

Open Eyes



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Avatar Adi Da sitting with devotees, July 2008

A Liberating Understanding

Through the movement that is desire, people are constantly seeking to create a connection, a flow of life-force, between the self-contracted identity and everything from which it has differentiated itself. The usual philosophy, religion, Yoga, Spirituality—all your strategies (even your simple psychological strategies, your lifestyles) have this same basic form, this same basic purpose. They are all attempts to restore the flow of life-energy between this contracted, separated one and everything from which it is differentiating itself. Thus, all ordinary activity is founded in this dilemma, this self-created contraction.

—Avatar Adi Da Samraj, "Understanding" in *My Bright Word*



Welcome to Open Eyes

This newsletter is produced by devotees of Avatar Adi Da Samraj. Avatar Adi Da established 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: Presented here in its entirety, Avatar Adi Da’s essay “Right Principle and Right Self-Management: The Secrets of How to Change” is an invaluable practical instruction. It reminds us of the fruitlessness of opposing problems, or feeling guilt or despair about oneself, and the effectiveness of “full feeling ... right, new, and regenerative” action.

It is important to understand that when Adi Da speaks about Himself in this essay, He is speaking to those who recognise Him as the Divine, the Prior Reality of everyone and everything. He does not speak from a position of separateness from anyone or anything. He is not calling people to believe in Him as a parental “saviour” figure. To remember and turn to Adi Da, when He is recognised at heart, is to participate in the Truth of existence.

Outshining Opposition How I Discovered Adi Da’s Secrets of How To Change

By Eve Tonkin



Throughout my life I have experienced a recurring dream, in which I am ten years old and about to die in the shower room of a Nazi concentration camp. Particularly as a young child, I dreamed this night after night, but the dreams became rarer as I grew older. There was never any awareness that I was dreaming. I was always simply living the dream, and it communicated itself to me as the most basic truth about human life. It is no exaggeration to say that this

dream shaped my personality as I grew up. I felt afraid of life, expected to die young, and was deeply distrustful of authority. The anxiety inside felt like “waiting for the axe to fall” and “waiting to be found out”. Throughout my twenties I longed to have a child and fell pregnant twice. But both times I was stricken by paralysing fear and miscarried. The feeling was “I can’t protect a baby from this world, so I shouldn’t have one.”

The year I turned thirty, I was living near to the retreat sanctuary where Avatar Adi Da was residing. He was sitting with His devotees almost every day for extended periods of meditation. In these occasions, I was often drawn into a bright happiness beyond any sense of being a separate person, and I understood utterly that this was Truth and Reality. In contrast, my desire for and fear of having a child often became overwhelming when I was not in meditation. During a sitting with Bhagavan Adi Da, I asked for His help to change this sense of paralysis.

That night, I had the death dream again for the first time in several years. Every night for the next two weeks I had the dream, over and over, without ever being able to remember that it was a dream. I also had additional dreams about life in a concentration camp, prior to the death moment, in particular a moment of being late for a headcount and paralysed with indecision about whether to go forward and risk being shot for lateness or to hide and risk being shot for avoiding the count. Full of fear and sorrow, I tried to prevent the dreams with various strategies and nothing worked.

One night, I cried to a friend about my fear of going to sleep and she reminded me about Avatar Adi Da’s essay “The Secrets of How to Change”. Immediately, I felt deeply through my whole body how focusing on my apparent problem (of having the dreams, and a belief about life that I didn’t want to have) was the problem. Opposing it and trying to “fix it” was based in a belief that it existed in the first place.

That night I lay in bed and meditated on Bhagavan Adi Da, feeling and turning to Him as the Divine Reality. I fell asleep and once again found myself late for head count, frozen between going forward and running back. Once again, other children ran past me, also late, and I heard a shot ring out. But then Bhagavan Adi Da was there, communicating to me that this was a dream and that it was time to wake up. I realised in that moment that whether in the “concentration camp life” or the “Eve Tonkin life”, I am always only dreaming. Both appearances were of the same conditional nature. White brightness began to dissolve the scene as sense of self dissolved into deep love and ecstasy. The understanding was that this Light was living “me”.

This occurred for three nights and this understanding began to break through during the day as well. After that I never had the dream again, and I soon became pregnant with my daughter. When she was born, Bhagavan Adi Da named her “Whitecalf”. In the communication of this name, He commented that “white is to the core”. While this name has its own significance for my daughter (and that’s another story), my Guru’s remark also deepened my understanding of His “Secrets of How To Change”.



Avatar Adi Da, 2008

“What is simply not used is intrinsically obsolete—whereas what is opposed is constantly kept in front of you.”

“Every habit-pattern is merely tending to persist, because it has not yet been replaced by true and positive changes of pattern itself.”

Right Principle and Right Self-Management: The Secrets of How To Change

An Essay from *The Aletheon* by Avatar Adi Da Samraj

(continued from the front page)

True and positive change is always a matter of both right principle (based on right understanding, and, especially, right “self”-understanding) and right (and consistently applied) “self”-management.

Therefore, you must be intrinsically open and free to always feel and participate in modes of “self”-managing life-functioning that are new and right.

The habit-tendencies and habit-patterns of your casually accumulated life-adaptations are not wrong.

All your habit-tendencies and habit-patterns were appropriate enough in their own moment of first happening—and there is no need to feel guilt or despair about them.

All seeking-efforts to change your accumulated habit-tendencies and habit-patterns by strategically opposing them are basically and inevitably fruitless.

All seeking-efforts are forms of the dramatization of “self”-conflict—and, therefore, they only reinforce the habitual modes of ego-possession.

What is simply not used is intrinsically obsolete—whereas what is opposed is constantly kept in front of you.

The creative principle of true and positive change is a combination of always relaxed inspection (and discriminating awareness) of existing tendencies and, on that basis, an active, persistent, full feeling-orientation to right, new, and regenerative functional patterns.

If this creative principle of true and positive change is practiced consistently and in ecstatic (or intrinsically ego-transcending) resort to Me, the Divine Avataric Master, free growth—demonstrated as habit-transcending true and positive change—is assured.

Have no regrets.

Resort to Me moment to moment, and under all circumstances.

All that has been done by anyone had its logic in its time.

Only I avail.

Whatever is your habit in this moment is not wrong—but it is simply a beginning.

No habit is necessary, because every habit is only a temporary and merely conditionally existing (and, thus, entirely changeable) pattern.

Every habit-pattern is merely tending to persist, because it has not yet been replaced by true and positive changes of pattern itself.

Always Listen to Me, always resort to Me, always practice My “Radical” Reality-Teaching of Truth, and always understand and act in accordance with what is the right, free, and regenerative pattern of each psycho-physical life-function of the human being.

Always Stand Intrinsically Prior to all negative judgements about what you have done and what you tend to do.

Always intensively engage the happy ordeal of habit-transcending new adaptation in ecstatic devotional Communion with Me, the Divine Avataric Master.

I Am the Unbroken (Indivisible and Indestructible) Transcendental Spiritual and Self-Evidently Divine Conscious Light That “Lives” you.

I Am the Only One—Who Is Surrounding, Pervading, and Being you, and all, and All.

For more information contact:

NEW ZEALAND

Auckland

Christine
ph: (09) 838 9114
email: xtine@adidam.org

Christchurch

Neave
ph: (03) 329 9970

AUSTRALIA

Melbourne, Adelaide,
Canberra, Byron Bay
& other areas

ph: 1800ADIDAM/1800 234 326

MALAYSIA

Chut Ngeow Yee
ph: (012) 337 3330

HONG KONG

David Brock
ph: 852 2517 1890

INDIA

ph: 942 357 9948

FIND OUT MORE ONLINE:

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Avatar Adi Da with His devotees, November 4, 2008

root-activity that you yourself are doing. That activity is avoidance, separation—a contraction at the root, the origin, the “place”, of conscious awareness.

In the beginning of this crisis, you are aware of the self-contraction only as a sensation, a sense of dilemma, a search. But the more directly you observe the self-contraction, the more clearly you recognize it as your own activity. At first, you see the activity, the strategy, the life-technique, of avoidance. Then you begin to become aware of what that activity is excluding, what it prevents, what it is always eliminating from conscious awareness. What is always being excluded is the condition of relationship.

Ordinarily, you are not aware of relationship—and you are also not aware as relationship. You are only living the drama of separation. But, when you become directly aware of (and, thus, responsible for) the root-activity of separation, then you are spontaneously established in relationship as the Real condition of life. Relationship is always the condition of conscious awareness. When the self-contraction is most fundamentally understood, then there is only relationship, and no obstruction. Ultimately, even the feeling of relatedness is transcended in the Inherent Feeling of Being. When such transcending is most perfect, then there is Most Perfect Feeling-Awareness. That Most Perfect Feeling-Awareness Is the True Divine Heart, Reality Itself. That Most Perfect Feeling-Awareness Is That Which Is Always Already the Case.

Editor's Note: This talk has been published in full, along with other early talks, in the book *My "Bright" Word* (formerly entitled *The Method of the Siddhas*) available from your local Adidam Bookstore.

Watch Adi Da Talking about Understanding on YouTube: www.youtube.com, keywords: Adi Da, Radical Understanding, The Illusion of Seeking.

About Capitalisation

In His written word, Avatar Adi Da uses a unique style of capitalisation, in which words describing the Divine Self or Spiritual realities are capitalised. Thus, “Happy” indicates “unconditional Happiness, or Divine Communion”, while “happy” describes “conditional or caused happiness” (such as one feels when having a “good” day). We follow Adi Da's capitalisation convention throughout *Open Eyes*.

Glossary

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

Consciousness—the Divine Self-Condition.

self-contraction—the fundamental presumption (and activity) of separation.

radically—at the root.

Siddhas—Sanskrit for “completed, fulfilled, or perfected ones.”