify to the fact that such love must be Revealed or Given by the Divine. One cannot find it on one's own. It is declared in the opening verse of the *Avadhoota Gita*:

*It is only by the grace of God that a soul or two long for union with Him, and escape serious danger. [Avadhoota Gita, trans. Shree Purohit Swami, ed. S. Mokashi-Punekar (Delhi: Munishiram Manoharlal, 1979), p. 77.]*

The archetype for such love in the Hindu tradition is the gopis' relationship with Krishna. Such devotional love is described most fully in the tenth canto of the *Srimad Bhagavatam* and in the love poetry of bhakta-Saints such as Jayadeva and Surdas. In these, Krishna is revealed as the supremely Attractive God-Man, whose skin is lustrous with a blue hue. He is said to have wandered, playing his flute, in the forest of Vrindavan in northern India some thousands of years ago. The gopis were milkmaids who tended cattle in the nearby fields. In spite of themselves, they fell in love with Krishna and completely forgot their husbands, their families, and their work. Whenever they would hear Krishna's flute, they would simply leave everything and go to find him.

In a Talk titled "Divine Distraction" Given in December 1975, Heart-Master Adi Da Spoke of the necessary—and easeful—love and attachment of the devotee for the Sat-Guru:

*AVATAR ADI DA SAMRAJ: The ancient legends of Krishna and his gopis are an*

*allegory of Divine Distraction. As Krishna wandered about in the fields, the women who tended the cattle would see him from day to day, and in spite of themselves they would wander away and leave their posts. They completely forgot about the cattle. They forgot to go home and cook for their husbands. They wandered about where they thought they might find Krishna, and when they found him they gazed at him as he sat in the distance somewhere. This legend is a play upon the romance between Krishna, or the Divine manifest in human form—the Spiritual Master in God—and these ordinary women, who became madly involved in an absolute attachment to Krishna, and who, as a result of this attachment, became more and more ecstatically absorbed in the God-State.*

*The foundation of the practice in My Company is exactly that attachment. If it does not develop relative to the Spiritual Master in God—not cultic attachment, but Divine attachment—if that attachment is not there that overwhelms the life completely, distracts you from the conventional destiny to which you are disposed through the medium of your desires, inclinations, and circumstances, then this practice of real or Spiritual life cannot exist.*

*The cattle that the women abandoned represent the force of all the tendencies of life. The husbands they left are the fundamental attachment to separated existence, to existence in form, to bodily existence, individuated existence, egoic life on its own, motivated toward survival and distinct from the Divine in Consciousness. Thus, in the allegory of the relationship between Krishna and his gopis, we see a fundamental description of the principle of the sadhana [Spiritual practice] of the Way of Adidam. Sadhana is not about bearing down and being motivated by problems in your life, by some sort of philosophical detachment or some inclination to have Yogic and mystical experiences. Nor is it about doing what you have to, in order to produce the changes that you desire. This*

*sadhana is about distraction from the life of tendencies. It is a distraction from that life. It is not a motivated kind of detachment from your life of tendencies or an effort relative to them or the taking on of conditions to stop tendencies from arising or lifetimes from occurring. It is not a method of the ego. It is not characterized by any kind of effort relative to tendencies—for such a path is completely hopeless.*

*There are innumerable conventional paths that involve self-conscious efforts or hopes to produce changes, high and low. These efforts and hopes are themselves forms of tendency that may be realized and suffered in human and other terms. They are not Liberating in the fundamental sense. They are not God-Realizing. They are themselves expressions of the movement toward fulfillment.*

*The Way of sadhana, the Way of Truth, is the Way of complete distraction from the tendencies that produced your birth and that now produce the drama of your existence from day to day. Only when there is complete distraction by the Guru, by the Divine, from the way of life that is producing your experiential destiny, do your tendencies become obsolete. They do not become obsolete when you direct effort against them. It is only when that distraction appears in the midst of the affair of your life that another principle, another process, is established.*

*The gopis simply left the cattle. They did not say, “I’m not going to tend cattle anymore! I’m not going to submit to my desires, my tendencies, my job!” They did not make any such decisions. They simply forgot about the cattle. They were so distracted, so in love with Krishna, so ecstatic, that they just forgot to go home. It never even occurred to them to go home. They never worried about “Should I go home or should I stay here? Should I watch the cattle or should I go look for Krishna? Should I discipline myself?” They did not create a problem out of their sadhana or out of their relationship to God.*

*Anybody who approaches Me is obliged to involve himself or herself in just this kind of ecstatic Spiritual relationship. When that devotional relationship to Me becomes the condition of your conscious existence, fully, through all the conditions of life, then the force of limiting tendencies is weakened—not by doing anything to it, but by virtue of the fact that you are no longer even involved with it. If your relationship to Me is essentially ordinary, mechanical, mediocre, not Divine, not a form of Contemplation of Me, then you are not doing sadhana. You are intending to do some other kind of conventional sadhana perhaps, but you are not doing this sadhana. And you are not involved in the sadhana of Truth, you are not involved in Divine sadhana, you are not involved in that opportunity that is made available in human time through the Function of the Guru.*

*The Guru is not simply present to rap out a philosophy or distribute techniques that you may apply depending on your intelligence. The Guru is present to enjoy a Divine relationship with all those who are willing to assume such a relationship, with all those who have the capability for distraction by the Guru in an absolute love-relationship that is more and more distracting. But if that distraction is not present, if that love-desire distraction is not present in an individual’s life, then the form of this sadhana is not initiated. It cannot begin.*

*There is no point in even discussing the technical and abstract aspects of the development of this sadhana until the individual has begun to enjoy an ecstatic relationship with Me, a Spiritual relationship, not one that is in the air but one that includes the whole of life, that draws the emotion, that awakens the love, that awakens the heart. That distracting relationship that is the principle of this sadhana must be established. On its basis the individual may begin to assume life-conditions, turn them into service to Me, and realize that service in more personal and complex ways over time.*

*The foundation of this sadhana is the distraction that is described between Krishna and his gopis. You must flee to Me from all your life, from all your tendencies—not from your obligations, that is not what that allegory is all about—but from your tendencies, from the foundation of distraction by yourself, by your own thoughts, your own conditions, your own belongings, your own relationships, your own hopes, your own beliefs, your own thoughts, your own reading, your own mystical intentions, your own philosophical presuppositions. You must flee to Me from all that. It must be completely uninteresting to you. It is certainly not interesting to Me!*

*You cannot argue a woman into loving you, and you cannot argue individuals into the Divine Satsang of distraction. Satsang can be offered and a circumstance provided in which people can approach and become sensitive to that communicated Presence, that Siddhi. But apart from making it available openly and providing a way of approach to Me, there is no argument whatsoever. I am completely without argument. There is nothing I can do to convince you of the Truth of this Way, nothing I could do outwardly or verbally that could in itself fundamentally convince you of the relationship you must enjoy with Me in order to fulfill this sadhana. It is like falling in love with someone in conventional terms in life. It is not something you argued yourself into doing. It was initially a form of distraction, of absorption, without any reasons, and, perhaps, if you examined it to find a reason for it, it would seem unreasonable to you, not justified. You know, your lover does not look the way you wanted him or her to look. And in many ways I do not look and act and talk like the conventional, cultic guru is supposed to!*

*Once there is that distraction, the theatre of your awakening is in the hands of the Divine. The gopis did not have an elaborate life. They were distracted by Krishna. Krishna played all the games and created all the circumstances for*

*their play with him. They were only attached to him. Their lives had all kinds of theatre and drama after that, but Krishna created it all. They did not create anything. They did not think about anything. They did not create an elaborate system of philosophy and belief and self-meditation and self-manipulation. They did not care about making life work out right. They did not even know What he was!*

*They were just distracted. They were in love. And their love for Krishna became the principle of their lives. Krishna played upon their distraction and Taught them. By Grace, they learned. But all they learned was to be more and more absorbed in God, totally beyond their attachment simply to the body of Krishna. Their minds became overwhelmed by this distraction, and all their petty tendencies to return to their solid and secure positions, in life or in themselves, were always undermined. There is no insurance. There is no guarantee. There is nowhere to go. There is no end phenomenon in the love of God. That love is in itself the Truth.*

*The same approach is necessary for all, and it is represented in the allegory of Krishna and his gopis. Without that distraction by the Divine Guru, there is no sadhana in any form in anybody's case. Once that distraction exists and the movement of the individual begins to become governed by the intuition of the Divine, the enjoyment of the Divine, then all the disciplines, the theatre, the lessons, the responsibilities, the Teaching, and all the rest begin to appear, according to the individual's capability and state of existence. (December 16, 1975)*

*. . . To come into Avatar Adi Da's Company for Darshan is to receive a Love so unfathomable that It stuns the being with gratitude and humility. I have on many occasions been one among the many devotees who, having just come out of a formal occasion of Darshan with Heart-Master Adi Da, stood totally*

transformed, broken-hearted, perplexed by what we as ordinary people had done to deserve such Grace. What incredible fortune or good karma did we have to receive this Gift, this Blessing, this sight? There seemed no reasonable explanation for us to be so Blessed as to come into this Company.

Grace, or the Love Given by the God-Man, is the first principle of the Spiritual Way. Avatar Adi Da once visited the public center of Adidam in San Francisco on a hot Wednesday evening in the summer of 1975. A study course for those who were preparing to become formal devotees in the Way of Adidam was being held in the large room also used as a meditation Hall. I was blessed to give Avatar Adi Da a tour of the center and show the improvements that had recently been made to it. As He came to the door of the meditation Hall, He asked, "What's going on in here?"

I told Him that it was a class for preparing students, whom He had not yet seen, and who were formally not to see Him for many weeks. He nodded His head indicating that He wanted to go in.

I opened the door and led Him to the small circle of students seated in chairs. They were, needless to say, totally astonished and extremely pleased to see Avatar Adi Da suddenly there before them. Avatar Adi Da took a chair in the circle and began to speak, almost in a whisper. And I had the distinct feeling that this was because He did not want to overwhelm these new, already astounded, devotees with His great Forcefulness. His speaking was truly simply a means to be with them, and to Grant the students His Darshan.

Heart-Master Adi Da talked of the suffering that is inherent in the egoic tendencies of the body-mind, and the necessity for Spiritual practice. He commented that the body-mind is constantly in the business of convincing a practitioner not to practice.

As He spoke, I became gripped with fear. My Divine Guru's words were having a tremendous effect on me.

Practice and my relationship to Him meant everything to me, and what He was saying was that the body-mind would always be attempting to distract me. I had assumed that my commitment was so strong that I would never leave. But now I understood that no decision I could make on the basis of the body-mind could guarantee that I would stay. I had to speak to Avatar Adi Da about this, even though I was the head of the center and presumably should not be having such doubts and concerns! With the intensity and directness that comes from a question so urgent, I blurted out, apprehension and fear evident in my voice: "Then how can I be sure that I will stay here with You? Do You mean that I might leave any time?"

Avatar Adi Da very sweetly paused for a moment, and, turning His Gaze directly to me, took in my state. And then with an aura of Compassion that healed me even before words were spoken, He gently replied: "What brought you here in the first place? Grace. That is the only assurance that there is in the worlds."

Instantly I saw that this was true, and that all I could do was to surrender at the Feet of Avatar Adi Da, that I could do nothing on my own to assure my destiny, and that questions as to my own future were secondary to the relationship to the Divine I was Graced with in Beloved Adi Da's Company.

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## June and July Events

We invite you to attend the following events at the Adidam Bookstore.

### *Friday, June 4*

8:00 PM

**FREE Film Series** – The Fundamental Purpose of Existence, a powerful talk by Adi Da Samraj

### *Saturday, June 12*

7:00-8:30 PM

**FREE Introductory Event** – Explore the Life and Teachings of Avatar Adi Da

### *Thursday, June 17*

7:00-9:00 PM Seminar \$25

#### **Food, Breath & Love**

Join us for a seminar about the principles of optimal diet, profound rejuvenation and the esoteric spiritual wisdom necessary for radiant health.

### *Friday, June 18*

8:00 PM

**FREE Film Series** – Being There with Peter Sellers

### *Saturday, June 19*

7:00-10:00 PM Seminar \$25

#### **Exploring The Mummy Book**

This seminar includes an overview of the Sacred Theatre tradition and the role of Sacred Theatre in a life of spiritual practice, script synopsis, examination of archetypal character use, playback of video and audio excerpts from a previous performance, and live participatory readings of the script. Seminar presenters are theatre professionals and members of the Sacred Theatre Guild of Adidam. Seminar is co-sponsored by The Ecstatic Art & Theater Project (a non-profit organization).

### *Friday, July 9*

7:30 PM

**FREE Film Series** – Laughter, a delightful talk by Adi Da Samraj

### *Friday, July 16*

7:30 – 9:00 PM FREE

**Hear Me Heart Deep** – Chanting and ecstatic stories in praise of Adi Da

### *Thursday, July 22*

7:00 – 9:00 PM Seminar \$25

#### **Reality Is Not What You Think**

Join us for a lively discussion about Adi Da's Instruction on the true nature of reality, beyond the confines of our personal "point of view".

### *Friday, July 23*

7:30 PM

**FREE Film Series** – A Midsummer Night's Dream

### *Sunday, July 25*

9:30 – 11:00 AM FREE

**Hear Me Heart Deep** – Chanting and ecstatic stories in praise of Adi Da

### *Tuesday, July 27*

7:30 – 9:00

**FREE Introductory Event** – What To Remember To Be Happy

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