

ADIDAM DC Newsletter ! January-February 2008



*"The Heart has a question.
The Heart must be Satisfied."*

Avatar Adi Da Samraj



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W E B S I T E S

Adidam

Adidam Academy

The Dawn Horse Press

Fear-No-More Zoo

Easy Death

The Mummery Book

Humankind Is Literally One Family

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.

Adidam is a Great Revelation, and It is to be freely
and openly communicated to all.

Avatar Adi Da Samraj

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Discover Learn Participate **Adidam Academy**

**Adi Da stands in unique relationship to all
traditions of human wisdom. His Realization and
His Way have no precedent.**

All our courses are purposed to enable you to:

- ! Connect with the Reality-Transmission of Adi Da
- ! Get to know Adi Da Samraj as He Is
- ! Benefit at heart in relationship to Him

(Continued, next page)

**For a full description of courses available visit
the Adidam Academy.**

There are courses

- ! Open to everyone
- ! For the third congregation
- ! For the second congregation

The essential educational stream for all who wish to become formal devotees of Avatar Adi Da is comprised of three courses:

- ! The Da Avatar
- ! The Reality-Way of Adidam
- ! Preparing to Practice the Way

Virtual Classroom offers a variety of teaching modes depending on the course and/or the students location:

- ! Physical classrooms
- ! Virtual classroom with teleconference
- ! Virtual classroom with teleconference and web conference
- ! Virtual classroom with scheduled correspondence
- ! Virtual classroom with self-paced correspondence



A Contemplative State of Exaltation

A talk by Adi Da Samraj Jan. 6, 1996

Adi Da Samraj: Most non-human beings, you could observe, are spending a lot of time in Contemplation. Their times of non-Contemplation are associated with some kind of physical necessity. They prefer to be in a situation of not having physical obligation. Very often this is so. Then there are others that may move a lot, even the bees, for instance. They seem to be very busy, and not stopping for Contemplation much, except the queen perhaps. But the hive is a place of exaltation, extraordinary sound is in it, and nectars drunk.

They are in a Contemplative state of exaltation, constantly, while their bodies otherwise appear to be very busy, like fishes, too, and so on. You know? So either it's something like that, some profundity even though seeming to be very active, or, as in many other cases, animals or non-humans of whatever kind, *pause* a lot, sit still a lot. And there's these chameleon guys. ...They will spend *huge*, vast hours in a fixed position without the slightest movement—no blinking.

Human beings propagandize themselves to the point where they don't have to be sensitive to where they are or what it's laws are, what's really happening there. Human beings dehumanize one another. They select some group to hate, and "We're the good guys, you're the bad guys"—they do all this kind of stuff all the time. Well, they do the same thing with non-humans. You're desensitized to the point where you can treat them like they are just stuff. You know, so what does a chameleon do that makes any difference? Why "chameleon" it then, you know? It doesn't seem like it has any real purpose to the human view often, it seems.

But these are the true odalisques, all around you. Look at the trees odalisquing. They handles their business in an elegant and very slow manner. And they stand there in constant Contemplation, full conductivity—unless you abuse them, or they get interfered with somehow.

A devotee writes...



Michael en route aboard the Turaga Dau Loloma



Water's World: A Fiji seascape



Fijian passengers on board



Arriving in Taveuni

Michael Dustrude first learned about Avatar Adi Da into retreat in the Company of Adi Da as a way to get 1975 in a bookstore in Minneapolis. He currently something, but as a means, very direct and a little lives in the Washington, D.C., Adidam community scary, to give over the body-mind, hopefully prepared, where he is a cultural server for the third congregation to Him, for Him to Brighten and conform to Him and involved in public outreach. Michael recently re self. turned from a two-week pilgrimage retreat at Adi Da Acceptance occurred along the way. I had flown from Dulles airport in Washington, D.C., to Los Angeles on October 22, meeting up with several devotees there, including an old friend from Wisconsin whom I hadn't seen in years, and flying on to Nadi, Fiji, that night, thence to Taveuni, the intermediate is land stop, the next morning. During the day-and-a-half stopover on Taveuni, I felt disoriented and ill most of the first day, unwilling to believe that I was going; depressed and apprehensive at the long ordeal still ahead. But the next day I felt inexplicably well. I had a deep, feeling meditation in the little hall at the retreat house where I was staying, and filled with devotion and sunk into the open-feeling heart gaze that signals the Presence of the Master, realized that I had passed into acceptance.

A Deeper Retreat Dragging the Ego Along

I bow to Avatar Adi Da, Giver of Divine Truth.

In October 2007, I went on retreat again at Adi Da Samrajashram. I had been there three times since 2004, most recently for four weeks in September 2006. This time I hadn't wanted to go at all. This disinclination was evident throughout the month-and-a-half of preparation, and so strong that I noticed to my surprise, midway through through the journey to Fiji, that I was apparently experiencing the stages of dying identified by Elisabeth K bler-Ross, in her groundbreaking work, *On Death and Dying*

Denial, anger, bargaining, depression, acceptance: passing through the stages of dying while preparing for retreat. Months ago, when the call was first made by the DC cultural leadership to schedule a future retreat date, I did not respond, and forgot about it (denial). When the communication was made again, and again, I became angry (I just wasn't going again), then began to bargain (I'll go, but not in next year), then became depressed, realizing there was no way out (I could afford it, had vacation time accrued and approved, and despite my resistance, knew I would go and in fact wanted to). I can relate

The next morning, retreatants traveled by bus over a high ridge and plateau down to another, secluded part of the island called The Matrix, the personal Domain of Adi Da Samraj, where we received His Darshan on the veranda outside His house, offering gifts at His Feet. His head appeared very large, and He seemed dense and heavy with Blessing Force, yet I felt curiously unmoved.

That day was October 27, the celebration of Naitauba Padavara, 'The Day of the First Footstep on Naitauba', acknowledging Adi Da's arrival on Naitauba in 1983. I was active for much of the morning and afternoon serving with other devotees in preparing the celebration site, a large open lawn near the retreat quarters. This was my first time on Naitauba that late in the year, which is approaching summertime in the southern hemisphere, and the heat and humidity were intense.

As the day passed, moving about the retreat at everything appeared the same as the year previous and so familiar as to make it seem I hadn't been gone at all. There were the same crab holes along the path to the shower, the same hibiscus bushes the bus stop, the same buildings, the same bumpy dirt tracks. I noticed with some dismay that I felt nothing. Here I was on what I consider the most sacred spot on earth, and I wondered I could not relate to anything. What was happening? I was unable to distract myself from this puzzling barrenness of feeling, and of course I couldn't leave, so there was nothing to do but endure. As my time in Adidam over, I wondered.

Samadhi on the Beach. The next morning after meditation, raking leaves near Adi Da's house at Matrix, in a baffling turnabout, I found myself full of devotion and sweetness. What had happened? I must have been the long time spent with Him the day before, I mused, that had softened me. An insight appeared, and I wrote it later in my diary: 'What I was feeling yesterday was the ego not being accommodated.'

Adi Da Instructed us all recently: 'Walk-about to Me, My Self-Submission-Time has come to an end.' And it's true, over the past year, Adi Da has utterly ceased His mode of Submission to devotees and, speaking only the purity of His direct Revelation, poured out an abundance of new Writing, a characteristic of which, I had noticed with some bewilderment, is a 'dis-acknowledgement' of ego. It's not just that the ego is to be transcended; it is not addressed at all. Over the past year, I, with my fellow devotees, had been studying Adi



Arrival at Naitauba

Da's new essays, one after another, grappling with, and learning to understand, this radical, 'egoless' Wisdom. Any receptive person who enters into Adi Da's Company through the media of His Teaching, photographs, audio and video recordings of Him or through the company of His devotees immediately receives His incomparable Blessing Transmission, but being bodily in His Company at His primary Hermitage. There His Transmission is most Powerful. In a year of study, I felt I had learned something of how to relate to and receive Adi Da's pure Revelation. However, on Naitauba Island it registered bodily, very forcefully and very directly. I wasn't quite ready for this; I felt I don't count, and I didn't like it.

He had come out that day around 4:00 p.m. for the Naitauba Padavara celebration. Seated on a dais at The Field of Emphasis, the celebration site, with devotees seated on woven mats on the grass to either side, He had participated in a Fijian sevusevu ceremony, receiving gifts and speeches of praise from representatives of the native Fijian, Indian, and European cultures of Fiji, and drinking kava, ceremonially prepared and presented. He had been presented with a Fijian music and dance performance, or 'meke', traditional songs and story-songs acted out by Naitauba's Fijian residents, men, women and children. Boredom forgotten, I watched the long meke with pleasure. Frequently, I turned and looked back at Avatar Adi Da, and one time thought I'd 'caught' Him looking at me; He had quickly looked away as if embarrassed. Odd.

Now, the next morning, in the midst of raking, retreatants were told to run to the beach in front of Samraj Mahal, the temple complex next door to Adi Da's residence. He would be arriving soon by boat from His remote beach residence, Lion's Bay, about 8:30. Adi Da soon arrived, driving the boat, alighted, and walked a few steps up the beach and stood for about five minutes in front of the gathered retreatants and residents. It became very still, the sound of waves lapping and the cries of birds growing faint as He stood motionless in front of us. I knew something was happening, but couldn't feel anything. What was it? I sensed that I was deeply moved, but couldn't get at what it was; I relaxed and continued to gaze at Him. The beauty of the scene was evident. Adi Da Samraj standing, totally exposed, with the vast sunlit ocean behind Him, puffy clouds moving across the wide sky, exotic-looking islands dotting the horizon. But that wasn't it. What was it?

I spoke to another retreatant later that morning; she'd apparently had the same experience—that incomprehensible depth, felt, and falteringly expressed, then discomfiture, and quiet. It was to understand something about this mystery only after I had left the island.

The daily formal retreat passed without dramatic incident. Retreatants, about 30 of us, were blessed to spend every day at the Matrix, making the 15 minute bus ride there from our retreat quarters in Quaravi village each morning and returning in the evening. The days passed in meditation, puja, simple service, and hours sitting in meditation or study amid the graceful architecture of the open air ground floor of Samraj Mahal. I experienced a variety of states, almost daily, from sublime calm and energetic devotion to physical and emotional exhaustion, and back. Every day except one, we saw the blissful Master in formal occasions of Sacred Sighting, or as He moved about in His daily routine. A spontaneous prayer arose in me the first day, and continued throughout the retreat. Bless me with a more intimate relationship to You. I thought I meant a human relationship, because that's primarily how I know Adi Da. But "human" is not what Adi Da primarily is. He primarily is what He calls His "State," something I could grasp philosophically, but didn't have much of a feeling for. I'd heard it said long ago that if you pray for something on Naitauba, you will get it. I continued my prayer as the days passed, not really expecting anything.



Adi Da Samraj grants Darshan on the beach, Naitauba.

A deeper retreat: seeing Adi Da. November 8, my retreat ended and I began the trip home. After an overnight stay at the retreat house in Taveuni, I boarded a small plane to Nadi, from where, later that day, I would fly to Los Angeles, and then home. As the plane was landing at Nadi airport, I suddenly realized what had happened over the past two weeks. Inside the terminal, I quickly made my way to a café table and began to write it down. I tried to describe the essential experience: "A calm, still, desireless 'empty' state that, at its depth, opens into a heightened sensation or intuition, not exactly pleasure, but a subtle stimulating, excited, alive feeling." This had often occurred in Samraj Mahal. During activity, often free, ready energy and attention, zest, calm, relaxation and fullness and balance, with pleasurable energy flows. And what about seeing Adi Da, epitomized in the Darshan on the beach that second day? Why was that so moving, yet so confounding, so "indefinable" because, as I wrote,

Ò. . . IT doesn't register egoically, the ego doesn't experience it, yet it IS experienced, definitely. Ó thought later, it's like seeing a brilliance, but not with the ego's eyes sitting at my table, in a rush to bring the depth of this Gift to consciousness through through the act of writing, I paused to read from a new book of Adi Da's that I had brought along, Reality Itself Is The Way and saw these words: The Transcendental Spiritual Self-Nature, Self-Condition, and Self-State of Reality Itself is not and cannot be experienced Ó by the ego-Ó of body-mind and Ópoint of view . That was exactly it. Egoic experience is easy to describe because it's so familiar wrote, Ó. . . and that is all Ó know, except for this new thing of Adi Da, showing Himself As He Is. . . . This is new, and takes time to learn. Ó To describe, or even to notice, the Divine Reality that Adi Da Samraj Is, and awakens in devotees, is to enter a new world, where everything is alive, moving with fresh sensation, and none of the stale reference points of ego-land hold.

This retreat was a real education in radical devotion to Avatar Adi Da and receiving the Revelation of His Prior State—learning to notice It, feel It and practice It. To put it simply, I learned something at the core of the radical Way of Adidam, when I Ówalked aboutÓ to Beloved Adi Da, asked Him for a deeper relationship, and Ógot itÓ.

Afterwards Since returning, I have felt a new sensitivity to Adi Da, freedom from old patterns, and more ability to practice His Instruction. His forthcoming masterwork, The Aletheon, Adi Da Samraj delineates wonderful Guidance that I take to heart. Ó. . . heart-recognize Me, heart-respond to Me, live by My Divine Avataric Instruction, turn to Me, be surrendered to Me by that constant turning, live the practice of the Way of Adidam seriously, and bring the body-mind to one-pointed concentration in Me . . . Ó

I bow in gratitude at the Feet of Avatar Adi Da for Revealing the Divine Truth and the Way to realize It.



Michael Dustrude, retreat photograph

We Acknowledge and Praise the Following People Who Recently Deepened Their Formal Relationship to Avatar Adi Da:

New Third Congregation Devotees

- Andy Mahoney, Fairfax, VA
- Fred Olivastro, Philadelphia, PA
- Bernard Pita, Boynton Beach, FL
- Michael Torricelli, Charleston, SC

Photographs on Pages 3 and 4 courtesy of Donald Neumann.

LOCAL EVENTS

Retreat Leelas Told by Devotees

who have recently returned from retreat in Adi Da's Company

Sunday, Jan. 13, 7:00 PM Irene Bruce and Michael Dustrude
Via Teleconference: 605-475-6100, Code 54#

Saturday, Feb. 2, 7:00 PM Leah Fleisher
Location: 10610 Falls Road, Potomac, MD

There Is a Way and The Light Itself Is It:

An Introduction to the Teaching and Philosophy of Adi Da Samraj

Long-time devotees will be present to answer your questions. The Wisdom Literature of Adi Da Samraj, along with DVDs, CDs and specialty incense, will be available for sale. The event is free of charge.

**Saturday, Jan. 26, 3:00-5:00 PM at Ten Thousand Joys Bookstore,
54 E. Patrick Street, Frederick, MD. 301-631-5697**

Adidam Study Groups

Ongoing Study of The Wisdom Teachings of Avatar Adi Da Samraj

Each session includes a video Darshan (sacred sighting) of Adi Da Samraj.

Potomac, MD

Jan. 17, Feb. 21, 7:30-9pm
Requested donation \$9
Contact: Michael Dustrude
301-983-0250
info@adidamdc.org

Richmond, VA

Jan. 10, Feb. 14, 7pm
Requested donation \$9
Contact: Jackie Harwood
804-282-8770
richmond@adidam.org

Chapel Hill, NC

Contact:
Elizabeth Ragland
919-619-7369

Mount Pleasant, SC

Jan. 9, Feb. 13, 7pm
Contact: Michael Torricelli
843-367-8884
miktorricelli@hotmail.com

Third Congregation Invitations

Third Congregation Retreat Days

Jan. 19, Feb. 16, 10am-1pm

Location: 10610 Falls Road, Potomac, MD
Contact: Michael Dustrude, 301-983-0250 or
info@adidamdc.org

Teleconferences for 3C living at a distance from the Regional Center

Jan. 20, Feb. 17, 7-8pm

Contact: Irene Bruce, 301-983-0250 or
info@adidam.org

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