

Open Eyes



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Be Drawn into Happiness



Avatar Adi Da sitting with devotees, July 2008

Conditions or “experiences” themselves do not determine (or “define”) you. The Divine does. If you live in the Divine, any event, any apparent condition, ceases to condition your quality and your humor and make it something less. So one who has become Free in the Divine is Truly Free. Such a one no longer has concerns about whether he or she will appear or not appear, in what shape he or she will appear, or anything like that. Such a one is Happy, and the Divine is Sufficient for that individual. That is the Condition to be in.

—Avatar Adi Da



Welcome to Open Eyes

This newsletter is produced by devotees of Avatar Adi Da Samraj. Avatar Adi Da founded the ego-transcending Spiritual Way of Adidam Ruchiradam.

“Open Eyes” is one of Avatar Adi Da’s descriptions of Perfect Enlightenment, or the non-exclusive, non-inward state of one who is identified unconditionally with the Indivisible Reality that is the Prior and Divine Condition of existence.

Avatar Adi Da Teaches that this Indivisible Reality is the Truth of everyone and everything. He has said that we could be completely Happy in every moment, if we truly Realised this. Instead, we chronically feel and think-and experience-that we are separate from apparent others and things.

This feeling-sense of separation is what Adi Da calls the “I”, the ego, or the “self-contraction”. He Teaches that the self-contraction is something we are doing, not something that is happening to us. Adi Da appeared in human form for a time to “learn” this limitation, and to fully Reveal the means to transcend self-contraction in the Prior Divine Reality that is His Eternal State.

In this issue, Adi Da’s devotees tell about their experience of the Prior Divine Reality in the company of their Guru. We particularly enjoy telling such leelas (stories) during the festive celebration of “Danavira Mela” (or “celebration of the Divine as the Great Giver”) in December. We also present excerpts from Adi Da’s Teaching about Divine Reality.

In the conventional seeking-culture, you ask a “question”: “What do I do about such-and-such?”

And, then, your “question”—and not “you”, As “you” egolessly Are—is addressed: “Here is the prescription for remedy.”

The “prescription for remedy” always involves doing something with attention—either turning attention “outward” or turning attention “inward”, and (thus) turning attention onto some “object” or “other”—all the while remaining bound to the “problem”, bound to the idea of seeking, bound to the idea of obtaining a “solution” to the “problem”, and bound to the presumption of separate “self” (or ego-“I”) itself.

Reality Itself is not a “method”.

Reality Itself is not a “prescription for remedy”.

Reality Itself Is The Tacit, Direct, and Intrinsic Self-Revelation of That Which Is.

Reality Itself Is Intrinsically egoless, Indivisible, and Self-Evidently Divine.

Reality Itself Is of A Transcendental Spiritual Nature.

Reality Itself cannot be Realized as the “result” of any ego-effort whatsoever.

Reality Itself can only be Tacitly, Directly, Intrinsically, and Acausally Self-Revealed—and Thereupon Self-Realized.

—Avatar Adi Da Samraj, “Radical Adidam”, *The Aletheon*

This place is good for love

At one point, His eyes closed for a while, and His face took on an expression of the purest Bliss. When His eyes opened slightly, He said softly, “I am here. Can you see Me Up Here?” His devotees said “yes”. It was true. His Light was dissolving the room. He was way up and beyond the apparent “here” where they were. Then He continued, in a very soft voice: “My Room is larger than you think. I close My eyes and I am in My Room, Infinitely Beyond. This is just a small version of It.” He looked around slowly at His devotees as He went on, “But this place is good for love.” He was quiet then for a long time.

—Carolyn Lee, *The Avatar of What Is*, pp. 94-95

Transmission in Silence

I asked Bhagavan Adi Da: “Is it possible that the Buddha could have Enlightened Kashyapa instantly by holding up a flower?”

It was a simple moment, probably not even noticed by most of the other devotees in the room... Bhagavan Adi Da Gave me a big smile, and His eyes then got very large. That is all I remember—until about a minute later when my mind returned. Bhagavan Adi Da was no longer looking at me as I became aware again that I was sitting with Him in the temple...

It took me a minute to piece together what had just happened. First I remembered that I was a person, and then I was sitting there... and then finally I remembered that I had asked Adi Da a question about whether the Buddha could have Enlightened Kashyapa by his glance alone.



Avatar Adi Da, 1976

Bhagavan Adi Da’s Glance had plunged me instantaneously into Samadhi. Bhagavan had answered my question by Granting His Enlightened Transmission directly! Unlike Kashyapa in the story, I was not then prepared to make His Transmission the basis of my moment to moment practice. But I had been clearly shown that the His Glance Transmits the Enlightened Disposition.

Many years later, I happened to mention Kashyapa once again to Bhagavan Adi Da. He and a few other devotees had gathered..., some remark reminded me of the story, and I blurted out “Bhagavan, that is like the time the Buddha Enlightened Kashyapa.” Bhagavan Adi Da was looking at another part of the room. He turned His head toward me and smiling, looked me

in the eyes. Again, a few moments later, when my mind returned, I realized that the Truth had been made directly Obvious to me by His Gaze Alone.

These two stories are particularly significant because they point out the fact that His fundamental Communication was made in Silence.

Over and over again, the devotees who came to Him with questions, in His mere Company and by the Power of His Transmission, forgot their problems, and all sense of even their limited identity, becoming distracted by His Transcendental Divine Identity—the Love-Bliss that Pervades and Transcends all time and space.

—James Steinberg, *Love of the God Man*, pp. 646-47

Glossary

Acausally—without conditional cause.

Bhagavan—a traditional Indian title of respect for a Spiritual Realiser.

Samadhi—a sublime or blissful state.

Self—when capitalised, refers to the Divine Consciousness that is the True Nature of everyone and everything (not the egoic self-consciousness that separates everyone and everything)

Transmission—Spiritual Blessing-Force.

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Adidam is not a conventional "religion".
Adidam is not a conventional way of life.
Adidam is about the transcending of
the ego-"I".
Adidam is about the Freedom of Divine
Self-Realization.

Adidam is not based on mythology
or belief.

Adidam is a Reality-practice.

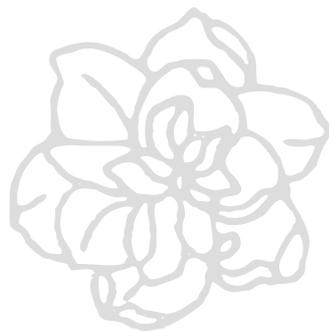
Adidam is a "reality-consideration", in
which the various modes of egoity are
directly transcended.

Adidam is a universally applicable
Way of life.

Adidam is for those who will choose it, and
whose hearts and intelligence fully respond
to Me and My Offering.

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—Avatar Adi Da, *The Reality-Way of Adidam*



I regard the work of Adi Da
and his devotees as one of the
most penetrating spiritual and
social experiments happening
on the planet in our era.

—Jeffrey Mishlove, Ph.D, host, PBS
television series, *Thinking Allowed*;
author, *The Roots of Consciousness*.