

Open Eyes



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The Dog In My House

ADI DA SAMRAJ: I also Teach the walls, the trees, the dogs. It is not that I Give a verbal Teaching to them. My Communication to them is non-verbal.

Because It Is Reality Itself, My Divine Avataric Teaching-Revelation and My Divine Avataric Transcendental Spiritual Self-Transmission are usable and Realizable by all beings, and even by every “thing” ...

The dog in My House can do it. So can you.

—From *“I Am Perfectly Beyond The East and Perfectly Free In The West”*

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Avatar Adi Da with His dog, M



Welcome to Open Eyes

IN THIS ISSUE:

Avatar Adi Da had a very close relationship with dogs from His earliest years, employing the image of the dog in His Teaching.

The “dog” metaphor represents the vital energy and egoic activity of the body-mind that must be mastered for one to be available for the Spiritual process with Him.

People who try to improve themselves by self-effort are, Adi Da says, “washing the dog from tail to head”, which is clearly the wrong way round. Adi Da Washes the dog “from head to tail” through His Divine Blessing Transmission.

This is not a “bone” that the “dog” can take away and enjoy on its own. It is a Living relationship with His Divine Presence, Adi Da Samraj. It is in the context of this relationship that our true condition of no-separation, no-contraction is revealed.

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.

Walking the Dog

ADI DA SAMRAJ: People relate to animals (or vitally based beings) as extensions of their own human vitality. Every human being is endlessly “walking a dog”. The animal hangs below your chest, and you walk it day and night. You are intimidated by it, completely obsessed with it, absolutely distracted by it, incapable of being the master of it, unwilling to go through the period of mastery, of training, of responsibility—and, so, the “dog” takes over... But, when you understand your own ego-activity, then the “dog” is overcome, the “dog” is mastered....

Many so-called “Spiritual” seekers...are not interested in the demand that is the True Guru. They are “dogs” who come to their master only for a “bone”... He does whatever he must, until his master gives him the bone. Then the dog runs away with the bone...

The dog does not go back to his master again until he is out of bone. He does not go to his master in order to be with the master, to delight in the master, to be mastered by the master. He only goes for another bone...

I wait for My true devotee to come and surrender to Me. Satsang* with Me is the relationship between My devotee and Me—not between the “dog” and his “bone”. The relationship to Me is Satsang. That is the discovery. That is the process.

—Adi Da, “Walking the Dog”, from My “Bright” Word

*Satsang — Sanskrit for “true or right relationship”, “the company of Truth”.



Above and centre, Adi Da as a boy with family dogs. Right, Adi Da with Basenji puppy, 1980s.

I Wash the Garden dog From head To tail

ADI DA SAMRAJ: I Wash
the Garden dog
From head To tail.
How else?
But seekers think
the
other
way
Round.

I Wash
the Garden dog
From head To tail,
but I Eat it
all At Once!
Therefore,
Come,
Running,
here and now,
To Me—
Not For a bone,
or a bite and run,
but For The Eternal Love
Of Me.

Recognize Me
By Shape and Voice.
Come Running
To Me
By Name.
Come Running
To My Call
To Life,
With Love
Of Me
On
Fire.
Take Refuge
In My
Bath and Balm,
and Melt
To Centerless
and Boundless
Contentment
Under My
Gentling Hand
and Darling Foot.

—Adi Da, from "Hridaya Rosary"



NAAMLEELA FREE JONES: Bhagavan was attended constantly by M, or "Laughing Mama". She was one of the greatest sources of delight to Him, a loving companion always by His side. He wrote about the lesson of His Work with her in His essay "The Way That I Teach The Dog In My House", which He included in *The Aletheon*. She was His devotee, deeply sensitive to Him, and always faithfully guarding Him. At night, she slept by Him on His bed. She was acutely perceptive of any change in His environment, or any movement around Him. She would notice if a piece of art had been moved, or if even a flower was in a different position than usual. I am grateful that He had her, and that she brought such happiness into His life. He loved her greatly, as a member of His family, His intimate devotee and friend.

—From "The Eternal One"



M runs to Adi Da,
'fetching' a ball

ADI DA SAMRAJ: If you think concentrating in your lower energies is a "method" for ultimately being concentrated in the Divine Condition, then you are fooling yourself. There are lots of things you can read that would suggest to you that this is so, but it plain old is not so. It is washing the dog from the tail end. You do not go beyond what you concentrate on. Whatever you concentrate on reinforces itself. It does not go away when you turn your attention to it—it goes away when you make it subordinate to What Is Greater.

—Adi Da, "Always Enact Fidelity To Me"

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Adi Da walks with M at Lion's Lap, Naitauba, Fiji

The state of human acculturation at the present time is such that, before anyone will do virtually anything in response to another, he or she must have the matter thoroughly verbally communicated, explained, and justified...

The Reality-Teaching I Reveal and Give in elaborate words of explanation and justification is no more than a signal, also accompanied by various of My physical and emotional indications, that, as when I speak to the dog in My House, is exactly and only a Call for the attention of My listener—and for the feeling-response, and the bodily orientation, and the breathing-whole of My listener to turn to Me, and to be conformed to Me, and to Abide Thus, searchlessly Beholding Me...

When, by Means of My Mastering of the dog's whole bodily attention, and My balancing of the dog's life-energy via the consistent demand for right life-practice, the dog in My House has become steadily available to Me in a disposition of equanimity and calm, I, from then, accept the dog as a truly devoted-to-Me companion—and, thereafter, I progressively intensify the dog's participation in the Fundamental Context of searchless Beholding of Me and Transcendental Spiritual Communion with Me...

In This Manner, There (and every then), I constantly "Speak" Silently (and without a word or a thought) to the dog who Communes with Me in My House:

Do not seek "outside".

Do not seek "inside".

Stand Prior.

Feel and Be the Conscious Light.

Feel and Be the "Bright".

—Avatar Adi Da, "The Way That I Teach The Dog In My House"