

THE ADIDAM ADVOCATE

The Monthly Newsletter for Pre-Students, the Third Congregation
and others interested in The Avataric Pan-Communion of Adidam

September 2006

Volume 3; Issue 6

In this Issue:

- An Excerpt from “The Gorilla Sermon”,
A Talk by Avatar Adi Da
- The Anciently Honored
Guru-Devotee Relationship:
An Excerpt from *Divine Distraction*
by James Steinberg

An Excerpt from “The Gorilla Sermon” a Talk by Avatar Adi Da Samraj

AVATAR ADI DA SAMRAJ: What arises falls, what appears disappears, what expands contracts. Every action has an equal and opposite reaction. Neither the expansion nor the contraction, neither the action nor the reaction, is Truth. It is simply expansion, contraction, action, reaction. There is the dream, and there is sleep.

What is called the “expansion of consciousness” is not Truth. It is the stimulation of perception. Why must you seek Truth by this expansion? The reason you feel you must pursue the Truth with it is because you are suffering. You are already suffering, whether you expand your mind or not. Even if you succeed in expanding your mind, you suffer. The one who feels the mind expand is the same one who feels the mind is not expanding or is even contracting. He or she is a

contraction, a dilemma, a sense of separate existence. That is the motivation to this search. The sense of contraction is the motivation to expand the mind. Simply to experience is to expand the mind. It increases the objects of the living consciousness. But all of those objects of the living consciousness—high or low, beautiful or not—imply the same status of the living consciousness, which is the separate self sense.

If you see one thing, say, a red balloon, “I” is seeing this red balloon. If you see everything, “I” is seeing it. “I” is seeing the seventh heaven. “I” is seeing dogshit on the street. It is always the same. The contraction is motivating the search. The separate self sense is its form. Understand this. That understanding Realizes Truth.

Truth has nothing whatever to do with expanding the mind or not expanding the mind. Truth is not a form of experience. The pursuit of mind-expansion is a form of the search, dependent on separation, motivated by the contraction. And successful expansion does nothing whatever to the motivating condition itself. The separate one only acquires various objects for itself—thus manufacturing a feeling of security, an illusion of survival. But it cannot survive. It has no independent and formal existence.

“I” is felt as a limited capsule of life-energy, surrounded by mystery. It is like a time bomb—it has a certain amount of time until it terminates. If you experience a great deal with it, it burns out quickly. If you throw it off a cliff, it smashes. “I”

assumes itself to be this limited little thing under the conditions of life. And people manipulate it from the point of view of whatever strategy they happen to choose. But always this original assumption is your suffering, your limitation.

It is really a simple matter. The usual man or woman thinks: “This body and its psyche are dying. This world is dying. Everyone is suffering, everyone is seeking. There is mortality, there is frustration, and limitation.” But none of that is Truth. Those interpretations are not Truth. The world itself is not Truth—nor is life, nor psyche and body, nor death, nor experience. No event is itself Truth. All that arises is an appearance to Consciousness Itself, a modification of the Conscious Force that is always already the case. All of this is a dream, if you like. It is an appearance in Consciousness Itself. Truth is Very Consciousness Itself. Truth is to all of this what the waking state is to the dreaming state. If you awaken, you do not have to do anything about the condition you may have suffered or enjoyed in the dream state. What happened within the dream is suddenly not your present condition. It is of no consequence any longer, once you are awake. If you persist in dreaming—and your point of view remains that of the dreamer and his or her role within the dream—then your possible actions are numberless. But none of them will work to awaken you. They will simply occupy you in the dream. They will modify the dream state—but no action in the dream is the equivalent of waking. There are simply forms of fascination, of occupation, of seeking—until you awaken. Truth is simply Waking, No-illusion. It is not a condition within this appearance. It has nothing whatever to do with whatever you want to call the “mind”, regardless of whether the “mind” is expanded or contracted.

Perception is simply what it obviously is. There is no reason for any perception to change in order for Truth to Appear as a consequence. The dream does not have to be changed in any manner for the waking person to feel that he or she is awake. Nothing has to happen to the dream. Only waking is necessary. To one who is awake, the dream is obvious. There is no illusion, no suffering, no implication, regardless of what appeared in the dream—a blue god, a dirty old drunk, the gorilla of death. It makes no difference. It makes a difference within the circumstances of the dream, to those who are dreaming. But to the one who is awake, it no longer makes any difference. Perception, waking consciousness, is obvious if you are truly Awake. If you are asleep—if you do not understand, if understanding evades you—there is nothing obvious about this at all. Then life is a very serious predicament—very serious. What do you have in such a case? “A few more years and everything is dead.” It does not make any difference what the drama is, or how you manage to amuse yourself during that time.

There is One Who is wide Awake while He Appears in the ordinary waking life. Subtly, by not supporting the dream, He Awakens others. He is the True Guru, Who I Am. The significance of My Avataric Divine Work is not in anything I do within the dream. I simply do not support it. I do not live as it. I do not believe it. I do not take it seriously. Apparently, I can feel and act as I please. I persist in the common or ordinary manner. But I do not support the dream. I do not live from its point of view. I do not live its structure to others. I do not live this contraction to others, this avoidance of relationship, this separate self sense. Simply because I live in this manner, others tend to become Awake. But while they are Awakening, they persist in

dreaming to various degrees. Forms of the dream persist. The search persists. Often, they get a little distance from it, it seems to break up at times, seems to disappear. It becomes vague, it becomes uninteresting, it becomes unserious, it becomes serious again. They play.

You are just beginning to wake up. Satsang is the dream wherein I Appear. Now it is as if you are beginning to wake up in your room. You are in bed, and it is morning. There are a few things you begin to notice which indicate that you are in another state. Those who are Waking in Truth begin to notice something. They begin to recognize the signs. They begin to recognize the activity of dreaming. They begin to sense something very odd about Me. Before their actual Awakening, I appear as all kinds of things to them. I suggest all kinds of fantastic things. All the things they can imagine while they dream—everything unbelievable—is what they think I am. I may appear to be extraordinary, a doer of famous things. I may appear playfully as that. But I am simply Awake. Nothing is happening. Nothing has been accomplished. All I have been is Awake.

I am like the sunlight in the morning. I intensify the light of morning until you awaken. Until the light awakens a person, even the Light of Consciousness Itself, the person continues to dream, tries to survive within the dream, manipulates himself or herself within the dream, pursues all kinds of goals, searches, none of which Awaken the person. All ordinary means only console a person and distract him or her within the dream. I Myself, the One Who would Awaken you, am not a person, not an individual within the dream. I Am your Very Consciousness. I Am the Real, the Light, the True Waking State, the Heart—Breaking Through the force of dreaming. It is not that you are some poor person who

needs some other poor person to help you out. It may appear to be so within the dream, but essentially it is your own Ultimate Self-Nature Appearing within the dream to Awaken you. I Am your Awakening, and your always already Conscious State.

Even while dreaming, you may experience suggestions of waking. You may become momentarily aware of the body, momentarily aware of lying in bed. For a moment, the images of the dream may stop. Just so, I Myself within the world Am truly your Real Consciousness. My Avatarically-Born bodily human Divine Person in the world is like an image in a dream. But, in fact, I am more like your own moments of wakening awareness that move you into the waking state. I am not some separateness, some individual. I Am Very Consciousness, the Real.

No images. Images, blackness, brilliance—all these things are appearances to Consciousness. They are objects. Nothing needs to happen to them for Consciousness Itself to exist. Nothing needs to happen within the dream to verify Waking. Waking is its own Fullness. Once one is Awake, anything can appear. True Awakeness is the foundation of this world-appearance, It is its support, It is its Very Nature. Real Consciousness is not antagonistic to this world or to any form within it. Real Consciousness is the Truth of all appearance, disappearance, or non-appearance. Even when Real Consciousness is Enjoyed, human life continues. Perhaps human life is enjoyed even more. It is used. It becomes functional to an extraordinary degree.

The usual man or woman barely functions at all—a couple of good days a month. The rest of the time the person is either trying to be healed or exploiting himself or herself, trying to get straight, trying to work, trying to cope. Every now

and then there is a little clarity, when the person just stands up, walks across the room, opens the door, and goes outside. The rest of the month is spent dreaming and thinking, when just to walk across the room is part of an enormous search, an unkind adventure, an approach to victory against odds. But all the person is doing is simple things, simple functions.

One who understands, who is Awake, functions very well under the conditions that appear. Those conditions may be forms of this waking world, or they may be subtle forms, subtle worlds, any of the possible forms. Under all conditions, understanding is appropriate. There is no experience, no state, that is itself identical to Truth. Just so, the Truth is not different from any experience or state. It is the Truth of all of that.

I am a kind of irritation to My devotees. You cannot sleep with a dog barking in your ear—at least most people cannot! There is some sort of noise to which everyone is sensitive, and it will keep them awake. I am a constant Wakening sound. I am always annoying people with this demand to stay Awake, to Wake Up. I do not seduce them within the dream. I do not exploit their seeking. I am always offending their search and their preference for unconsciousness. I show no interest in all of that. I Criticize it mightily. I am always doing something prior to the mind. I always act to return you from the mind, from fascination.

I am not what the dreamer thinks I am. The dreamer thinks I must have a certain appearance, say and do certain things, have certain magical powers, produce certain magical effects. The dreamer associates all kinds of glorious and magical things with Me. But I am always performing the Awakening act, putting an end to the dream. Therefore, I do not satisfy the seeker. Those that come to be satisfied are

offended. They are not satisfied. They feel empty, they do not feel their questions have been answered, they do not feel they have been shown the Way. They came for some thing.

Within the dream, the dreamer is always being satisfied by the Guru. The dreamer climbs up on the top of the mountain, and the Guru is sitting in a cave. The Guru hands the dreamer a little silver box. When the dreamer opens the box, there is a blue diamond in it. The dreamer takes it out and swallows it. Then the dreamer's body explodes into a million suns, and the dreamer shoots off into the universe! But in Reality, the True Guru does not function in that manner. The True Guru is not noticed by someone who is seeking for such satisfaction, who is looking for the "signs" of the Guru, who is "hunting" the Guru. The True Guru does not assume any particular visibility that can be counted on. The True Guru is likely to remain unnoticed. People are likely to be offended if they do not feel any Force, any Energy, in the Presence of one who is supposed to be Guru. They tend not to notice or value someone who is simply Awake. They are looking for the one who has the blue and yellow light over his or her head. All of this—until they become dissatisfied with the search. When they start being sensitive to their own search, they begin to feel simply desperate. Then all that is left is this contraction I have so often described. When the search begins to wind down, and you begin to realize you are suffering, then you become sensitive to My Presence. You become attentive to the Very Nature of the One Who is Awake.

It is stated in the traditional writings that of all the things one can do to Realize one's Freedom, the best thing one can do—the greatest thing one can do—is spend one's time in the Company of one who is Awake. For one who is My devotee, that is

Satsang with Me, living in relationship to Me and in the company of My devotees. All other activities are secondary. And Satsang with Me is not a strategic method, not an exercise or meditative technique one applies to oneself. It is simply the natural and appropriate Condition. It is Reality. It is itself Truth, or Enlightenment. There are no other means given to My devotees.

**The Anciently Honored
Guru-Devotee Relationship:
An Excerpt from *Divine
Distraction*
by James Steinberg**

This is a selection from Chapter 7:
The Sat-Guru Absorbs into Himself
or Herself the Karmas of His Devotee

Because Avatar Adi Da is completely Vulnerable and Open, He Receives, in the Process of Transmitting His Grace, all His devotees' karmas. Upasani Baba, a Sat-Guru who lived in Western India, described this function metaphorically. He remarked that the Sat-Guru receives all of the karmas of his devotee just as a public gutter receives the dirt and slime as water pours into it. Avatar Adi Da has humorously made a similar statement by comparing His Work to a "little old lady cleaning a birdcage".

After receiving the Darshan of Adi Da Samraj, it is the common experience of His devotees to feel relieved not only because they have received the tangible Blessing Force Communicated by Avatar Adi Da, but also because they have been released from, or had pulled from them, egoic tendencies and karmas. Through the Blessing Transmission of Avatar Adi Da, His devotee is awakened to That Which Transcends all karmas, and in that awakening, at the level of the psycho-

physics of the body-mind, the devotee is also purified of karmas. Through the relationship with Avatar Adi Da emotional difficulties, or traumas of the past, are brought to consciousness and released.

Because of the law of mutual sacrifice between the Sat-Guru and his (or her) devotee and the Sat-Guru's bond of submission to his devotee, often the Sat-Guru even takes on the illness of his devotee in his own body, there to dramatically purify and release it. Dan Bouwmeester, M.D., one of the physicians who has had the Graceful opportunity to serve and be Instructed by Avatar Adi Da in the healing arts, has witnessed a number of such occasions. He relates this story about an incident that occurred in 1983, at Adidam Samrajashram in Fiji:

One evening while dancing ecstatically, Tom Closser fell on his left side and broke two ribs. The next day Beloved Adi Da noticed that Tom was clutching his chest in pain as he laughed. Avatar Adi Da inquired of the cause. Tom informed him, and nothing more was said. At the time, Beloved Adi Da was involved in an intense face-to-face "consideration" with His devotees to help them move beyond the limits of their emotional-sexual bondage. Two weeks passed, and Tom's ribs were still painful. Avatar Adi Da forcefully yet lovingly "considered" with Tom a particularly dramatic incident in his past. During the "consideration", Tom was relieved of the emotional scar—the guilt, anger, sorrow, and shame that had kept him emotionally bound for many years. Through Beloved Adi Da's Help he was able to pass through this difficult emotional obstruction, and, miraculously, not only was Tom's emotional bondage relieved, but his painful broken ribs were healed.

After the confrontation with Tom, Avatar Adi Da lay down to rest on His porch. Soon He began to feel an ache on the left side of His chest and sharp pains as He breathed. I was called to examine Beloved Adi Da and found that two ribs had fractured spontaneously. They were the same ribs and fracture sites as in Tom's case!

Such manifestations in the Divine Avatar's body cannot be understood by the conventional mind. They are the spontaneous display of the great Love and sympathy that the Compassionate Heart-Master has for His devotee.

Surrender Through Obedience: The Secret of Always Remaining in the Blessing-Sphere of the Sat-Guru

That the Sat-Guru must be approached rightly and with all due formalities is not something that is decided by the Sat-Guru. It is not that he (or she) requires that he be treated in such a way because it serves his personal desires or wants. It is simply that there are laws inherent in the Guru-devotee relationship—including the principle of mutual sacrifice, the eternal bond between the Sat-Guru and devotee, and the debt that obliges the devotee who has accepted the Sat-Guru's Grace. If these laws are not respected and honored, the true Sat-Guru will not and cannot respond. How many times has Avatar Adi Da Commented that He wished it were different, that the Liberation of His devotees was not dependent on their real preparation, so that He could Freely Give all that He has brought into the World by virtue of His Incarnation and His Divine Emergence? He has wanted to Give His devotees everything "for free", but even He cannot replace His devotees' own responsibility.

In the Way of Adidam, the true devotee always follows Avatar Adi Da's

Instructions exactly. Avatar Adi Da's devotee carefully studies His Callings, Principles, Agreements, and Instructions so that he or she is always aligned to Avatar Adi Da's Wishes and, therefore (through obedience), is sympathetically conformed to Him. This is the principle of surrender. Adi Da Samraj Writes in His "I Am What you Require" Essays (originally published in *The Love-Ananda Gita*):

If you are to fulfill the Law of the Guru-devotee relationship, it is absolutely necessary that you conform explicitly to the explicit (and summary) Instructions I have Given.

If you follow My Instruction (thus), then you have (in every such instance) My Permission and Blessing, and your sadhana in My Company will be fruitful.

If there is any circumstance or opportunity in life in which you do not feel explicitly Instructed, Permitted, and Blessed by Me, then you must look for My Instruction, and acquire My Permission, and receive My Blessing. . . . [T]he Law of the traditional (and right) Guru-devotee relationship is surrender through obedience. Therefore, conform your entire life to Me, your Hridaya-Samartha Sat-Guru, and do not do anything without My explicit Instruction, Permission, and Blessing.

To follow the Sat-Guru's Instruction requires great devotion and discrimination, especially in circumstances when the Sat-Guru's Words and Directions may indicate the performance of an action that is not pleasing to the ego that wants to be congratulated and consoled, or when there seems to be an extenuating circumstance. Surrendering to anyone or anything other than one's own egoic desires is particularly difficult for Westerners, especially those who are unsympathetic to the idea of the Guru. Obedience is inherently suspect to

such people, who are always looking to make sure that they are not being “taken advantage of”. It is only when people see the suffering inherent in egoity, when they have come to their own “end of the line”, and realize that they truly need the help of the Sat-Guru, that they are willing to enter into the eternal bond of surrender and obedience (or sympathetic conformity) that is the Guru-devotee relationship.

At the same time that he or she is obedient, the devotee has the responsibility to remain intelligent and maturely related to the Sat-Guru. If there is a moment when it seems impossible to fulfill the Sat-Guru’s Instruction, then the devotee must make the reasons clear to him. The devotee must be very careful that the limitation he or she feels is not due merely to laziness, lack of intensity in practice, or lack of attention. If it is, then not to fulfill the Sat-Guru’s Instructions is truly just refusal, reluctance, or resistance to the ordeal of growth and transformation in relationship to the Sat-Guru.

For example, I once told Beloved Adi Da that I was going to have to return some books (which He had been reviewing in His Work on “The Seven Schools of God-Talk and God-Realization” reading list) to the library from which they had been checked out. This library had a strict policy regarding overdue books, and I wanted to avoid the heavy fines, as well as the possible loss of borrowing privileges, which would have affected my ability to continue providing Avatar Adi Da with books He might need for His Work.

Beloved Adi Da was displeased by this, and He said that if I were truly serving Him I would not have allowed Him to be disturbed in the midst of His Work. He said it was all right to return the books if absolutely necessary, but He preferred not to be interrupted in His Work.

My initial response was to feel that what He was asking was impossible. But I soon heard again that Beloved Adi Da was disturbed by my having to disrupt His Work. Therefore, I decided to simply try to do what He was asking. I called up this large university library and asked for the head of the circulation department. I explained that it was important to the work that we were doing to have these books for a longer period of time. The librarian, glad to be able to make an exception to the rules for a good cause, allowed me to simply renew the books for an extended period over the phone! I received a lesson in how even the seemingly impossible Request of Beloved Adi Da could be fulfilled through obedience to His Word.

“Narcissus”, if allowed to, and if pressed, will create the most “logical” or crazy reasons why come particular Instruction cannot be followed, why something else must be done instead. Therefore, a corollary to the rule of obedience is that, relative to matters of sadhana, the devotee should never consult anyone besides the Sat-Guru:

AVATAR ADI DA SAMRAJ: Do not play it “fast and loose” with the tendencies of the body-mind. The body-mind and its associations in the world will, being conditional forms, always, by tendency, move the egoic self in another direction than sadhana. Therefore, the body-mind and its associations in the world should not be consulted about sadhana.

Only the Realizer should be consulted about sadhana. That is it. (“I Am What you Require” Essays)

The Dalai Lama, when recently asked about this issue of obedience to the Guru, replied:

*Take the cases of Naropa and Marpa, for example. Sometimes it appears as though some of the things Tilopa asked of Naropa, or Naropa asked of Marpa, were unreasonable. Deep down however these requests had good meaning. Because of their great faith in their Gurus, Naropa and Marpa did as intended. Despite the fact that they appeared to be unreasonable, because the teachers were qualified, their actions had some meaning. In such situations it is necessary from the disciple's side that all of the actions of the teacher be respected. But this cannot be compared to the case of ordinary people. Broadly speaking, I feel the Buddha gave us complete freedom of choice to thoroughly examine the person who is to be our Guru. This is very important. Unless one is definite, one should not take someone as a Guru. This preliminary examination is a kind of precautionary measure. [His Holiness the Dalai Lama, *The Bodhgaya Interviews*, ed. Jose Ignacio Caberon (Ithaca, N.Y.: Snow Lion Publications, 1988), p. 60]*

That it is appropriate to follow even the apparently unreasonable requests of the Sat-Guru, but only after one has thoroughly tested him, is the traditional admonition. As the above statement by the Dalai Lama exemplifies, this attitude is particularly prominent in Vajrayana Buddhism, or the Tantric Way, where it is said of the truly qualified Lama (who is understood to be the Buddha incarnate):

How can a Buddha have faults? Whatever he does, let him do it! Even if you see your guru having sexual relations, telling lies and so on, calmly meditate as follows:

"These are my guru's unsurpassed skillful methods of training disciples. Through these methods he has brought

*many sentient beings to spiritual maturity and liberation. This is a hundred, a thousand times more wonderful than preserving a pure moral code! This is not deception or hypocrisy but the highest mode of conduct!" [Jamgon Kongtrul, *The Torch of Certainty*, transl. Judith Hanson (Boulder, Colo.: Shambhala Publications, 1977), p. 130.]*

This statement, by one of the greatest Buddhist Masters of the nineteenth century, counters the claims of those who look to find fault with the Guru-devotee relationship. What is being stated (and is in agreement with the great esoteric traditions throughout the world) is that the Sat-Guru must be free to use whatever "skillful means" are necessary to serve his devotee. If the Sat-Guru could spark a change or a transformation in a devotee by an apparent lie, then he (or she) would lie. No arbitrary code of conduct is binding on the Divine Sat-Guru. His only interest is the Liberation of his devotees. His motive in whatever he does is Compassion.

Karlfried Graf Durckheim writes, in his description of the means used by a Master:

*If he has to, a master is ready to violate a community's code--but he never violates the law by which it really lives. Sometimes, however, he can obey this law only by turning the community's tidy systems upside-down. This is why he is never a model of civic virtue--never an example for the upright citizen to follow. [Karlfried Graf Durckheim, *The Call for the Master: The Meaning of Spiritual Guidance on the Way to the Self*, ed. Vincent Nash (New York: E P. Dutton, 1986), p. 59.]*

The Spiritual traditions have always stressed that the greatest discriminative intelligence is necessary in testing the Sat-

Guru, and making sure that one wishes to assume the role of his or her student and devotee. Likewise, each aspirant must understand for himself or herself the wisdom of the Sat-Guru's Teaching and of the Spiritual practices that he Teaches, and only on that basis take them up. In Spiritual life the demand for self-transcendence and genuine growth is a fire. If the devotee does not fully understand the purposes and the necessity for each of the practices that he or she takes up in the Sat-Guru's Company, and if he or she does not freely choose and apply them based on self-understanding, then there is no way that the devotee will be able to sustain the intensity required to truly practice.

Once, in early 1989, I was awakened in the middle of the night to prepare a report Beloved Adi Da had asked to review the next morning. Just in being awakened I became upset. Instead of being in the mood of the devotee at that moment--always ready to serve the Sat-Guru, and understanding that if a response was necessary for the next morning there was good cause to be awakened at that moment--I was already having difficulty with my own reactivity about the whole matter. Beloved Adi Da was disturbed by a letter I had written Him the day before in response to His suggestion of a new name for the library of Adidam. He asked me to reconsider my response.

I read Avatar Adi Da's Communications about my report, but I did not understand what He was addressing. To me it felt like He was asking for my submission to His suggestion of a name and that I just had to blindly accept the name, without good cause. I felt stupid and insulted. I complained to myself, "Why can't I just wait until I cool down--why do I have to respond with a letter for the morning?" In my reactivity I said to myself, "Why do I have to agree with

Him?" And of course I did not. Every discussion with Beloved Adi Da is always a "consideration", and if there was good cause for a different name for the library, then I was free to suggest it. But I had no convincing argument for the name I was suggesting.

What I did, as a devotee, was to sit at the keyboard of my computer and write to Beloved Adi Da. I allowed myself to feel Him and to feel what was really going on in that moment. I began to write words of praise and submission. My body was on fire, but I knew enough not to trust my reaction and upset. The force of my negative habits in that moment were suggesting that I should argue with the Sat-Guru and act like a five-year old. But I knew that I was experiencing Avatar Adi Da's Divine Interference.

I knew what a devotee would do in such a circumstance, and so, even though I felt disturbed, I resorted to that knowledge, and to my relationship to Beloved Adi Da. On the one hand there was my desire to dramatize the separate self. On the other hand was my resort to Beloved Adi Da as His devotee. Connecting with Him at a Place deeper than my reactivity, I thought, "What is so precious about my suggestion anyway?" I knew that Beloved Adi Da is my Divine Heart-Master, and that there was no reason to betray that relationship, no reason to assume my own superiority, or to dramatize collapse. I knew that as His devotee I should simply submit to my Heart-Master, as senseless as it seemed to my harried mind and emotion, which at that point were obviously disturbed. I have learned, over many years, to trust my heart and its relationship to Beloved Adi Da Love-Ananda, rather than my complaining emotion and scheming mind. A day later, after I had relaxed from the reactivity I was experiencing and I could look at the situation with freer attention, I completely

agreed with what Avatar Adi Da had been saying! I saw that my own suggestion for a name for the library had just been based on my idiosyncrasies. My previous upset seemed at best amusing, and at worst childish and adolescent. I was very glad that I had not given my reactive drama the space it had demanded.

On another occasion, I had loaned my copy of the *Hevajra Tantra* (a two-volume Tibetan Buddhist text) to a devotee who served Beloved Adi Da's Personal circumstance. In it I had placed a note, "Please keep track of this book and don't lose it. It is one of my favorites." The book and the note were left at Avatar Adi Da's Residence, and He happened upon both of them. Immediately He began to Compassionately address what I needed to change in order to be rightly related to Him.

I had spent many years building up my collection of books. Haunting bookstores and carefully deciding which books to buy was a favorite pastime of mine. To own a book had an almost magical quality to me. It was to have knowledge of, and thus "power" over, the subject of the book. Owning a book made me feel more in control. My book collection thus became a reflection of my own ego, and my attempt to create a world in which I was loved and respected for what I knew. I felt a good deal of anxiety for the welfare of my books, for they were part of this image of myself that I carefully cultivated. At the same time, I had worked for many years selling books or doing research for people, and thus I was always in an environment that fed my obsession with the mind. During this time in 1977, I had perhaps only three hundred books, but each of them had been carefully selected and represented its own form of bondage.

Three times during that day Beloved Adi Da Love-Ananda Gave Commu-

nications about my obsession with books, and what I should do—immediately—to remedy it. According to the woman who had borrowed the book, Beloved Adi Da was exclaiming all day, "This is what is keeping him from Me!" He was pleased on the one hand that I had so dramatically revealed what needed to be purified. And on the other hand, He Communicated His exasperation with the strength of my bondage to "owning" books and building up my "collection". By the end of the day, a course of action was Given to me from my Sat-Guru.

I was to sell or give away my entire collection, keeping only those books that I needed for my work. Avatar Adi Da pointed out that it took "a greater man" than I to have a "library". My relationship to owning books was too much of an addiction—it was karmic and binding, and I was simply to let it go.

It is impossible for me to relate how much suffering was removed from me on that day, and over the years since, through carrying out this discipline. I did not delay in fulfilling Heart-Master Adi Da Love-Ananda's Request. As soon as I returned home from work that evening, I simply packed all my books into my car and drove off to the Mountain Of Attention Sanctuary to donate them to the library there. As I carried each box up the stairs to the library, I felt lighter and lighter. It was a clean sweep, and it was done.

Over the years these Admonitions from Beloved Adi Da have Helped me again and again, for tendencies such as these are only undone over time. I continued to be Graced to serve Beloved Adi Da by securing thousands upon thousands of books for His review, developing the libraries at the Mountain Of Attention and at Adidam Samrajashram, and doing research in the Spiritual traditions for many of Avatar Adi Da's

“considerations” and publications. But through Avatar Adi Da’s Graceful Service to me, I was able to steer clear of the obsession with knowledge and control through owning books.

As I have said, the tendency of obsession with the Spiritual traditions and books is still there. I remember an occasion the next year, when, sometime after midnight, I returned to my home near the Mountain Of Attention Sanctuary with a selection of books for Beloved Adi Da’s review the next day. And although in those days of the Teaching Work there were many evenings when Beloved Adi Da stayed up late into the evening, I had decided that it was too late to deliver the books to Him. I would take them to the Sanctuary the next day. At about 12:30 A.M., I received a call from Avatar Adi Da’s personal attendant. Beloved Adi Da had heard that I had been in the city gathering books, and He wanted to know where they were. And when I said that I had thought that it was too late, the reply came, “You just wanted to read them yourself, that’s all!” After that, no matter how late I arrived, I would take the books to the Sanctuary, knowing that my own tendency was purified in the process.

Even now I will periodically notice myself accumulating too many books for “my work” and have to go through them and drop them off at the library! And recently, when Beloved Adi Da came by my office during a tour of newly completed facilities at Adidam Samrajashram, He took a brief but all-encompassing look at my collection of volumes there for research. I was told that He had a smile on His face, and I felt that, as always, He would be in His own and Perfect Way evaluating my collection in the light of my adherence to His Grace-Given Gift of discipline for the sake of my sadhana.

The lesson of these and similar incidents is the lesson of obedience. The choice to obey Beloved Adi Da’s Instruction in any moment is always a free choice, necessarily founded on self-understanding. The exercise of my own “free will” is always active in my choice to trust my heart’s intuition (of the Divine Wisdom in Avatar Adi Da’s Instruction), rather than to “buy” the passing reactions of the mind and body.

If there is the understanding that bondage and suffering are what one is surrendering, then the prospect of such true surrender and renunciation is the great aspiration of the devotee. Such surrender, contrary to popular opinion, is the most “manly” gesture, male or female, that can be made by a living being. It requires great courage and great self-transcendence to surrender all egoic tendencies at the Feet of the Adept. It requires intelligence and inspection of each moment. Through the devotee’s surrender, the motivating force of practice need not be the grinding affair of trying to overcome the ego, but rather the joyful heart-turning to the most Attractive Principle in the worlds, the devotee’s own beloved Sat-Guru.

The Adidam Advocate is published by The Outreach Department of the Southwestern Region in cooperation with the Third Congregation Office of the Advocacy Department of the Avataric Pan-Communion of Adidam. For more information please contact us at 310-358-0555.
© 2006 The Avataric Samrajya of Adidam Pty Ltd, as trustee for The Avataric Samrajya of Adidam. All rights reserved. Perpetual copyright claimed.

NOTE: The Adidam Advocate is published as an inspirational and educational vehicle for contact persons and members of the third congregation of Adidam. The confessions and statements of our contributors are personal responses and do not necessarily reflect the views of Avatar Adi Da Samraj and Adidam.