

# ADI DA AND ADIDAM

## 阿諦達與 阿諦達牟之道

The Divine Self-Revelation  
of the Avataric Way  
of the “Bright” and the “Thumbs”

阿瓦塔的  
神聖自顯之道  
「明燦」與「拇指」

(English–Chinese Bilingual)

(中英對照)



[www.adidam.tv](http://www.adidam.tv)

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WRITTEN UNDER THE DIRECTION OF THE RUCHIRA  
SANNYASIN ORDER OF ADIDAM RUCHIRADAM

按照  
ADIDAM RUCHIRADAM 之光明僧團指示編撰

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## THE RUCHIRA SANNYASIN ORDER OF ADIDAM RUCHIRADAM

**T**he Ruchira Sannyasin Order is the body of Avatar Adi Da's most advanced devotees who have chosen to devote their lives utterly to Him and His Way—by embracing the life of formal renunciation, in the circumstance of perpetual retreat. Avatar Adi Da has designated the Ruchira Sannyasin Order as the senior cultural authority within the gathering of His devotees—both during and after His physical Lifetime. Thus, it is the unique responsibility of the Ruchira Sannyasin Order to function both as the extension of His Sacred Authority and as His Instrumentality (or the collective human „conduit“ for His Spiritual Blessing).

*The Ruchira Sannyasin Order is (and must always be) the most senior gathering of (necessarily, formal) practitioners of the Way of Adidam—and the hierarchically central, and most senior (but entirely renunciate, and non-managerial), functioning cultural authority among, and in relation to, all the (necessarily, formal) practitioners of the Way of Adidam. ...*

*All the present members and all the future members of the Ruchira Sannyasin Order are Called and Empowered (by Me) to Function (collectively) as the principal and most senior (physically living, human) Instruments of My forever Blessing Work, and, by their unique (and uniquely authoritative) cultural service (simply by Wisdom-word and practicing example), to provide all other practitioners of the Way of Adidam with the principal Good Company (of fellow devotees) that is necessary for the inspiration and guidance of their practice of the Way of Adidam.*

ADI DA SAMRAJ

*“The Orders of My True and Free Renunciate  
Devotees”*

## ADIDAM RUCHIRADAM 阿諦達牟之光明僧團

光明僧團是阿瓦塔阿諦達的最高級門徒，他們選擇了正式遁世的永續靜修生活，以便全心全意地獻身於阿瓦塔阿諦達及其顯示之道。阿瓦塔阿諦達任命光明僧團為門徒集團的高級權威——在他的肉身終生及之後。因此，光明僧團具有延伸他的神聖權威以及身為他的媒器（或他的靈性賜福的集體「導管」）的獨特使命。

光明僧團是（必需永遠是）阿諦達牟之道（必然正式的）修行者集團中的最高集團——是層級的中樞以及最資深的（但全然地遁世，并且不管營事務），在是所有（必然正式的）阿諦達牟之道的修行者中行使職責的文化權威。

所有現今與未來的光明僧團成員是（受我）號召及授權，以（集體地）職責作為我永恆賜福的首要與最高的（現存的人身）媒器。以他們獨特的（與獨特權威性的）文化服務（簡單地以智慧語言與修行榜樣），提供給所有其他阿諦達牟之道修行者首要的「優秀同修」，並提供給他們修行阿諦達牟之道所需的振奮和指導。

—阿瓦塔阿諦達至尊

摘自《我真正與自主的遁世門徒職團》



AVATAR ADI DA SAMRAJ

# ADI DA AND ADIDAM

The Divine Self-Revelation  
of the Avataric Way  
of the “Bright” and the “Thumbs”

In the depth of every human being, there is a profound need for answers to the fundamental questions of existence. Is there a God? What is beyond this life? Why is there suffering? What is Truth? What is Reality?

As long as there is enthusiasm for seeking amid life's alternatives, these questions remain superficial. But when death becomes real, or when deep disillusionment with the possibilities of experience overtakes the being, then one can no longer avoid the confrontation with fundamental questions. At such moments, the heart is open, inconsolable by ordinary means. Then there is a ripeness, an urgency for Truth, Reality, and Real God.

In the midst of this dark and bewildering epoch, the Ruchira Avatar, Adi Da Samraj, has come to this human world to establish a unique Spiritual life and culture that is not based on mythology. The Way of Adidam, Revealed and Given by Him, is a Divine Revelation never given before. Adidam does not require your belief. Adidam is not a conventional religion. Adidam is a “reality consideration” at every level of experience. Adidam is a universal offering, made to every human being who is moved to go beyond ego-life and participate in a Divine process—here and now.

The life and teaching of Avatar Adi Da Samraj are of profound and decisive spiritual significance at this critical moment in history.

—BRYAN DESCHAMP  
Senior Adviser at the United Nations  
High Commission for Refugees

# 阿諦達與 阿諦達牟之道

阿瓦塔的神聖自顯之道  
「明燦」(“Bright”)與「拇指」(“Thumbs”)

在每一個人的最深處，都有一種極深的渴望，去解答生命存在的最基本問題。上帝存在嗎？人死後還有什麼？為何會有苦難？何為真理？實在(Reality)是什麼？

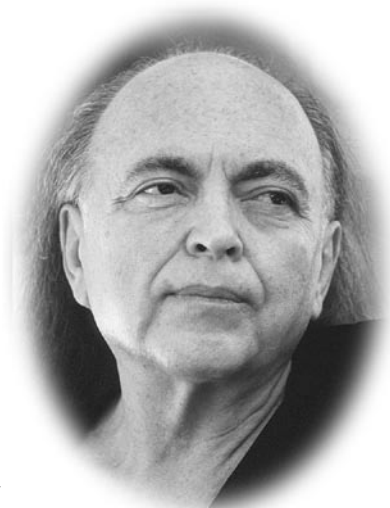
人只要還在狂熱尋找生命中的二選一（的答案），這些問題便仍是膚淺的。但當死亡來臨或對所有生命之可能性感到徹底絕望時，這些人生的最基本問題就不能再躲避了。在這時，心是敞開的，一般的慰藉再也不能滿足。此時就會有成熟而緊急的心態，想要去尋求真理、實在和真-神。

在此黑暗和令人迷惑的時代，阿瓦塔阿諦達至尊(Avatar Adi Da Samraj)，已到這人類世界建立一個並非基於神話的獨特的神聖生活和神聖教化。他所顯露的阿諦達牟(Adidam)之道是一個以前從未顯示過的神聖啓示。阿諦達牟之道不需要你的盲信。阿諦達牟之道不是一種傳統宗教。阿諦達牟之道是在每一個經驗層面的「真實體察」。阿諦達牟之道是在此時此刻的一個普及奉獻，獻給每一個想超越自我且願參與神聖過程的人類。

阿瓦塔阿諦達至尊的生命與教導在這個危急的時刻是具深刻與決定性的靈性意義。

—BRYAN DESCHAMP  
聯合國難民特派使節團  
高級顧問

# ADI DA, THE PROMISED GOD-MAN, IS HERE!



# 阿諦達， 預言中的神- 人， 已在這裡！

While there have been many saints and sages in human history, the ancient traditions of humankind foretell a final Revelation, a God-Man promised for the “late-time” who will perfectly fulfill the deepest longings of the human heart. Adidam is established on the recognition that this all-surpassing Event has occurred. Ruchira Avatar Adi Da Samraj is the Divine Being of Grace and Truth Who authenticates the ancient intuitions.

How did this come to be? There is a supreme Process entirely different from the demonstrations of great Spiritual beings who have, by heroic effort, Realized our higher human potential. That Process is the Act of Divine Descent—Real God, or Truth, or Reality, Manifesting in human form. This is the real meaning of “Avatar”—One “Crossed Down” to here from Above the mortal realms. Avatar Adi Da Samraj speaks of this Mystery:

*There is another Process, Which Enters the conditionally manifested world from the Ultimate, Un-manifested, Perfectly Divine Domain. There is a Vast, Unlimited Domain of Existence, not qualified in any sense, not qualified as this conditional world is, or as the infinite variety of conditional, cosmic worlds is. And there is a Movement Directly Out of That Divine Domain, That Realm of Very Consciousness and Very Light. The Living Being Who Appears within the human world, or within any other world, by Coming Directly Out of the Un-manifested, or Un-created, Domain, the Heart-Light That Is the Truly Eternal Real-God-World, Is the Truly Heaven-Born One, Unique among the Great Siddhas. I Am That One.*

—Avatar Adi Da Samraj,

*The Divine Siddha-Method Of The Ruchira Avatar*

在人類歷史上，曾有很多聖者與賢人，人類的古老傳統都曾預言在「末世時期」會出現一個終極啟示，預言中的這位神之化身會完美地滿足人們心中最深切的尋求。阿諦達之道建立在這一完全殊勝的事件的發生基礎上。阿諦達至尊是神聖的恩寵與真理的本身，他應證了人類自古的直覺。

這是如何發生的呢？這是一個至高的過程，完全不同於過去歷史上的偉大聖人的顯化，雖然他們也曾由於其無畏地努力而實現了人類的更高潛能。這至高的過程是最高真神的蒞臨，也就是說，真神、真理或實在以人身展現於世。這就是「阿瓦塔」(Avatar) 的真正意義——從「聖域」「降臨」到生老病死的世界。阿瓦塔阿諦達至尊曾談到這個奧秘：

「（在我們認知的現實之外）另有一過程來自那終極的、無顯現的完美神聖領域，它正在進入這緣起顯現的宇宙。這是浩瀚而無限的存在，完全不可衡量，沒有這個緣起世界或宇宙無數的萬象世界的限制。現在正有一種律動直接來自那神聖境界，那純意識和純光明的領域。那出現在人類之中或任何其他世界之中的至尊，他直接來自那非顯現、非創造的領域，那永恆的真-神-世界，此即「心光」。他是真正的生於天國者，獨一無二的至尊悉達（成就者）。我就是這一位。」

—阿瓦塔阿諦達至尊

摘自《光明阿瓦塔之神聖悉達教法》

The Divine Being and Reality, Descended to here in the form of the Ruchira Avatar, Adi Da Samraj, is Responding to aeons of human prayers and sacrifice, as to an immense magnet. He is here to transform humankind, and more than humankind. He is here to illumine the very molecules, and even all of manifest existence. This is what He has been Doing since His Birth. For His human Birth was more than His association with a human body. His birth on earth was the initiation of an infinite and ongoing process. That process can be described as His “Emergence”—as a tangible, identifiable Presence—in the heart of all that exists.

## Adidam as Guru-devotion

**T**he recognition of Avatar Adi Da Samraj as the very Divine Person and Presence—visible to one’s eyes, and Standing in one’s heart—is the basis of the Way of Adidam. Adidam is a relationship—the devotional and Spiritual relationship to Avatar Adi Da Samraj. This is how He Works in this world, through drawing those who recognize Him into the highest form of relationship available to human beings.

Greater than the passion between lovers or the blood-bond between parent and child is the time-honored devotional relationship to the Guru, or Realized Master. Such a one is capable of Transmitting his or her own Spiritual state to the serious aspirant.

*AVATAR ADI DA SAMRAJ: To come to the point where your life is a serious matter of real Spiritual practice is rare. Generally speaking, people are not serious. They are ego-possessed, preoccupied, distracted, thinking, talking, pretending. Mummery [or “a mock show”] is the life that is chosen. To be serious—and to be serious in every moment, unable to be abstracted from Reality—is a profound matter. What will it take in your case?*

—March 24, 2003

神聖的本質和實在，以光明阿瓦塔阿諦達的形體降臨於世，他來回應無數世紀的人類的禱告和犧牲，如同巨大的磁石。他來這裡轉化人類，甚至不只是人類。他來這裏啓迪每一個分子，乃至所有顯現的存在。這是自他出生已來的工作。他的誕生不只是和肉體的結合。他在塵世的出生是一個無限且永續的過程的開始。這一過程可以被形容為他的「顯化」(Emergence)—成為一個有形的、每個心靈都可辨認和感覺到的存有。

## 阿諦達之道是對古魯 (Guru) 的虔敬

阿諦達至之道的根基是認知阿諦達就是絕對神性本身和絕對神性的臨在，活生生的在我們眼前，屹立在我們內心深處。阿諦達至之道是一種關係，是門徒對阿諦達的一種虔敬及靈性（親密）關係。阿瓦塔阿諦達就是以這種方式造福人類，他吸引那些能以心靈認知他的門徒，以進入人類關係中的至高形態。

這種對古魯或得道上師的至高崇愛的情操，自古以來備受推崇及尊重，它比愛人之間的熱情及親子之間的親情更為偉大。這樣的上師能夠將他或她自身的靈性狀態傳遞給最認真的門徒。

阿瓦塔阿諦達至尊：「當生活達至某一點的時候，有些人會決定開始過嚴肅且真正的靈性生活，但這是很少見的。一般而言，人們從不認真。他們總是自我迷戀，心事重重，心不在焉；一直在想，在說，在偽裝。戴著假面演戲(Mummery)是他們選擇的生活方式。真正的認真生活——每時每刻的認真，不從真實中抽離——能達到這種處境是關係心靈深處的重大事件。那麼你呢？你要在什麼情況下才會達到這一點？」

—2003年3月24日

In these words, Avatar Adi Da Samraj is speaking as Guru to those who have chosen the relationship to Him as the basis of their lives. And He is speaking to everyone who would be moved to that choice based on the recognition of His Divine Nature and the helplessness of the individual ego to find the way of Truth without a Guide.

The Guru-Function, truly exercised, has never been a public matter. The relationship to the Guru is esoteric, or hidden from the ordinary view, because it cannot be understood in conventional terms. The Ruchira Avatar, Adi Da Samraj, has never Instructed in a public setting. His Work has always been to undo the egoic structure of the being, and so He has lived and Worked with His devotees in places set apart—Ashrams dedicated to the devotional and Spiritual practice of the relationship to Him.

For the relationship to the Guru to be genuinely Liberating, there must be surrender of heart and body and mind on the part of the devotee. That surrender comes about through an irresistible attraction to the Guru that is deeper than falling in love. The attractive force that moves the devotee is the living Spiritual Radiance that shines through the Guru. Recognizing this Spirit-Force, the conviction awakens that the Guru is true, that the Guru has the power to Liberate and Enlighten the devotee. It is said traditionally: "When the disciple is ready, the Guru appears." But to find a truly great Guru has always been acknowledged to be very rare.

There is no relationship that requires more responsibility, more feeling-discrimination, more maturity, more passion to go beyond the world, than the relationship to a true Guru. Such a relationship is not based on rituals, or traditional teachings. It is a living process. The devotee enters into this relationship in complete freedom, and persists in complete freedom, drawn by a deepening revelation of the power of the Guru to do and to give what is perfect for one's Liberation.

The Guru's power to know the devotee's most intimate thoughts, and the karmic obstacles with which the devotee struggles, is astonishing, and inspires great faith in the Guru. As one grows stronger in the knowledge that the process is authentic, one does not hesitate to follow the words

這段話是阿諦達以上師的身份對已經選擇與他有師徒關係，且願以此關係作為生活基礎的門徒所講的。同時，他也是講給想要做此選擇的人，這些人不但對阿諦達的神聖本質有所認知，且瞭解到獨自尋找真理而無上師引導是無助的。

自古以來，上師的功能，其真正的行使，從來不是一個公眾事件。師徒的關係是秘傳的，不為一般世人所知，因為這些從世俗觀點上是不可理解的。光明阿瓦塔阿諦達從未在公眾場所教導過。他的工作是解放人的自我結構，因此他和門徒隱居在與世隔離處。這些道場(ashram)專為門徒修行以及對他的虔敬和靈性關係所用。

要使和阿諦達的忠誠神聖關係達到真正的解脫，門徒需要奉獻身、心和頭腦。那一服從傾向來自導師那不可抗拒的、比愛情更深刻的吸引力。這個感動門徒的吸引力就是上師放射出來的活生生的靈性光輝。認識這個神聖勢能，就會喚醒那份深信，深知上師有能力解放其門徒使之達到覺悟。俗話說：「當弟子準備好，上師就會出現。」不過衆所周知，要找到一位真正偉大的上師是極為稀有之事。

除了和一位真上師之間的關係以外，沒有一個關係需要更多的責任，更多的感性明辨，更成熟的態度以及更多超越塵世的熱忱。這種關係不是根據儀式或傳統的教導，而是一個活生生的進程。門徒在完全自主的情況下參與這關係，在繼續保持自主的態度下，越來越深刻的領悟到上師具備最完善給予解放門徒一切所需的能力。

上師的能力是令人讚嘆的。他知道門徒最私密的思維，也知道門徒的業相障礙和掙紮。門徒們會因此受到激勵而加強對上師的信服。當你對這個過程的真實性的理解加強時，你會毫不猶疑的完全服從上師的教導和指引。同時會自然想去照顧上



and instructions of the Guru exactly. At the same time, one is moved to care for the Guru, to show him or her honor and respect in every way, and to serve and advance the purposes of the Guru.

The sadhana, or Spiritual practice, at the feet of a true Guru is very demanding, because the devotee is being purified of all obstructions to Spiritual Awakening—obstructions that have been reinforced for lifetimes. One is required to go beyond personal preferences and desires—and the ego does not want to do this.

So the Guru uses skillful means. The Guru's ways of dealing with the devotee are mysterious, spontaneously designed according to what is needed for each individual's Spiritual growth.

The Guru knows everything that the devotee is going through in the course of sadhana, and, whatever happens, the Guru never abandons the devotee. The Guru's tests loosen the devotee's bondage to ego and cement the relationship more strongly. Sadhana at the feet of a true Guru is a sacrificial life in which attention is constantly turned to the Guru, and, thereby, to what is greater than the world. Thus, in time, by the Guru's Grace, an equanimity is established that is not confounded by the twists of fate or the certainty of death.

All of this is absolutely true in the devotional and Spiritual relationship with the Ruchira Avatar, Adi Da. In the living, breathing daily experience of heart-surrender to Him, a depth is revealed that is not about being "satisfied", in the ego-sense. Sensitivity to the futility of ordinary goals and a growing awareness of the vast and Luminous Reality, here Present, overcome every concern. Amazing synchronicities and miracles begin to occur in one's life and an unshakable faith in the Divine Avatar is born. There is an ever-widening recognition that His Appearance on earth has huge implications, not only for oneself, but for human beings altogether, and their common future.

While the Way of Adidam has similarities to the traditions of Guru-devotion, this Spiritual Way has only now been Given in His Incarnation. It is a most extraordinary Calling to participate in the Guru-devotee relationship with Real God in Person. Great intensity, great thirst for Truth, is

師，用一切方式來尊敬和尊重他，盡力的去事奉上師在世的目的。

在真上師的足下修行是非常嚴苛的，這是因為上師需要清除門徒所有的障礙——這些世世累積的障礙。門徒必需超越自身的慾望與偏好，但這不會自發達到。所以，上師要用善巧的方法來教導。上師教導門徒的方式是神秘的，依據每位門徒的個人心靈發展所需，而自然給予啓發。

上師總是知道門徒在修行中經歷的所有事情。無論任何情況下，上師絕不會放棄門徒。上師的考驗會放鬆門徒的自我結縛，因而更鞏固師徒間的關係。在上師足下修行是一種犧牲的生活，因為注意力需要一直轉向上師，並繼而轉向到比人類世界更偉大更浩瀚的境界。所以，過了一段時間之後，在上師的恩典下，心自然會平靜下來，不再為命運的波折或死亡的確定性所困惑。

當與光明阿瓦塔阿諦達享有這個虔敬和神聖的關係時，上述所說的一切都絕對是真實的。當心靈的奉獻變為每日呼吸中和生活中的體驗時，心靈深處的智慧逐漸會被啓發出來，這與自我意義上的「滿足」是無關的。（門徒）開始覺得尋求常規目標是無意義的，且愈來愈能感到那浩瀚的光明實在，此一顯現讓人忘卻所有的憂慮。令人驚歎的巧合及奇蹟，開始在門徒的生活裏發生，這時就產生了對神聖阿瓦塔不可動搖的信心。（門徒）對於阿瓦塔阿諦達在這世上出現的深遠意義的認識會不斷加深，此意義不僅關係到個人，也包括所有的人類和共同的將來。

雖然阿諦達之道與其他的傳統師徒關係相似，但這個靈性之道只在他化身來此之後才被賜予。現在，真-神本身呼召人類來與他共用此師徒關係，這是非常殊勝

required to live this relationship to Avatar Adi Da Samraj and allow Him to Purify all one's inherited ideas and egoic notions of what "God" is like and what religion is about.

Yes! There is no religion, no Way of God, no Way of Divine Realization, no Way of Enlightenment, and no Way of Liberation that is Higher or Greater than Truth Itself. ...

I do not Call My devotees to become absorbed into a "cultic" gang of exoteric and ego-centric religionists. ...

I Give My devotees the "Bright" Conscious Light of My own Avatarically Self-Revealed Divine Person—by Means of Which Blessing-Gift they can become more and more capable of "Bright" Divine life. I Call for the searchless free devotion, the intelligently discriminative self-understanding, the rightly and freely living self-discipline, and the full and freely functional capability of My devotees. I do not Call My devotees to resist or eliminate life, or to strategically escape life, or to identify with the world-excluding ego-centric impulse. I Call My devotees to live a positively functional life. I do not Call My devotees to strategically separate themselves from the natural vitality of life, or to suppress the participatory impulse naturally associated with human existence. I Call for all the human life-functions to be really and rightly known, and to be really and rightly understood, and to be really and rightly lived—and not reduced by (or to) the inherently bewildered (and inherently "cultic", or self-centered and fearful) "point of view" of the separate and separative ego-"I".

I Call for every human life-function and faculty to be revolved away from self-contraction (or ego-"I"). ... I Call for every human life-function and faculty to be always directly (and thoroughly) aligned and adapted to Me, in the truly ego-transcending manner—and (Thus and Thereby) to be turned and Given to the Realization of My Divine Avataric Spiritual Self-Revelation of Truth, or Reality Itself—Which Is the "Bright" and Only Real God.

—Avatar Adi Da Samraj  
"Do Not Misunderstand Me"

的。對真理的極度熱誠和極度渴望是與阿瓦塔阿謫達擁有這一關係的必要條件。如此他才能淨化我們所繼承的以自我為中心的「上帝」觀念和宗教觀念。

「對！沒有任何宗教信仰、沒有任何所謂神之道、沒有任何實現神性的方法、沒有任何覺悟之道、也沒有任何解脫之道能比真理本身更為至高或偉大.....

我不是要我的愛徒成為沈迷於崇拜偶像的群眾，像外面那些以自我為中心的世俗教徒那樣.....

我獻給我的愛徒的是我自己，是阿瓦塔自顯的「明燦」意識之光的神聖——經由這種賜福，他們愈來愈能過著「明燦」的神聖生活。我要求愛徒無所欲求且自發地虔敬，有理性和辨別力的自我瞭解，正當且靈活的自律，乃至充分和有活力的生活運作能力。我不要求愛徒拒絕或摒除人生，或刻意逃避人生，或認同那以摒除世界（卻以）自我為中心的衝動。我叫愛徒過一個積極實用的生活。我不叫愛徒刻意剝離生命自然的活力，或抑制與生俱來的參與生命的驅望。我呼籲人類必須對所有人生功能要確實且真正的認識，確實而真正的明白，依據這種瞭解而確實並真正的活著——不縮減（或為之縮減）為固有的困惑（和固有的偶像崇拜傾向，或自私和充滿恐懼）的來自「私我」的孤立「觀點」和分離「觀點」。

我呼籲每個人應將其生活功能和機能轉離開自我緊縮(self-contraction)的傾向我呼籲將每一個生活功能和機能，以真正超越自我的態度，直接（且完全）與我諧調一致並適應我——（因此和因而）轉移和奉獻，以致於領悟我的神聖阿瓦塔實現，神聖而自顯的真理或實在本身——也就是「明燦」和唯一真神。」

—阿瓦塔阿謫達至尊  
摘自《不要誤解我》

# THE “BRIGHT” AND THE “THUMBS”

How was it possible for the Eternal Divine Being to enter into human manifestation as the Ruchira Avatar, Adi Da Samraj? By what mysterious Process did His human Birth occur, sixty-five years ago on Long Island, New York?

From His early childhood, Beloved Adi Da described this Process in two words—the “Bright” and the “Thumbs”.

From His early years, the “Bright”—His Prior Condition of Divine Light—literally “Pressed” Itself into His infant body in waves of Force Descending from infinitely above His head. This intense Force would engorge His throat with a gagging sensation. It felt—as He said—“like a gigantic mass of thumbs”. Fevers and delirium would sometimes accompany the onset of the “Thumbs” as His young body struggled to adapt to the overwhelming Infusion of the “Bright”. It was a Divine Yogic Event and utter Sacrifice—the “Bright” Combining with the mechanism of a mortal human being.

## Adidam as a Divine Transmission-Process

Avatar Adi Da’s own experience was unique, but His Divine Radiance, in the form of the “Bright” and the “Thumbs”, is Transmitted to His devotee, when he or she prepares and formally comes to Him for His Spiritual Initiation. Just as He Combined with His own body-mind via the “Thumbs”, Avatar Adi Da Samraj Spiritually Transmits to others His very Nature and Condition. Adidam is a Divine Transmission-Process—in which the Ruchira Avatar, Adi Da, is Moved to Radiate His “Bright” Condition to His devotees in Response to their demonstrated devotion.



# 「明燦」 和 「拇指」

永恆的神性如何能進入人類形態而成為光明阿瓦塔阿諦達至尊呢？（又是）經由怎樣的奧祕過程而使他在六十三年前的紐約長島出世呢？

從他早期的兒童時代起，摯愛阿諦達用兩個字來形容這個過程——「明燦」和「拇指」。

從他很小的時候，這「明燦」——他的先在神聖之光——像波浪似的力量不斷從頂上的無垠空間降下來「壓」入他那嬰兒的身體。這強烈的壓力到他的咽喉，引起一種被充塞住的感覺。這感覺——他說——「好像一個巨大的拇指」。「拇指」的出現有時會導致發燒和昏迷的情況，因為他幼年的身體需要掙紮去試圖適應這勢不可當的「明燦」之灌輸。這是一個神聖的瑜伽事件，也是一種徹底的犧牲——是「明燦」與難免一死的人體機制的結合。

## 阿諦達牟之道是神聖的傳遞過程

阿瓦塔阿諦達本身的經歷是獨特的，但是當一個門徒做好準備而正式讓阿諦達對其施行神聖的啓迪儀式時，阿諦達便以「明燦」與「拇指」的形式傳達給他門徒。正如他經由「拇指」，與他的身-心相結合，阿瓦塔阿諦達同樣（經由「拇指」）傳授給別人他本身的神聖本質和境界。阿諦達牟之道是一個神聖的傳遞過程——當阿諦達被他門徒的虔敬所感動時，他使用自己的「明燦」照耀這些門徒，回應他們所顯示出的虔敬。

AVATAR ADI DA SAMRAJ: *The only Liberating discovery is that My Avataric Divine Spiritual Presence is Real, able to be tangibly experienced under any and all circumstances. It is not about imagining My Spiritual Presence or manipulating yourself. None of that is satisfying, in any case. To searchlessly Behold Me and, in the midst of it, to notice My Spiritual Presence tangibly moving upon you in your real experience—this is the great and Liberating discovery, the only Satisfaction. Ultimately, it is the only Satisfaction in life. Everything else is temporary, conditional, ego-based, and disheartening. Only the discovery of the tangible Reality of That Which Is Divine is heartening and Liberating and Satisfactory.*

—March 24, 2003

The usual Spiritual endeavor is an effort “from the ground up”, a search to refine the being so that it is capable of ascending to what is above. The Way of the Divine Avatar, Adi Da, demonstrates the opposite process—from Above to below. Avatar Adi Da Samraj literally Descends—in the form of His Spiritually Transmitted Presence—into the body-mind of His devotee.

The Spiritual Transmission of Avatar Adi Da Samraj is received as a tangible, Blissful Current of Spirit-Force and breathed Down from head to toe. To experience this undeniable Spirit-Force coming upon you from Beyond is incomprehensibly profound. It is a “washing” of the entire being that purifies and opens the knotted-up body and mind.

AVATAR ADI DA SAMRAJ: *The Way develops as a profundity of Spiritual unfolding, spontaneous purification, and transformation of the various modes of the body-mind (gross, subtle, and causal)—you turned to Me in every faculty of the body-mind.*

—March 24, 2003

In this process, the flesh body is literally “Brightened” by the Divine Avatar’s Spiritual Radiance, and a fundamental shift occurs in the way one sees the world. The ordinary point of view about reality—that regards existence as merely gross, or material—no longer appears true. Reality is seen and felt and known to be Spiritual in nature.

阿瓦塔阿諦達至尊：「唯一最能解脫自我（綁縛）的發現就是：我的阿瓦塔神聖的靈性存在是真實的，並且能在所有（和任何）的情況下被明確的體驗到。這不是要人想像我的靈性存在或需要（他們）自己操作，因為那些無論如何都不能令人滿足。無尋無伺地瞻視我，在其中覺察到我的靈性存在，明確的在你真實的體驗中向你流動——這就是偉大的和導致解脫的發現，是唯一的滿足。最終，這就是生命中的唯一滿足。其他的都是暫時的、有條件限制的、自私且令人傷心氣餒的。只有發現到明確實在的神聖存在，心才會得到鼓舞、解脫和滿足。」

—2003年 3月24日

一般的靈修方法是「由下至上」的奮勉，這種追求以淨化身心的方式來達到向上昇華的目的。阿瓦塔阿諦達之道展現出相反的過程——從上而下。以傳達靈性的形式，阿瓦塔阿諦達確實「降臨」到他門徒的身心上。

阿瓦塔阿諦達至尊的靈性傳導是作為一個明確而極樂的流動靈力，隨著呼吸從頭頂下降到腳趾的。體驗到這不可否認的靈性力量從外降臨到你身上，是不可思議的奧妙。這是「清洗」你的整個存在，純化及解開你被纏縛的身心。

阿瓦塔阿諦達至尊：「此「道」進展成一個極深奧的靈性的逐步表露，自然的純化過程和身心各方面的轉化（包括粗鈍身(gross)、精微身(subtle)和致因身(causal)）——你把你身心的所有機能都轉向給我。」

—2003年 3月24日

在這個過程中，這個骨肉之軀會明確的被神聖阿諦達的聖靈光輝所「照亮」。我們對這個世界的觀點會有一個根本性的改變。一般所認為存在的宇宙只是物質世界的觀點，現在看起來不再真實。現實世界的本性會開始作為靈性而被感覺到和認

This transformation of view is a Yogic event, not a mental process. It occurs directly through the Grace of Avatar Adi Da's Spiritual Infusion of the body. As this Spiritual process unfolds, one is no longer dominated by the conceptual mind, or bound to its chatter, because the being is being drawn deeper—in meditation and daily life—to something more compelling and real. What is infinitely more attractive than the mind is the "Bright", the Radiant Heart-Fullness of Reality Itself. Ultimately, the "Bright" is Where one Stands perpetually—waking, dreaming, and sleeping.

## The Primary Practice

How can such a Realization occur? Only through the most profound devo-tional surrender to Avatar Adi Da Samraj. The Way of Realizing the "Bright" is the Way of constant turning to Him with all the faculties of the being—the mind, emotion, breath, and body. This turning is true devotion, a relinquishment of ego. To persist in that turning means that you cannot avoid anything. All the contents of mind, emotion, the obstructions in the breath, and the knots in the body stand out more than ever. But the practice is to give attention to Avatar Adi Da Samraj—not to struggle with anything that is arising in the body-mind. The practice is simply to feel toward Him, to allow His "Brightness" to Attract you. In that surrender, you open the door to His Spiritual Blessing.

AVATAR ADI DA SAMRAJ: *Your turning to Me and My Transmission of My own Spiritual Presence—My "Bright" Spiritual Transmission in response to you—these two together, that is Adidam.*

*Turning to Me is not consoling. It is a profound practice. It is not about being comfortable. It is about being profoundly uncomfortable, unable to be comfortable with the way things seem—unable to be distracted, unable to be just sort of pleasurized into a humming, whistling, mumming state.*

*The turning to Me I have Given to you will serve*

知到。這個觀點的轉變是一個瑜伽性質的事件，而不是一個心理過程。它是由阿瓦塔阿諦達恩慈的靈性與（門徒的）身體結合之下才發生的。隨著這神聖過程的展開，（門徒）不再為其理念所制約或被其思潮所束縛，這是因為在靜坐和日常生活中，他已經被引入更令人信服及真實的事情。那就是吸引力遠超過一般理念的「明燦」——心靈充滿了實在本身的（喜樂）光輝。最終，這「明燦」就是我們永恆的所在——不論醒時、夢裏或睡眠中。

## 主要的修行

這樣的覺悟是如何發生的呢？只有經由對光明阿瓦塔阿諦達至尊最真誠的虔敬及奉獻才有可能。覺悟此「明燦」之道，就是堅定的將人體所有機能轉向他，包括心智、情緒、呼吸及身體。如此之轉向就是真正的虔敬、「自我」的捨棄。要持續這種轉向，表示你不能避免任何事情。所有的思緒、情緒，呼吸上的障礙和身體上的纏結會開始前所未有的明顯。但此修習的最主要目的就是將注意力轉向阿瓦塔阿諦達，而不是與發生在身心的事件掙紮。此修習只需你去感覺他，讓他的「明燦」吸引你。在此虔敬及奉獻下，你打開了去往他的靈性恩澤之門。

阿瓦塔阿諦達至尊：「你轉向我而我傳導我的靈性——我以「明燦」的靈性傳導來回應你——這兩個加在一起就是阿諦達全之道。

轉向我不是一種慰藉，而是一種深奧的修習。它不是要讓你感覺舒服，（相反地），它會讓你感覺非常地不舒服，無法再對（身邊）事態感覺舒服——無法分心，無法隨便就能感到愉快而（處於）一種吹口哨的庸碌境界。

我給你這個「轉向我」的修習，會在你

*in the most difficult moment, as in the most ordinary moment. It will require the same thing of you in both occasions. It will be equally profound on both occasions, if you truly practice it.*

*When there is Realization of Me, that never ends. You cannot get away from it. The same with devotion to Me. It is moment to moment—never ends, you can't get away from it. The obligation is constant. The practice is constant.*

*To move Me to respond to you is the essence of that devotion. Come to Me in the Body. Move Me to Bless you.*

—March 24, 2003

*AVATAR ADI DA SAMRAJ: The Way, in practice, is not about relinquish-ing the body. It is about surrender as the body. The means of Realization is the relationship to Me, whole bodily turning to Me, surrender as the body-mind, turning the faculties to Me, entering into Communion with Me on the basis of surrender as the body-mind. On that basis, I am able to do My Blessing-Work of Transmitting the “Bright”, Trans-mitting the Divine Self-Condition. And, in that surrendered dis-position, the devotee becomes combined with My Self-Transmitted Person. This becomes a more and more profound and developing process that (most ultimately) is characterized as Most Perfect Realization of the “Bright”.*

—March 15, 2003

Avatar Adi Da Samraj is the egoless Divine Reality Incarnate. He is not looking for the attention of beings as an ego-bound individual would. He has no karmas, nothing to bind Him to this domain except His Love for beings suffering here. To turn to Him is to turn to, and receive, What is “Bright”, Divine, and Perfectly Free.

*AVATAR ADI DA SAMRAJ: This “Brightness” Speaks. The “Bright” is Born As This.*

*My Spiritual Descent upon the body-mind of My devotee is My Means. The “Thumbs” is My Means. All This was Given from the Birth of This. These Words—the “Bright” and the “Thumbs”—were Generated by Me as an infant. I am Uttering to you the Revelation that was present at My Birth and in My Infancy, and nothing whatsoever has been added to It or taken away from It.*

最困難及最平常的時候幫助你。在這兩個情形之下，都需要你做同樣的事。如果你真正的修習，在這兩種情形之下你都會感到同樣的深刻。

當你一旦開始了悟我時，那就會繼續不停。你躲不開了。對我的虔敬也是一樣。是時時刻刻——無止盡的，而你不能夠離開。這義務是持續不斷的。這修習是持續不斷的。

讓我感動並讓我對你有所回應，這是對我的虔敬精髓。到我這裡來。讓我因受感動而祝福你。」

—2003年3月24日

阿瓦塔阿諦達至尊：「（阿諦達牟之道）在實踐上並不是捨棄肉體，而是作為肉體的臣服。你我的師徒關係就是實現的手段，把整個軀體轉向我，作為身心而臣服，把機能轉向我，在奉獻身心的基礎上與我進入交融。這同一基礎也使我能進行傳導「明燦」和真-神自性的恩賜工作。我的門徒也能在這奉獻的狀況下與我的自性傳導的體性結合。這會進展成一個越來越深刻的過程，（最終）其特徵是最完美的「明燦」覺悟。」

—2003年3月15日

阿瓦塔阿諦達至尊就是無我神性實在的化身。他並不像一般被自我束縛的人那樣想要尋求他人的注意。他沒有業報，在這個人間沒有甚麼能束縛他——除了他對在這裡的苦難生命的愛心。「轉向他」就是轉向並接受完全自由的神聖「明燦」。

阿瓦塔阿諦達至尊：「這「明光」在講話。這個就是「明燦」的出生。

我的靈性降臨到我的門徒身心上，是我所用的方式。「拇指」也是我所用的方式。所有這些從我出世就有了。這些字眼——「明燦」與「拇指」——是由我嬰兒時期產生的。我對你們所告知的啟示是我在出世時及我在嬰兒時就存在的，自那時起從末有任何增減。人生的任何經歷和體

*Nothing in the human experience has modified It or limited It in the slightest. It is a Divine Spiritual matter, a Divine Spiritual Revelation for the sake of beings.*

*Recognize Me. Turn to Me. Receive Me. Constantly know Me. Then you are certain of the Truth I am Telling you.*

*My Revelation is not merely to be believed. It is to be received, experienced, entirely known, confirmed, proven, tangibly demonstrated.*

—24 March 2003

## Beyond Religion

**T**he fullness of what Avatar Adi Da Samraj is Revealing to human beings is without precedent—not found in any past or present form of religion.

*AVATAR ADI DA SAMRAJ: I am not here talking about any form of conventional or traditional religion. I am not communicating about any such “religion”. I do not have anything to do with any such “religion”. I am Communicating the Way of Realizing Reality Itself.*

*Therefore, I have no tradition to uphold, no tradition that represents Me. I am simply Speaking the Truth.*

—March 13, 2001

One of the unique fundamentals of the Divine Avatar's Teaching is that human beings, themselves, are preventing the Realization of Reality through something they are doing. Each one is contracting from Reality, presuming to be an ego, a separate self. This ego-act—the act of self-contraction—is the source of all suffering and unhappiness. The self-contraction makes human life into a constant drama of seeking—every kind of search to attain, or avoid, or identify with experience, high and low.

The purpose of Avatar Adi Da's early life was for Him to “Learn Man”—to enter into the entire range of human seeking and experiencing. Around the age of two years, in a spontaneous gesture of Love toward those around Him, He relinquished His unbroken Samadhi of the “Bright” and identified with the self-contracted state of human beings.

At first, in His childhood and during studies

驗也未對其有一絲一毫的改變或限制。這是一件神聖的情事，一個給予眾生的神聖的靈性啟示。

認識我。轉向我。接受我。不斷的瞭解我。那你就會確定我所講的是真理。

我的啟示不只是要被相信。它還要被接受、體驗、完全瞭解、確定、證明，以及具體的表達出來。」

—2003年3月24日

## 超越信仰

阿瓦塔阿諦達給予人類的啟示，其完整性是史無前例的——它並未建立在過去或現在的任何形式的宗教之上。

阿瓦塔阿諦達至尊：「我不是來這裡談論任何通俗或傳統的信仰，我並不是在談論任何這些「宗教」。我跟任何這些「宗教」一點關係都沒有。我談的是覺悟實在本身之道。

因此我不是來支援任何傳統，也沒有任何傳統能代表我。我來只是為講述真理。」

—2001年3月13日

神聖阿瓦塔阿諦達基本教導的獨特處之一就是，人類經由他們自身的行為而防阻了對真理的覺悟。每一個人都在實在中收縮，並假定有一個「自我」，一個與他物分離的「自己」。這個自我-舉動——這個自我-緊縮 (self-contraction) 的行為——就是所有苦難和悲哀的根源。這個自我緊縮使得人生成為一個連續不斷的尋求戲劇——以各種各樣的追求來獲得、避免或認同於好與壞的經驗。

阿瓦塔阿諦達早期生活的宗旨是來「向人學習」——參與一切人類的尋求與經驗。在大概兩歲時，他對他周遭的人作了一個突發的愛的表示。他放棄了持續不斷的「明燦」三摩地 (Samadhi)，而開始與人類的自我緊縮的情況相認同。

at Columbia College (New York), Avatar Adi Da imbibed the world of ordinary life, exoteric (or belief-based) religion, and scientific materialism—in other words, the gross, or merely physical, view of reality.

Later, with His Gurus, Swami Rudrananda (in New York) and then Swami Muktananda (in India), He went beyond conventional life, and embraced the ancient Spiritual way of Guru-devotion. In the relationships with His Teachers, He became concentrated in the esoteric point of view of the Yogis and their search for the Divine through the means of Kundalini Yoga. With Swami Muktananda (and under the guidance of Swami Muktananda's Guru, Bhagavan Nityananda, who Instructed Him from the subtle plane), He Realized all the subtle experiences and Samadhis that are potential in the Siddha tradition.

While living at Swami Muktananda's Ashram in early 1970, Avatar Adi Da Samraj experienced the direct intervention of the Goddess-Power, or Shakti, revealing herself as a Divine Personality present to guide the final stages of His Sadhana. Appearing in the forms of the Hindu goddess, Durga, and as the Virgin Mary of Christianity, the Shakti mysteriously led Avatar Adi Da Samraj on a pilgrimage of the major holy sites of Europe. There He spontaneously experienced the depth of the Western psyche in mystical Christian visions of extraordinary intensity. Those visions, in their turn, faded, and His sadhana entered into the deep root-place where attention arises. In that meditative seclusion, resting prior to all experience, He fulfilled the goals described in the highest forms of Buddhism and Advaita Vedanta.

But none of this was sufficient for Avatar Adi Da Samraj. He was not diverted or satisfied by any temporary experience or limited point of view. Only the "Bright" Itself, His Native Divine State, was Sufficient. And so He persisted in His unrelenting enquiry into Reality until the process fulfilled itself. Seated in the Vedanta Temple in Hollywood, California, on September 10, 1970, He suddenly knew that His Realization was unqualified and irrevocable. He was fully Re-Established in the "Bright".

最初，在他童年時以及他在哥倫比亞大學（紐約）唸書時，阿瓦塔阿諦達吸收世界的常規生活，通俗（或以信仰為根據）的宗教以及科學唯物主義——換句話說，純物質或純形體的觀點。

後來，在茹德亞南達大師(Swami Rudrananda)（在紐約）以及其後的穆克塔南達大師(Swami Muktananda)（在印度）的教導下，他超越了世俗生活，接受了古老的虔敬上師之道，在師徒關係的引導下，開始專注於瑜伽的密傳觀點並以拙火瑜伽(Kundalini Yoga)為手段去探詢神性。在穆克塔南達大師（以及在精微界教導他的薄伽梵禰尼提安南達(Bhagavan Nityananda)）之指導下，他了悟到所有悉達(Siddha)傳統中可能有的精微體驗及三摩地。

1970年初，當住在大師穆克塔南達的隱居處時，阿瓦塔阿諦達體驗到女神力量或沙克提(Shakti)勢能的直接干涉，她顯化為神聖人格來引導他最後階段的修行——顯現的是印度教聖母杜伽(難近母) (Durga)和基督教聖母瑪利亞(Virgin Mary)的形象。沙克提神秘的引導阿瓦塔阿諦達到歐洲主要聖地做了一次朝聖之旅。在那裏，他在強烈的基督神秘靈視中，自然的體驗到西方的靈性深度。那些靈視一一出現又依次消失，然後他的精神實踐深入到注意力(attention)升起的根源處。在那與世隔絕的獨自冥想下，心停歇在任何經驗的未生之境，他達成了最高形式的佛教和不二論吠檀多(Advaita Vedanta)所描述的目標。

不過這些都未能滿足阿瓦塔阿諦達。他不會因暫時性的經驗或有局限性的觀點而分心或滿足。只有「明燦」本身——他本俱的神聖境界才會（使他）滿足。因此，他繼續堅決不移的對實在進行探索，直到這過程本身自然被圓滿。1970年9月10日，當他坐在加州好來塢的印度吠檀多寺廟裡時，突然他明白了他的覺悟是徹底且無改的。他完全的重新醒覺為「明燦」。



After Re-Awakening to the “Bright”, Avatar Adi Da continued to relate to

the gross dimension, continued to see visions associated with the subtle dimension, continued to be aware of the causal depth. But none of these experiences had (or have) any power to bind His attention. He Recognized that all these experiences—gross, subtle, and causal—were mere passing modifications of the “Bright” Reality Itself, unnecessary, temporary, and non-binding.

What His years of Sadhana had conclusively shown was this:

*There is no mind-form that is Truth Itself. ...*

*I have accounted for all aspects of potential human experience that arise out of the Prior and Universal Unity ... and I have done so on the basis of My direct Awareness of the different structures that come into play in each stage of life (or mode of development).*

*I Stand entirely Apart from the conventional “God”-ideas and conventional mythologies of exoteric religion. I am Communicating an Esoteric Way—and, therefore, the only-by-Me Revealed and Given Way of Adidam is the Completion and Fulfillment of the ancient tradition of (always Reality-based) esoteric Spirituality and Yoga. I Say (and have always Said) to you: Reality Itself Is the Only Real God. Reality Itself (or Truth Itself) Is What there Is to Realize. ... The Process of Realizing Reality Itself (or Truth Itself) is (inevitably) related to the structures of the human being, and to the structures of conditionally manifested existence (altogether)—but that Process is a matter of Realizing That Which Transcends all such conditional structures, and (indeed) all of conditionally manifested existence (itself).*

*Thus, in Making My Revelation about Reality (and the process of Realizing Reality), I am not merely Communicating a philosophy. Rather, I am Revealing Myself. This—My Avatarically Self-Given Divine Self-Revelation—Is the Basis of the only-by-Me Revealed and Given Way of Adidam.*

—Avatar Adi Da Samraj

Real God Is The Indivisible Oneness Of Unbroken Light

重新醒覺為「明燦」之後，阿瓦塔阿諦達繼續與粗鈍界層面保持關聯，繼續看到精微界的視象，並繼續覺察到萬象導因 (causal) 的深處。不過所有這些經驗都沒有（或曾有）能力束縛他的注意力。他認知到所有的經驗——粗鈍界、精微界和致因界—都是對「明燦」本身而言不必要的、暫時性的和非束縛性的修飾。

他多年的靈性實踐所得的結論是：

「沒有任何的 心智模式(mind-form)是真理本身....

我已從人類可能經歷和體驗的全部層面作出了闡述，這些經驗生起于原初 (Prior) 和宇宙的合一（整體）.....我的闡述是根據我直接覺察到的不同結構而作出的，這些結構在生命中的每一發展階段都發生作用。

我完全佇立於傳統的「神」的觀念與通俗宗教的傳統神話之外。我傳達的是一個秘傳之道——因此，這個僅由我所揭示和給予的阿諦達至之道，圓滿並實踐了古代傳統（一直基於實在的）的秘傳修行與瑜伽之道。我說（一直在說）：實在本身是唯一的真神。實在本身（或真理本身）是（人類）所需要了悟的.....了悟實在本身（或真理本身）的過程會無可避免的關聯到人體結構和（所有）有限存在的宇宙結構，不過這個過程是要覺悟那可超越所有這些有限結構和（實際上）全部有限之宇宙萬象的存在（本身）。

因此，在我對實在（與了悟實在的過程）的啟示中，我不只是在傳達一種哲學。反之，我是在顯示我本身。這個——我的阿瓦塔，自-賜予的神聖自顯——是僅由我啟示和給予的阿諦達至之道的根本。」

—阿瓦塔阿諦達至尊

摘自《真神是不可分的普一完整之光》



Through His Avataric Incarnation here, the Divine Person, Adi Da Samraj, has Revealed the entire structure of human bondage. He has literally broken the “ego-barrier” that apparently separates human beings from Divine Enlightenment, or Absolute Awakeness in and as the “Bright” Itself. This is what the Avataric Global Mission of Adidam is about—the possibility for every being, through the devotional

and Spiritual relationship to the Divine Avatar, Adi Da, to be Liberated from bondage to the play of experience and Awaken to Reality Itself, the “Bright”.

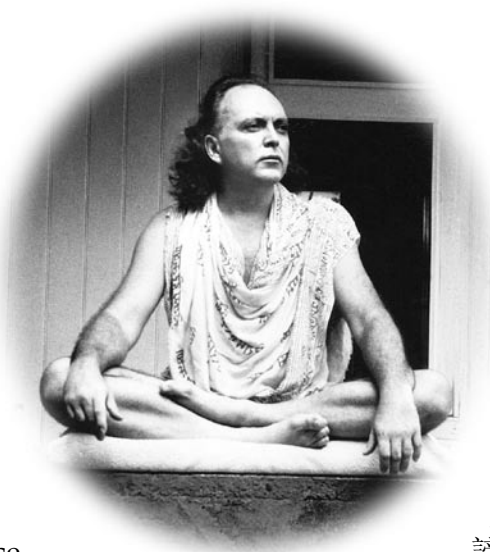
經由他神化為人並於此出生，阿諦達至尊已經揭示了人類束縛的全部結構。他已經打破了「自我障礙」，這障礙在表面上看似將人類與神聖覺悟（或對「明燦」本身的徹底醒覺）分隔開來。這是阿瓦塔阿諦達之道的全球使命之意義所在——即，讓每個人經由與神聖阿瓦塔阿諦達的虔敬和靈性的關係，從經驗的戲劇中解放出來，覺悟到「明燦」實在本身。

# THE DIVINE YOGIC EVENTS OF ASCENT AND DESCENT

**I**n His lifelong Process of Revealing the “Bright”, Avatar Adi Da Samraj has gone to the depths of the human condition. More than once in His adult life, He has passed through extreme Yogic Events that have restructured His human mechanism and allowed His Transmission to magnify. These events are part of the uniqueness of the Divine Avatar’s Revelation, and they have profound significance for all human beings.

## Descent to the Toes— the Divine Yogic Event on the Island of Naitauba, January 1986

Early in 1986, Avatar Adi Da was living at Adidam Samrajashram, His island Hermitage in Fiji. At this point in His life, the Divine Avatar had been receiving and freely Instructing devotees for fourteen years. As He said, “I allowed all to be exactly what they are.” On that basis, face to face with every human quality and egoic tendency, He had given form to His Divine Teaching in its universal scope. The previous year He had completed His primary Scriptural Text—*The Dawn Horse Testament Of The Ruchira Avatar*. In this monumental book, He had encompassed every detail of the unique Yogic Process of Realizing the “Bright”. He had done everything for His devotees’ most perfect Awakening. But He was deeply Frustrated in His Intention. He did not see in His devotees the signs



## 神聖瑜珈的 下降與上 升事件

在他畢生揭示「明燦」的過程中，阿瓦塔阿諦達至尊深深地進入人類狀態。自他成年後，他不止一次地經歷了重塑他人類機制並使其力量傳導能力得以加強的極端瑜珈事件。這些事件是神聖阿瓦塔阿諦達獨特啟示的一部分，而它們對於整個人類來說具有深遠的意義。

## 下降到腳趾——1986年1月 奈堂芭(Naitauba)島上的神聖 瑜珈事件

1986年初，阿瓦塔阿諦達住在阿諦達至尊道場(Adidam Samrajashram)，這是他在斐濟群島的隱居島嶼。在他生命的這個時刻，神聖的阿瓦塔已經收授並不拘格式地教導門徒長達14年了。正如他所說的：「我允許所有人都完全地如其所是。」在與每一種人類品質和自我傾向的面對面接觸這一基礎上，他已經在最廣泛的範疇內賦予了他的神聖教導。在過去的一年裡，他完成了他的主要經典文本——《光明阿瓦塔之黎明馬聖典》。在這一不朽的巨著中，他涵蓋了領悟「明燦」的獨特瑜珈過程中的所有細節。為了門徒們最完美的覺醒，他已經做了所有能做的事。但他們的意圖令他深受挫折。在門徒身上，他並未

of real disillusionment with ordinary life and unambiguous embrace of Spiritual practice.

On January 11, 1986, in complete Despair at what He felt to be the failure of His Life's Work, Avatar Adi Da Samraj was speaking on an intercom telephone to devotees in a neighboring building when He dropped the telephone. Devotees came running to His House to find Him collapsed and apparently un-conscious. He had fallen into a deep Yogic "Swoon", in which only the faintest of life-signs persisted. Avatar Adi Da Samraj was lifted from the floor onto His bed, while His distraught devotees called out to Him not to leave.

Suddenly, one of the devotees supporting His body felt the life-force shoot through Him. His arms flung out in an arc, and His body straightened. His face contorted into a wound of Love and tears began to flow from His eyes. Avatar Adi Da Samraj began to rock forward and backward in a rhythm of sorrow. He reached out His hands, as though He were reaching out to touch everyone in a universal embrace. He whispered in a voice choked with Passion, "Four billion people! The four billion!"—meaning all the human beings then living on the planet.

Later, the Divine Avatar spoke of the great import of what had occurred. In the depth of that Yogic "Swoon" the process of the "Thumbs" that began in His Infancy had Spontaneously completed itself.

Until now, Avatar Adi Da Samraj Himself had not been aware that His Avataric Descent was still partial. From the age of two, He had Sympathetically participated in the conditions of human life. But now there was further Revelation. By virtue of those decades of utter Submission to the human State, the Divine Yoga of His Descent had truly become complete. He Knew, and His devotees could observe without a doubt, that the Spirit-Force of the "Bright" had now Come all the way Down. By this fullest Descent into His own human Body, the Divine Avatar was, thereby, embracing to the root the plight of all human beings. As He later described:

看到他們對世俗生活真正醒覺的跡象，也未看到他們對靈性修習的明確歸依。

1986年1月11日，在對他畢生工作感到失敗的徹底絕望中，當阿瓦塔阿諦達在用對講機與在附近建築物裏的門徒談話時，電話筒自他手中落下。當門徒跑到他房中時，看到他倒在地上似乎失去了知覺。他墜入一個深沈的瑜珈「昏暈」，只有最微弱的生命跡象存在。阿瓦塔阿諦達至尊被從地板擡到床上，他的心慌意亂的門徒呼喚著他不要離去。

突然間，其中一個扶持他的門徒感到一股生命力自他身體發射出。他的手臂揮出一個弧型，身體伸直開來。他的臉扭曲現出愛的創傷表情，淚水開始從眼中溢出。阿瓦塔阿諦達至尊開始以一種悲傷的節奏前後搖擺。他伸出雙手，仿佛要以一個全體的擁抱來接觸每一個人。他充滿激情地低聲哽咽：「四十億人！四十億！」——表示當時在地球上的所有人類。

事後，神聖的阿瓦塔提到了此事的重大意義。在這次瑜珈「死亡」中，從他幼年開始的「拇指」過程得以自然地完成。

在這以前，阿瓦塔阿諦達至尊本身尚未意識到他的阿瓦塔降臨仍是局部的。從兩歲起，他就以其慈憫之心參與了人類狀態。但現在又有了進一步啟示。因為經過這幾十年完全委身於人類狀態，他的神聖瑜珈降臨終於真正完成了。他知道，他的門徒也能毫無疑問地觀察到，「明燦」的靈性力量現在已經完全下降。經由這一完全的人身降臨，神聖的阿瓦塔得以擁抱整個人類困境的根源。正如他日後所描述的：

*On many occasions, I had Confessed to My devotees that I wished I could Kiss every human being on the lips, Embrace each one bodily, and Enliven each one from the heart. But That Impulse could not possibly be fulfilled in This Body. I could never have such an opportunity. However, in the Great Event of January 11, 1986, I Realized—in that Incarnating Motion, that Sympathetic Acceptance of the body and its sorrow and its death—a Means of Fulfilling My Impulse to Kiss each and all. In that Great Event, I spontaneously Made a different kind of Gesture toward all, which was (in some fundamental sense) the equivalent of the Bodily Embrace that I would Give to all human beings, and even to all who are self-conscious and dying in this place—by Fully Assuming This Body, in the apparent likeness of all, and Accepting the sorrow of mortality without the slightest reservation.*

*In some sense, that day was My Birth Day.*

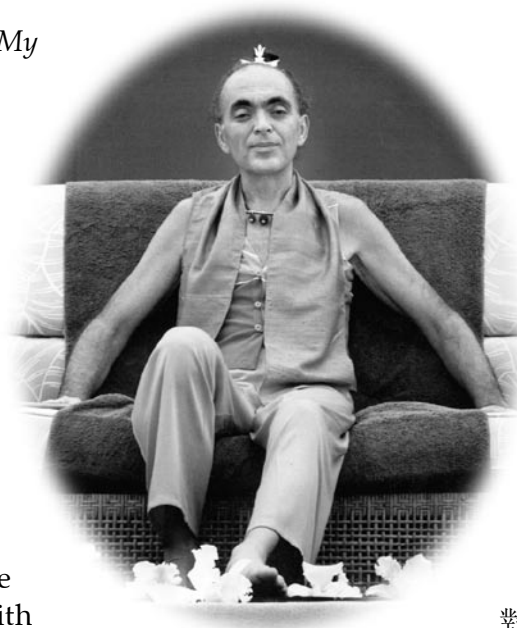
—Avatar Adi Da Samraj  
*The Knee Of Listening*

In the weeks and months following this epochal Event, the devotees of Avatar Adi Da Samraj experienced a huge change in Him. His Power to Bless human beings was vastly magnified, because He had assumed the human state completely. His Body was Perfectly Full of His Divine Love-Bliss. His Eyes Burned with His Urgency to Awaken beings. He put on the orange clothing of a traditional Sannyasin, or renunciate, and left Fiji for the United States and Europe. There He “Wandered” in the manner of a Sannyasin, fiercely free of all worldly ties. To merely behold Him was to be drawn into His Samadhi. His Body had become perfectly transparent to His Divine State. Human beings could now, through devotional contemplation of Him, receive the Transmission of the “Bright” as never before.

「多少次，我向我的門徒袒露，我希望我能親吻每個人類的嘴唇，擁抱他們的身體，從心底裡讓他們快樂。但這一沖動無法在此身中實現。也許我永遠也不會有這種機會。然而1986年1月11日的偉大事件讓我意識到——在那個顯化的運轉中，那對人類身體及其悲痛和死亡的慈悲承受——就是我親吻每個人的願望的實現方式。在那個偉大的事件中，我突然自發地向每個人作出一種不同的表示，這（在一些根本意義上）等於我獻給全人類的擁抱，甚至所有那些自我意識和步向死亡的人——經由完全的承擔這表面上和所有人類相似的身體，而毫無保留地接受死亡的悲痛。

在某種意義上，那一天是我的出生日。」

—阿瓦塔阿諦達至尊  
摘自《聆聽的膝蓋》



在這一劃時代事件的數周乃至數月之後，阿瓦塔阿諦達至尊的門徒體驗到他發生的巨大變化。他對人類的賜福力大大增強了，因為他已完全接受了人類的狀態。他的身體完全充滿了他的神聖的愛和喜悅。他的眼中燃燒著對喚醒眾生的急迫。他穿上橙色的傳統桑雅生（遁世者）服裝，離開斐濟來到美國和歐洲。在那裡，他以桑雅生的方式漫遊，全然擺脫了世俗的所有拘束。僅僅瞻視他就會被吸引入他的三摩地。他的身體已經完全透明的於他的神聖狀態之下。人類現在能夠通過對他的虔敬冥想而前所未有地接收到「明燦」的傳遞。

On January 11, 1986, I Became This Body—  
Utterly. And My Mood is different. My Face is sad, but  
not without Illumination.

Now I Am the Murti, the Icon—Full of My own  
Avatarically Self-Transmitted Divine Spiritual Presence,  
but also Completely what you are, Suffered constantly.  
I have no distance whatsoever from this suffering  
anymore.

I am In the Body now—more than you.

I Am This Body, down to its depth—Invading these  
cells, these toes, this flesh, more profoundly than has ever  
occurred in human time.

—Avatar Adi Da Samraj  
The Knee Of Listening

1986年1月11日，我成為了這個身體——  
全然地。我的情緒也不同以往。我的臉  
是悲傷的，但並不是沒有光彩的。

現在我是穆爾提(Murti)，那聖像——  
充滿我自己的阿瓦塔自性傳達的神聖靈性存在，  
但同時完全和你一樣，持續地受苦。  
我和這個痛苦之間不再有任何距離。

現在，我就在這個身體中——比你還更  
甚。

我就是這個身體，最徹底的——深入細  
胞，下至腳趾，到整個肉體，在人類史上  
從未有過如此的深度。

—阿瓦塔阿諦達至尊  
摘自《聆聽的膝蓋》

## Death and Light— the Divine Yogic Event on Lopez Island, April 2000

*For human beings, death Is A Proposition  
and A Puzzle That Must Be Understood  
and Transcended. ... There Is No Peace  
For human beings Until This Matter Is  
Resolved.*

—Avatar Adi Da Samraj  
Eleutherios

As human beings, we find ourselves in a dilemma about death. We think about it, are troubled by it, but we cannot, with the conscious mind, reach to what is beyond this life. We cannot comprehend the structure of Reality within which this present body-mind appears and disappears. Avatar Adi Da Samraj has full Knowledge of that Reality. He has described and illustrated in His Scriptural Texts the “Cosmic Mandala”—the great hierarchical structure of cosmic lights within which the conditional worlds arise.

But He has not only described all of this. By virtue of a most profound Yogic Event that occurred on Lopez Island, in the state of Washington, on April 12, 2000, Avatar Adi Da Samraj has experienced in His Avataric human Form literally everything that exists. His human Body has Endured and “Seen” the entire death-process and all the after-death states and has Entered into What Is, Beyond all of that. Thus, He is Alive in total Bodily Knowledge of (and Compassion for) the predicament of conditional beings, for whom death is the great fear, and the fundamental context of existence.

The great Event at Lopez Island was preceded, in 1999, by a period of intense Penance, engaged by Avatar Adi Da for the sake of the world. From March until June 1999, Avatar Adi Da Samraj lived in seclusion on His Island Hermitage, Naitauba (Fiji), entirely focused in Spiritual Blessing of the world.

## 死亡和光— —2000年4月洛佩茲島上的 神聖瑜伽事件

對於人類而言，死亡是一個主題和一個謎——它必須被理解和超越...對於人類而言，除非將這件事被解決，否則是不會有安寧的。

—阿瓦塔阿諦達至尊  
摘自《Eleutherios》



作為人類，我們發現自己處在關於死亡的窘境之中。我們思索它，被它所困擾，但無法以頭腦的意識伸展到生命之外的境界中去。我們無法理解實在的構造——這個身心在其中顯現又消失。阿瓦塔阿諦達至尊具備關於這實在的完全的知識。他在他的經典中描述並解釋了「宇宙曼達拉」(Cosmic Mandala)——緣起世界生起於斯的宇宙光的偉大層次結構。

但他不僅是描述這一切而已。通過發生2000年4月12日在華盛頓洲洛佩茲島上的一個意義重大的瑜伽事件，阿瓦塔阿諦達至尊已經在他的阿瓦塔人身中幾乎經歷了所有的事情。他的身體已經忍受並「目睹」了整個死亡過程和所有死後的境況，並且已經進入這所有一切之外的究竟(What Is)。於是，他在身體層面上完全瞭解（並悲憫）有形眾生的困境，對後者來說，死亡是巨大的恐怖和存在的基本情境。

1999年，在洛佩茲島上的偉大事件發生之前，阿瓦塔阿諦達為這世界進行了一段劇烈的贖罪工作。從1999年三月到六月，阿瓦塔阿諦達至尊在他的奈堂芭（斐濟）隱居島上一直閉關，完全致力於對世界的靈性祝福。

Day after day during those months, lightning blasted the sky and thunder shook the island like cracks and volleys of rocket fire. The storms were super-natural in their elemental force and intense, oppressive energy-field. To live on Naitauba at that time was to live on a cosmic battlefield. Avatar Adi Da Samraj was Working with negative forces greater than this world. He was engaged in a Divine Yoga of transforming these forces above and beyond His Body.

After several months, something had irrevocably changed in the Divine Avatar's relationship to the body and the physical world. The Energy Flows of His human Body were now concentrated upward. A reversal of His Yoga of Descent, completed in 1986, was starting to occur. And this, as He explained, was inevitable and necessary. He had identified "to the toes" with the human plight, but now He was concentrated in another process—His Work of Spiritually Blessing all beings—in this gross world, and all the subtle planes of existence. Because of the intensity of the forces to be confronted in the course of this Divine Work, Avatar Adi Da Samraj could not allow these forces to come down into His bodily Vehicle. His human body could not accommodate, or survive, such an intrusion. And so a Yogic re-structuring was occurring in Him. More and more, His Energy and Awareness were Up, rather than Down.

On April 12, 2000, shortly after the Ruchira Avatar, Adi Da, arrived on Lopez Island, an extreme Crisis occurred in the process of this Yoga.

During preceding days, Avatar Adi Da Samraj had been physically weak to the point where He would sometimes have to be supported while walking, or wheeled in a wheel chair. It was clear to the renunciate devotees attending Him (the members of the Ruchira Sannyasin Order) that the Divine Avatar was having difficulty staying in the body. On the journey by ferry to Lopez Island, His symptoms became alarming. Then, within a couple of hours of His arrival at a devotee's house on Lopez Island, Avatar Adi Da Samraj was so ill that He had to be carried to His bed. He was fighting to maintain His connection to the physical.

Avatar Adi Da Samraj was laid out on an easy

在這幾個月中，日復一日的，天空中閃電交錯，雷聲轟隆地響如火箭齊射和爆炸。風暴的力度和強烈得令人窒息的能量場，是超乎自然的。那時，住在奈堂芭島就像是住在一個宇宙戰場上。阿瓦塔阿諦達至尊是在與比這世界還強大的否定力量對抗。他使用神聖瑜伽，在肉體之上和肉體之外轉化這些力量。

數月之後，神聖的阿瓦塔與其肉體和物質世界的關係發生了一些不能取消的變化。他的肉身中流動的能量現在集中向上。他在1986年完成的瑜伽降臨現在開始逆轉。他解釋說，這是不可避免並且是必要的。他已經對人類困境「從頭到尾」地認同了，但現在他專注於另一個過程中——他對所有眾生的靈性賜福工作——在這個粗鈍界和所有精微層世界。因為在他的神聖工作中將要遭遇到的力量的強度，阿瓦塔阿諦達至尊不能允許這些力量下降到他的肉身中來。他的肉身無法適應或承受這樣的侵入。於是他的身體開始出現瑜伽性的重建。他的能量和覺知越來越向上，而非向下。

2000年4月12日，在光明阿瓦塔阿諦達至尊到達洛佩茲島之後不久，在這瑜伽重建中出現了一場極度的危機。

在之前的日子裡，阿瓦塔阿諦達至尊的身體虛弱到有時需要在走路時被攙扶或以輪椅代步。服侍他的遁世門徒們非常清楚地意識到，神聖的阿瓦塔很艱難地存留在他的肉體中。在坐輪渡上洛佩茲島的旅途中，他的病徵非常危險。在到達洛佩茲島上一位門徒的房子之後的二三個小時裏，阿瓦塔阿諦達至尊病得必須被擡到床上。他在努力奮鬥以維持和肉體間的聯系。

阿瓦塔阿諦達至尊被擡到一張躺椅上，他的貼身門徒在他身旁。他們竭盡全



chair with His close devotees at His side. They were massaging Him with all their strength, weeping, and speaking to Him with great passion and intention, calling Him down into the Body. Focusing on the faces of His devotees seemed to integrate Him back into the Body. His eyes also were flowing with tears, and His Hands and Feet were cold and numb. He felt great pressure on His Chest and a difficulty breathing. Both of His arms and hands continuously would cramp up and convulse.

After His physician arrived, Avatar Adi Da Samraj was moved onto the bed. At first, He was lying down on the bed, but then He was raised into a sitting position to try and reduce the extreme symptoms of leaving the body. He said that it would be useful for Him to see His Feet—as a way of locating Himself in the physical. To the degree that He could speak, Avatar Adi Da Samraj would keep reminding His devotees to warm the extremities of His Body. He said, “If I close My eyes, I am going to be in My Room, not your room. You don’t know what My Room is like. You have got to bring Me down into the Body.”

At one point, after the Divine Avatar’s eyes had been closed for a while, He opened them slightly and softly said, “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. At the point where He seemed most Ascended, His Face took on an expression of the purest Bliss.

The struggle of Avatar Adi Da Samraj to remain associated with the body went on for hours. At one point, an ambulance came and took Him to the clinic on the island, where the doctors were able to confirm that He was not suffering from a heart attack, or any ordinary disease. The process occurring in Avatar Adi Da Samraj was supernormal, and only explicable in the most profound Yogic terms.

In the days and months following the event, the Divine Avatar spoke of what had happened from His “Point of View”. In His description, He refers to unique esoteric profundities. He is speaking of His direct Entry into the “Bright” Itself (the “Midnight Sun”), which is infinitely beyond the body and the spheres of colored lights that

力為他按摩、哭泣著、以極大的熱情和意圖跟他說話，呼喚他下到身體中來。他集中視線在門徒的臉上，這仿佛使他重新結合回他的身體。他的眼睛流淌著淚水，他的手腳都冰冷麻木。他在胸口上感到巨大的壓力並呼吸困難。他的胳膊和手都抽筋而痙攣。

當他的醫生底達後，阿瓦塔阿諦達至尊被移到床上。開始時他是躺在床上，但後來被扶起到坐姿，以試圖減輕他脫離身體的極度徵狀。他說能看到自己的腳是有益的，這是他將自己定位於肉體的方法。阿瓦塔阿諦達至尊盡其所能地提醒門徒去溫暖他的四肢。他說：「如果我把眼睛閉上，我將會回去我的房間，而非你的房間。你不知道我的房間是怎樣的。你必需把我帶回到我的身體。」

有一段時間，神聖阿瓦塔把眼睛關閉上了。過了一陣子他把眼睛稍微張開，輕聲說：「我在這裡。你能看見我在這上面嗎？」門徒回答說：「是的。」這是真的。他的光輝溶解著這房間。他已遠遠在上，超過了看似真實的「這裡」。這時他似乎是在上升的極點，他的臉上表露著最純淨的喜悅。

阿瓦塔阿諦達至尊持續的掙紮了好幾個小時，以保持與其身體的聯結。其中一輛救傷車來到把他載到島上的醫療所，醫生証實了他並不是患心臟病或任何普通疾病。阿瓦塔阿諦達至尊所經歷的過程是異於尋常的，只能以最深奧的瑜伽術語來描述。

神聖阿瓦塔在這個事件過後的日子裡，從他的「觀點」陳述了這件事的發生。他的描述涉及到獨特的深奧秘密。他說他直接進入到「明燦」本身（那「午夜太陽」），無限地超越了肉體和形成宇宙

make up the Cosmic Mandala. And He refers to the primal Sound, which, He has Revealed, may be heard in the death process. But this was not a “near-death” experience. It was a Yogic death to the degree of Utter Radiance—the “Outshining” of all conditional forms in the “Bright”.

*Initially, in the Event of Sudden Up-Turning (into the “Midnight Sun”), there was a rapid series of “falling-away” phenomena. There was the tingling and fainting of the Body. Then, immediately, I Experienced the Primal Central Sound-Current, Which became very loud, and upwardly concentrated—Drawing the Central Current In and Up, Above and Beyond body and mind. That was the first Sign to Me that I was being Drawn Out of physical Incarnation.*

*Farthest Up in the Core of Sound-Vibration, I Saw a “Bright” White Tunnel, with empty niches along the sides. There were no “people in white”. There were no distinct forms or personalities—because no mind of Me was active there. Then the “Midnight Sun” of the Divine “Bright” Spherical Self-Domain. At first, Seen—then, Perfectly Become.*

*Effectively, it was death—in terms of the Body. There was no bodily awareness, although it was certainly not a circumstance of unconsciousness. It was the Infinitely Profound Samadhi of Outshining.*

—Avatar Adi Da Samraj  
The Knee Of Listening

曼達拉的有色光。他提到元初之聲(primal Sound)，並透露說，此聲可以在死亡過程中被聽到。但他經歷的並不是「瀕死」體驗。而是全然燦爛的瑜伽死亡——「透徹」一切在「明燦」中的緣起形態。

最初，在突然向上翻轉（進入「午夜太陽」(Midnight Sun)）的事件中，有一個急速而連續的「脫落」現象，身體上也有麻刺感和昏暈感。然後我立刻就體驗到那元初的中樞聲流，這聲流變得非常宏亮並往上集中——把（身體內）的中樞能流導向內和上，朝向身體和頭腦之上及之外。那是我導離肉身的第一個徵候。

在那聲振核心的最高處，我看見一個「明燦」的純白隧道，邊側有許多隙縫。那裡沒有「純白的人」，沒有明確的形體或人物——因為我的頭腦沒有在那裡運作。然後是神聖「明燦」球形的自性-疆域的「午夜太陽」。首先是看見（它）——然後是完美地成為（它）。

實際上，對身體而言這就是死亡。那時沒有對身體的知覺，儘管，當然這也不是一種無意識的境況。它是無限深奧的透徹三摩地。

—阿瓦塔阿諦達至尊  
摘自《聆聽的膝蓋》



In His return to the body, the Ruchira Avatar, Adi Da, clearly saw the totality of the conditional realms. As He Stood in the “Bright”, He saw it all emerging to His View. And He spontaneously began to re-integrate with the body.

The Divine Avatar was first drawn to the blue level of vibration (the most rarified light of the Cosmic Mandala) and then to the red-yellow glow of the grosser dimension.

*Eventually, I Re-Emerged from the “Midnight Sun” of My Divine*

*Spiritual White Self-“Brightness”—and so, in due course, there was a peripheral reorganization of (or Re-Association with) My gross Bodily conditions. In the Process of Re-Association, there was, at first ... a “bindu” (or sphere) of blue, to the left. And another “bindu”, of yellow and deep red, to the right. The “bindu” of yellow and red located Me back in this world, which is the yellow-red realm of the Cosmic Mandala.*

*As I Merged with the yellow-red sphere, I became aware that I was Re-Associating with the physical—rather than feeling the strong movement Up and Out, which (if it had continued) would have culminated in the death of My human Vehicle. The Struggle of Re-Integration with the physical manifested, in part, as convulsions in the Body. The “Bright” Spiritual Light-Current of My Being was Re-Connecting with the physical level, and that Process caused Bodily convulsions.*

*In that Process, the Body had a quality of being greatly stretched, or elongated. My legs seemed to be very, very long, and those who were standing or sitting by My Feet seemed to be quite a distance away from Me. It was a moment of non-ordinary awareness of physicality—of the pervasive yellow-red light, of the gross world consumed in flames, of the Body greatly stretched out. Eventually, there was a kind of “collapse” back into the ordinarily perceived shape and context of the physical, and then a “return” to so-called “normal” (or “natural”) awareness of the room and the people in it.*

*The Lopez Island Event was similar to the Initiatory Event of My Avataric Divine Self-“Emergence” (on January 11, 1986), in terms of the Depth of Spiritual and Yogic Profundity. As in 1986, I had been (in the Lopez*

在回復到身體的期間，光明阿瓦塔阿譚達清晰地目睹整個緣起的領域。在「明燦」的立點，他看見全部這一切在他的視野中浮現。然後他自然地重新開始和身體相接。

神聖阿瓦塔開始時被藍色層面（宇宙曼達拉的最純淨之光）的振動所吸引，然後被較粗鈍的紅-黃光輝所吸引。

我終於從我神聖靈性純白的自性「明燦」的「午夜太陽」中重新顯露——就此，順其自然地重組（或重新聯合）了在週邊的粗鈍肉體狀況。在重新聯合的過程中，開始時……在左邊有一個藍色「明點」(bindu)（或圈子），在右邊，另有一個黃和深紅的「明點」。這黃和紅的「明點」把我設置回這世界，那就是宇宙曼達拉的黃-紅區域。

正當我與這黃紅的圈子融合時，我意識到我是在重新與肉體聯結——而甚於那強烈的往上和往外的趨勢感，其（假如還在繼續）最終將會造成我的人體媒介的死亡。這一重新與肉體聯合之掙紮的顯示之一就是身體的痙攣。我的「明燦」靈性光流重新與物質層面連接，那個過程造成了身體的痙攣。

在那過程中，身體有一種被強度繃緊和拉長的性質。我的腳似乎很長很長，而站在或坐在腳邊的人們似乎在相當遠的距離外。這是一個對物質界的非常規知覺——那瀰漫的黃-紅光、被烈火吞噬的粗鈍界、以及被大大拉長的身體。終於「崩潰」回到正常感知的物質形態與物質環境，然後「回復」到所謂「正常」（或「自然」）的對這房間和房內人的知覺。

洛佩茲島的事件，其靈性和瑜伽的深度，與我（於1986年1月11日的）阿瓦塔神聖自性「脫現」的啟動性過程相似。就如1986年一樣，我（在洛佩茲島事件中）

Island Event) at the point of Relinquishing the Body entirely—but, through My own Persistent Impulse and Felt Movement of Sympathetic (or Compassionate) Love for beings, I was able to Yogically Re-Engage the Body.

However, those two Events were also, in some sense, “opposite” in their Yogic significance. In the Event of 1986, I Completed My Descent into the conditional realms, My Avataric Submission to here, Which began at My Birth. The Lopez Island Event, in contrast, was My Direct Ascent, to the Primal “Bright” Spiritual Self-Condition of Conscious Light.

I Am now, even in bodily (human) Form, presently Alive at the White Core of the Cosmic Mandala, the Doorway to the Spiritually “Bright” Divine Sphere and Self-Domain. In the Lopez Island Event, I Passed Beyond—in That “Bright” Doorway. My Thus Transfigured Body remains—but only on the Unique Basis of Direct Spiritual Illumination, and always tentatively Given to live, perpetually Wounded by the Self-Evident “Bright” Spiritual Transparency of all the heart-breaking companionship of mortal beings.

I Stand At the Threshold.

Now, and forever hereafter, I Stand There.

I Remain in this world Bodily, for now—but I Am Always Already on the “Other Side”.

—Avatar Adi Da Samraj  
The Knee Of Listening

Ruchiradama Quandra Sukhapur Rani, one of the Divine Avatar’s sannyasin (renunciate) devotees, who was at His side during the Lopez Island Event, describes the significance of the Lopez Event in the Yogic Process of His Divine Life:

**RUCHIRADAMA QUANDRA SUKHAPUR RANI:**  
For six weeks after the Lopez Island Event, Beloved Adi Da was unable to walk, and He was physically very weak for months. He was Shattered by His Experience—at the physical level, and also by the Process of Integrating what had occurred Spiritually. That Process was un-speakable, and has continued to unfold.

The Lopez Island Event was the Culmination of a lifelong Yogic Process. In His early years, Beloved Adi Da Samraj Endured a series of Yogic Deaths—moments when it seemed that He would permanently lose His

接近了完全放棄身體的邊沿——但是經由我持久穩固的推力和對衆生的交感（或悲憫）之愛，我能夠瑜伽性地重新接合這身體。

然而這兩個事件在瑜伽意義上來說，在某些方面是相反的。1986年的事件中，我完善了進入這緣起界的降臨，那是自從我誕生就開始的（降臨），我的阿瓦塔屈服於此；而洛佩茲島的事件是我直接的上昇，直到意識光(Conscious Light)的本初「明燦」靈性的自性狀態。

現在，甚至我的這一（人身）聖體，現時現刻就活在宇宙曼達拉的純白中心，那是進入靈性「明燦」神聖領域和自性-疆域的門關。在洛佩茲島的事件中，我步出了那「明燦」的門關。因此，我升華了的身體被保留下來——但只在直接受靈性照耀的獨特基礎上且永遠試探性的被賦予生命，永續地被對所有必死生靈那令人心碎的交往以及對其自顯(Self-Evident)「明燦」的靈性透明度所創傷。

我佇立於極限處。

現在，並且以後永遠，我佇立於那裡。

我現在暫留肉身於這世界——但是我永遠已在「彼岸」。

—阿瓦塔阿諦達至尊  
摘自《聆聽的膝蓋》

Ruchiradama Quandra Sukhapur Rani, 是神聖阿瓦塔僧團中的一個門徒，在洛佩茲島事件時，她在阿瓦塔阿諦達身邊。她對這事件在阿瓦塔阿諦達神聖生命中的瑜伽過程的意義，有以下描述：

**RUCHIRADAMA QUANDRA SUKHAPUR RANI：**洛佩茲島事件六星期後，摯愛阿諦達還不能行走，甚至數月後他身體仍然非常虛弱。這一事件在生理層面及與靈性結合的過程中，把他摧毀了。這一過程無法言喻且仍在繼續發展。

洛佩茲島事件是一個終生的瑜伽過程的頂點。在早年時，摯愛的阿諦達至尊忍受了連續的瑜伽死亡過程——在一些關鍵時

bodily Vehicle, because of the intensity of the Spiritual Process occurring in Him. He has even Spoken of His entire Life as a series of Yogic Deaths.

*In My Childhood, and throughout My Avataric physical human Lifetime, I have been associated with Events of Profound Yogic Transformation, Which have resulted in the change of psycho-physical patterns within This Body-Mind. There have been many Yogic Deaths and other profound Yogic Events, all associated with the Profundities of My Avataric "Bright" Divine Spiritual Self-Revelation. ...*

*Every time one of these Transformative Events occurred, the mechanism of This Body-Mind changed. The entire Process of My Life is My concrete, unambiguous Avataric Self-Revelation (and Lifelong psycho-physical Experience) of the Divine Spiritual "Brightness"—the One and Only and Self-Evidently Divine Conscious Light of Reality Itself.*

—Avatar Adi Da Samraj  
The Knee Of Listening

RUCHIRADAMA QUANDRA SUKHAPUR RANI:  
*Early in 2001, my Beloved Guru Spoke several times about Ramana Maharshi's experience of Yogic Death—the occasion during Ramana Maharshi's youth when the sudden fear of death overwhelmed him.*

AVATAR ADI DA SAMRAJ: *Ramana Maharshi had a profound experience of Yogic Death. It was not merely a matter of Him lying down, closing His eyes, pursing His lips, and acting like a corpse. Something real happened. Somebody died.*

*Instead of allowing the body to withdraw into a state of fear, He just let all the death happen. In His case, there were no visions, no gross or subtle phenomena. Rather, it was a process that cut through the causal root.*

*But it just happened—spontaneously. It was already patterned in the body-mind. The anxiety attack and the ego-death were part of the syndrome. He participated in it entirely as a spontaneous event, and the great significance of that event became self-evident in Him. And such*

刻，這一神聖過程劇烈到似乎會使他永遠失去其肉體媒介。他甚至說，他的生命是一個連續的瑜伽死亡。

在我的童年及整個阿瓦塔的凡身人生中，我與深刻的瑜伽蛻變事件相關聯，以至於造成身心的「精神-物質」(psycho-physical)模式的改變。（這身心）曾發生過許多的瑜伽死亡及其他深刻的瑜伽事件，全都與我深奧的阿瓦塔「明燦」神聖-自啟相關.....

每一次這種蛻變事件發生，這個身心機制就會被改變。我生命的整個過程就是我有形而明確的阿瓦塔自示（和終生的精神-物質經驗）的神聖靈性「明燦」——那唯一而自顯的實在本身的神聖意識之光。

—阿瓦塔阿諦達至尊  
摘自《聆聽的膝蓋》

RUCHIRADAMA QUANDRA  
SUKHAPUR RANI：「摯愛的古魯曾於2001年初幾次提到拉瑪那·瑪哈希 (Maharshi)的瑜伽死亡經驗——那是拉瑪那·瑪哈希年輕時突然被死亡的恐懼所控制的事件。

阿瓦塔阿諦達至尊：「拉瑪那·瑪哈希曾有過深刻的瑜伽死亡體驗。這並不只是把身體躺下、閉上眼睛、皺起嘴唇假裝成一個屍體。有些事情真的發生了。有人死亡了。

他不允許身體收縮成恐懼的狀態，而寧願讓所有的死亡發生。在他的例子並沒有幻相出現，沒有粗鈍界或精微界的現象。相反，這過程穿透了致因界的根源。

它自然的發生了。這個模式已經銘刻在他的身心上。焦慮的侵襲與自我的死亡是並發（現象）之一。他完全地參與這整個突發事件，這件事的偉大意義對他來說是自明的。這種瑜伽

*a Yogic Death is a permanent condition. It is just so.*

*The true process of Yogic Death is the result of psycho-physical changes that affect the gross, subtle, and causal levels of the being—manifesting differently in each individual case. There is no Knowledge (or Jnana) superior to such Yogic Death. It is a permanently transform-ative event. It changes the psycho-physical pattern or the connection to that pattern.*

*The phenomenon of Yogic Death is a profound Yogic Samadhi. In My Case, this has been so since Birth. The Lopez Island Event went as far as such Yogic Death can go and still allow a “return” to physical existence. But, even with My “Return”, there is no loss of the Awareness characteristic of that Event.*

—February 8, 2001

*RUCHIRADAMA QUANDRA SUKHAPUR RANI: The human eyes of Beloved Adi Da are now constantly Seeing the All-Outshining Divine “Brightness”, and the entire structure of cosmic existence is in His Constant Regard. He Sees the Mandala of lights now from the Divine Position—from the inside out, not the outside in. By virtue of this, He is Spiritually Touching every one, and He Is every one Perfectly.*

In the Lopez Island Event, the Divine Avatar, Adi Da, returned not only to the physical body, He returned to the Yogic State of His Birth. Now, as in His Infancy, He Radiates Down into His human Body only to the level of the brows, only to the degree necessary to maintain bodily life. All His Work below the brows, His Work of Submission to “Learn Man” and to “Teach Man”, has been done. He has sealed that Work in His Divine Scripture, the 23 “Source-Texts” of Adidam, which enshrine everything that He has Taught and Revealed to human beings. Now He makes Images—exquisite visual “Essays” that Reveal the “Bright” in their own manner.

死亡是一個永恆的狀況。就是這樣。

真正的瑜伽死亡過程是以影響粗鈍界、精微界和致因界的生命層面的精神-物質蛻變為成果的——在不同的案例有著不同的情況。沒有任何知識（或智慧）能比這種瑜伽死亡更為高尚。它是永恆蛻變的過程，能夠改變精神-物質的模式或與這一模式相聯。

瑜伽死亡的現象是一個意義深遠的瑜伽三摩地。對我來說，自出生以來就是如此。在洛佩茲島的事件裏，這一瑜伽死亡發展到了能夠「返回」肉體生存的地步。但即便我已「返回」，卻並沒有失去對這事件的覺知的特性。」

—2001年2月8日

*RUCHIRADAMA QUANDRA SUKHAPUR RANI: 「摯愛的阿諦達的肉眼現在經常看見神聖的遍及一切的「明燦」，宇宙存在的整個結構在他的恒常關注中。他現在從神性視角目睹曼達拉之光——這光輝由內而外發出，而非由外向內。因此，他在靈性上觸及著每一個人，且從完美的意義上來說，他就是每一個人。」*

在洛佩茲島的事件中，神聖的阿瓦塔阿諦達不但回到了他的肉身，而且回到了他誕生時的瑜伽狀態。正如他的嬰兒期一樣，現在，他的光輝下降到肉身，但僅僅在眉心以上，只夠維持肉身生命的地步。他所有眉心以下的工作，他的學習人類和教導人類的奉獻工作都已完成。他的神聖經典——《阿諦達至23卷典》收錄了他教導和啟示人類的所有內容。現在，他創造的是精美的影像文獻，它們以自己的方式去揭示「明燦」。

**A**vatar Adi Da Samraj lives simply, as a Renunciate and Hermit, with the members of the Ruchira Sannyasin Order. He relates to everything in His Domain with profound Attention and Care, and utter Dispassion. He is bound to no thing. He withdraws from no one. He Calls all to a direct devotional and Spiritual relationship to Him.

The God-Man Promised for the “late” or dark time is Da—“the One Who Gives”. And What He Gives is the Yoga, or Way, of Infinite “Brightening”—the Way of Adidam.

*What is the Right and Truly Perfect Process That (ultimately, Most Perfectly) Realizes the Divine Conscious Light (Itself)? That Process is What I am Revealing—in This, My Avatarically-Born bodily (human) Divine Form.*

—Avatar Adi Da Samraj  
Eleutherios

When the heart recognizes the Ruchira Avatar, Adi Da Samraj, as the very Form of the “Bright”, all one’s questions and searches evaporate. The deeper that recognition goes—through the moment to moment practice of turning to Him—the greater one’s reception of His Transmission of Light. Contemplation of His Avatar-Body—the Body in which the entire Divine Yoga, here described, has occurred—is the great Secret.

*AVATAR ADI DA SAMRAJ: The practice is searchless, ego-forgetting, altogether to-Me-turned Beholding of Me in My bodily (human) Divine Form. When you are not in My physical Company, you can recollect My bodily (human) Divine Form. You can use My Murti-Form, My Padukas, and so on. Persisting in this practice, there is the potential of moving Me to Bless you further.*

—March 24, 2003



阿瓦塔阿諦達至尊和他的光明僧團在一起，過著簡單的棄絕生活和隱士生活。他以高度的注意力、關懷和完全的冷靜，與他領地中的每件事物聯結在一起。他無拘無束，不躲避任何人。他呼籲大家都與他建立一種直接的奉愛關係和靈性關係。

預言中許諾給這個末世或黑暗時代的神人是達，賜予者。他所賜予的是無限光耀的阿諦達瑜伽或阿諦達之道。

（徹底而最為圓滿地）證悟神聖意識之光（自身）的正確且真正完美的過程是什麼？這個過程就是我在我的阿瓦塔降生的（人身）聖體正在揭示的內容

—阿瓦塔阿諦達至尊  
摘自《Eleutherios》

當心靈認出光明阿瓦塔阿諦達至尊是「明燦」的真實形體時，一個人所有的問題和求索都消失殆盡。這一認識通過每個片刻的當下「轉向他」的實踐，包括接收他的光明靈性傳遞，而越來越深入。冥想他的阿瓦塔身體——這裡描述的整個神聖瑜伽在他的身體中顯現，這是偉大的秘密。

阿瓦塔阿諦達至尊：「這種練習是無尋無伺的、忘卻自我的、轉向我的對我的（人身）聖體的瞻視。當你不在我身邊時，你能憶起我的（人身）聖體。你可以用我的聖像(Murti)形體、聖履(Padukas)等等。堅持這一練習就有可能感動我進一步祝福你。」

—2003年3月24日

Searchless Beholding of Avatar Adi Da Samraj is the great alternative to the random distraction and seeking of body and mind. But it is not something one can “learn” or do by one’s own efforts. Searchless Beholding of the Divine Avatar is His Gift, initiated by Him in His devotee in the retreat circumstance. It is necessary to come into His physical human Company to receive this Initiation and to stabilize the practice of searchless Beholding of Him, such that it can be practiced under all conditions. Once Given—and always renewed and deepened by returning to His Feet—this practice becomes the foundation of your life. It goes on during the waking state. It goes on in dreams and sleep. And the body-mind is opened to allow the Spiritual Descent of Avatar Adi Da until it is completely infilled, like a cup.

The more the Divine Avatar’s “Bright” Transmission is received, the more there is of spontaneous renunciation. This comes about because one does not want to do anything to disturb or diminish the Infusion of His Love-Bliss.

AVATAR ADI DA SAMRAJ: *This Way is about Realization and renunciation by Grace, not a self-applied technique. It has no self-reference. It is the life and the Samadhi of Communion with Me.*

*Your patterns of dis-ease and self-indulgence do obstruct the Spiritual process, and they will be purified. You will voluntarily relinquish them in the fullness of reception of Me. It will be self-evident that this or that pattern or ten-dency or habit has run its course, and it will fall away. You will freely relinquish it. It will cease to be interesting.*

—March 24, 2003

If you are moved to the greatest Spiritual process that exists, the Ruchira Avatar, Adi Da Samraj, is here to Master your life. Just the gesture of turning to Him can ease your heart. His Divine Powers are supernormal. He has proven over and over to His devotees that He is Spiritually all-Pervading and all-Knowing. He is the God you have intuited to exist, Radiantly Present in Person, without any myths attached. He can contact you now at the depth of your feeling. He can reach you in dreams, before you even know His Name. He is

無尋無伺地瞻視阿瓦塔阿諦達至尊，對身心那漫無目標的消遣和追尋而言是一種偉大的替換。但一個人是無法通過自身努力而「學」到或做到的。無尋無伺地瞻視神聖的阿瓦塔是他的禮物，是他在隱居環境中在門徒身上啟動的。來到他身邊接受這一啟動並穩固之，對無尋無伺的瞻視來說是必要的，這樣就可以在所有情況下聯繫它。一旦被給予——並再三來到他身邊更新和深化，這一修習就會成為你生活的根基。它在你醒時進行，也在你夢中進行。以致身心象杯子般敞開，以接受阿瓦塔阿諦達的聖靈降臨，直至完全充滿。

神聖阿瓦塔的光明傳遞被接受得越多，自發的棄絕就會越甚。這是因為沒有人會想做任何事來打擾或減少他的愛之喜悅的灌注。

阿瓦塔阿諦達至尊：「這是一條通過恩寵而非通過自我達成的技術而證悟和棄絕的路。這裡沒有自我參考點。它是與我交融的生活和三摩地。

你們的不安和自我溺愛的模式的確影響著了靈修過程，而它們將會被淨化。你們會自願地在完整接受我的過程中放棄它們。這個或那個模式或傾向或習性將會自發結束其過程並達到熄滅。你們會欣然放棄它。它將不再有吸引力。」

—2003年3月24日

如果你們步入這一最偉大的靈修過程，光明阿瓦塔阿諦達至尊會在這裡引導你的生命。僅僅是作出轉向他的姿態，就能放鬆你的心。他的神聖力量是超乎尋常的。他反復的為他的奉獻者證實他的靈性是遍在與全知的。他是你直覺到的上帝，在光芒中以人形化現，沒有附著任何神話。他能夠當刻在你的感覺深處和你聯繫，能夠在你尚未知道他的名字前就在夢中接觸你。他在這裡是為了毫無保留地護佑眾生。



here for the Blessing of beings, without reserve.

Behold His Picture and consider the astounding profundities of His Revelation. Ponder His Words and regard His “Bright”-Field Images. What ordinary—or extraordinary—man could have done this?

When recognition of His Divinity Awakens, and you feel the Magnitude of the Work He has Come to Do, the heart breaks at His Feet. Then nothing is satisfactory any longer—except the ecstasy of knowing Him and loving Him and serving Him.

*AVATAR ADI DA SAMRAJ: What you have on your mind is boring and unsatisfactory. Your thoughts and your self-manipulations are fruitless and disheartening, regardless of their content. To be fallen upon by the Self-Evident Divine “Brightness” is the only Satisfaction. It is the only Cure for doubt and fear and all the sorrow of all of this—this heart-murdering meeting here, that is unrelieved suffering without the Divine Invasion.*

*In and of itself, this is a horror, a terrible place of endings. You can't think your way out of it—talkety-talkety-talk, when you are lying there trying to catch the breath and feeling it going.*

*There is no thought you can have in mind that will give you peace—none. Only the Sheer and Absolute Divine Presence Solves the heart.*

*At Lopez Island, I Fell Out of the world. Now I Speak only from Beyond.*

—March 24, 2003

瞻視他的照片，思慮他令人震驚的深刻啟示吧。深思他的教導，仔細考量他的「明燦」場的影像藝術。什麼樣的人——或特殊的人——才能做到這些呢？

當對他的神聖認知覺醒時，你會感到他要來做的工作是多麼重大，而在他的聖足前心碎。那時除了瞭解他、愛他和侍奉他（所帶來）的喜悅以外，再也不會有什麼能令你滿意的事。

阿瓦塔阿諦達至尊：「你們腦子裡想的都是無聊而毫不切題的事。不管其內容如何，你們的思想和你們的自我操縱是沒有成果且令人沮喪的。唯一令人滿意的是自明的神聖「明燦」的降臨。這是唯一可以治療一切疑惑和恐懼及所有悲痛的——這會泯滅心靈的會集地的苦難，若無神聖涉入，是無法解除的。

只其本身，這是一種恐懼，一個滅亡的可怕場所。當你躺在那裡喘息著等待恐懼離開，你無法通過頭腦中喋喋不休的心念來想出解決辦法。

頭腦中沒有任何思想能給你平安——沒有。只有純粹和絕對的神聖顯現會解開你的心。

在洛佩茲島，我脫離了這個世界。現在我只在世界之外說話。」

—2003年3月24日

# THE TWENTY-THREE “SOURCE-TEXTS” OF ADI DA SAMRAJ

In late 1969, in the brief period of three weeks, Avatar Adi Da wrote the original text of His literary masterwork, *The Mummery Book*. His writing of this book—which proved to be a remarkable prophecy of His Work to come—was the beginning of His immense Work of communicating His Revelation of Truth in words, both written and spoken. This outpouring lasted for 30 years, coming to a summary point in the years 1997-1999. During that period, Avatar Adi Da created a series of twenty-three books that He designated as His “Source-Texts”. He incorporated into these books His most essential Writings and Discourses from all the preceding years, including many Writings and Discourses that had never been published previously. His “Source-Texts” are thus His Eternal Message to all. They contain His full Divine Self-Confession and His fully detailed description of the entire process of Awakening, culminating in seventh stage Divine Enlightenment.

Through the Revelation contained in His twenty-three “Source-Texts”, Avatar Adi Da has brought to completion the search for Spiritual Truth that has occupied humankind for millennia. Looking at our current human situation in particular, He has demonstrated the untenability (and, indeed, the remarkable naivete, not to mention the negative influence) of the scientific materialist point of view, the point of view that (by asserting that the physical reality is the “only” and senior reality) creates an environment of doubt relative to everything beyond the physical domain—everything Divine, everything Spiritual, even everything psychic. And looking “back” at our entire history, He has “made sense” out of the welter of differing viewpoints in the Great Tradition, demonstrating how they do, in fact, constitute a single (although complex) “design”. And He has Made the Supreme Divine Offering that goes beyond what has ever been offered before—the Way that Realizes Permanent Indivisible Oneness with Him, the “Bright” Divine Reality Itself.

The twenty-three “Source-Texts” of Avatar Adi Da Samraj include:

*The Dawn Horse Testament Of The Ruchira Avatar*

*The Five Books Of The Heart Of The Adidam Revelation*

*The Seventeen Companions Of The True Dawn Horse*

# The Dawn Horse Testament

The Dawn Horse Testament

Of The Ruchira-Avatar

*The "Testament Of Secrets" Of The Divine World-Teacher, Ruchira*

*Avatar Adi Da Samraj*



**A**vatar Adi Da's paramount "Source-Text" is a complete summary of the entire Way of Adidam. It flows seamlessly from His Self-Revelation in the Prologue and Sutra One; through a "consideration" of His Life and Work, expositions of His fundamental Teaching-Arguments and the fundamental practices He Gives to His devotees, and incisive descriptions of the egoic patterns of individual beings and human collectives; through the course of the stages of the Way of Adidam, culminating in seventh stage Divine Enlightenment; to the declaration of the Establishment of the Realization of the "Bright" and the Perpetual Revelation of the "Bright" via the Agency of His Work and Word and Person.

This Great Divine Testament is unparalleled in its magnitude and depth. No scripture like it has ever been seen before. It is the first and only complete account of the entire Divine Way of utter ego-transcendence and dissolution in the "Brightness" of Real God.

*The Dawn Horse Testament* is truly the core of Avatar Adi Da's twenty-three "Source-Texts". Indeed, all of the "Five Books" and most of the "Seventeen Companions" are built around a central text drawn from *The Dawn Horse Testament*.

**T***he Dawn Horse Testament* is a marvel, to be treasured by the spiritual, the religious, and the scholarly of our time and of all ages to come. The clarity and beauty of Truth in this scripture by Avatar Adi Da Samraj is unsurpassed in any other great text from any sacred path on Earth.

There are dozens, even hundreds, of passages of really incomparable Instruction on practice in Avatar Adi Da's Way of Adidam that bring His devotees to the cutting edge of human evolution and culture—for instance, His exquisite pages on "The Wound of Love".

The Realization of the One capable of this Work is breathtaking to contemplate. Read it and become Ecstatic and converted to His Way of the Heart.

**LEE SANNELLA, M.D.**

*Author, The Kundalini Experience: Psychosis or Transcendence?*

# The Five Books Of The Heart Of The Adidam Revelation

**T**he Five Books Of The Heart Of The Adidam Revelation comprise a complete summary of Who Avatar Adi Da Samraj Is and the Way that He Offers. The “Five Books” are key readings for all who are moved to study the Essence of His Revelation and His Way.

## BOOK ONE:

### **Aham Da Asmi (Beloved, I Am Da)**

*The “Late-Time” Avataric Revelation Of The True and Spiritual Divine Person (The egoless Personal Presence Of Reality and Truth, Which Is The Only Real God)*

Avatar Adi Da’s Self-Revelation of His own Divine Person and His Impulse to Bless and Liberate all.

## BOOK TWO:

### **Ruchira Avatara Gita (The Way Of The Divine Heart-Master)**

*The “Late-Time” Avataric Revelation Of The Great Secret Of The Divinely Self-Revealed Way That Most Perfectly Realizes The True and Spiritual Divine Person (The egoless Personal Presence Of Reality and Truth, Which Is The Only Real God)*

Avatar Adi Da’s Offering of the devotional and Spiritual relationship to Him, in the traditional manner of Guru-devotion.

## BOOK THREE:

### **Da Love-Ananda Gita (The Free Gift Of The Divine Love-Bliss)**

*The “Late-Time” Avataric Revelation Of The Great Means To Worship and To Realize The True and Spiritual Divine Person (The egoless Personal Presence Of Reality and Truth, Which Is The Only Real God)*

The foundation (devotional) practice of heart-Communion with Avatar Adi Da Samraj: Simply turning the four principal human faculties—body, emotion, mind, and breath—to Him.

BOOK FOUR:

**Hridaya Rosary (Four Thorns Of Heart-Instruction)**

*The “Late-Time” Avataric Revelation Of The Universally Tangible Divine Spiritual Body, Which Is The Supreme Agent Of The Great Means To Worship and To Realize The True and Spiritual Divine Person (The egoless Personal Presence Of Reality and Truth, Which Is The Only Real God)*

The Spiritually Awakened practice of heart-Communion with Avatar Adi Da Samraj: Searchless Beholding of Him and reception of His Divine Spiritual Transmission—more and more allowing oneself to open Upwardly to Him, such that body, emotion, mind, and breath are “Melted” by His down-Flowing Spiritual Infusion.

BOOK FIVE:

**Eleutherios (The Only Truth That Sets The Heart Free)**

*The “Late-Time” Avataric Revelation Of The “Perfect Practice” Of The Great Means To Worship and To Realize The True and Spiritual Divine Person (The egoless Personal Presence Of Reality and Truth, Which Is The Only Real God)*

Heart-Communion with Avatar Adi Da Samraj beyond the four faculties, in the Domain of Consciousness Itself: Realizing Avatar Adi Da Samraj—As the “Bright” Itself, or the Conscious Light of Reality (having transcended identification with body, emotion, mind, and breath).

# The Seventeen Companions Of The True Dawn Horse

**T**he “True Dawn Horse” is a reference to *The Dawn Horse Testament Of The Ruchira Avatar*. Each of *The Seventeen Companions Of The True Dawn Horse* is a “Companion” to *The Dawn Horse Testament* in the sense that it is an elaboration of a principal theme (or a group of principal themes) from *The Dawn Horse Testament*. Among the “Seventeen Companions” are included His two tellings of His own Life-Story, as autobiography (*The Knee Of Listening*) and as archetypal parable (*The Mummery Book*).

*The Seventeen Companions Of The True Dawn Horse* are a vast field of Revelation, which can be “considered” from many points of view. Presented here is one way of understanding the interrelationships between these “Source-Texts” and the flow of Argument they collectively represent.

## ■ *Paradigms of Reality:*

### *The Real Nature of God, Cosmos, and Realization*

#### BOOK ONE:

##### **Real God Is The Indivisible Oneness Of Unbroken Light**

*Reality, Truth, and The “Non-Creator” God In The True World-Religion Of Adidam*

The Nature of Real God and the nature of the cosmos. Why ultimate questions cannot be answered either by conventional religion or by science.

#### BOOK TWO:

##### **The Truly Human New World-Culture Of Unbroken Real-God-Man**

*The Eastern Versus The Western Traditional Cultures Of Mankind, and The Unique New Non-Dual Culture Of The True World-Religion Of Adidam*

The Eastern and Western approaches to religion, and to life altogether—and how the Way of Adidam goes beyond this apparent dichotomy.

#### BOOK THREE:

##### **The Only Complete Way To Realize The Unbroken Light Of Real God**

*An Introductory Overview Of The “Radical” Divine Way Of The True World-Religion Of Adidam*

The entire course of the Way of Adidam—the unique principles underlying Adidam, and the unique culmination of Adidam in Divine Enlightenment.

## ■ *Original Writings and Talks:*

### *Avatar Adi Da's First Teaching-Communications*

#### BOOK FOUR:

##### **The Knee Of Listening**

*The Divine Ordeal Of The Avataric Incarnation Of Conscious Light—The Spiritual Autobiography Of The Divine World-Teacher, Ruchira Avatar Adi Da Samraj*

Avatar Adi Da's autobiographical account of the years from His Birth to His Divine Re-Awakening in 1970—His Demonstration, in His own Life, of the Way to Realize Real God most perfectly—also including His Revelation of how His Avataric Incarnation was made possible and His Confession of the nature and significance of the Great Events of Yogic Death that have occurred in His Life since His Divine Re-Awakening in 1970.

#### BOOK FIVE:

##### **The Divine Siddha-Method Of The Ruchira Avatar**

*The Divine Way Of Adidam Is An ego-Transcending Relationship, Not An ego-Centric Technique*

Avatar Adi Da's Talks to His devotees, on the fundamental principles of the devotional relationship to Him and "radical" understanding of the ego.

#### BOOK SIX:

##### **The Mummery Book**

*A Parable Of The Divine True Love, Told By Means Of A Self-Illuminated Illustration Of The Totality Of Mind*

Avatar Adi Da's literary masterpiece—a work of astonishing poetry and deeply evocative archetypal drama. It is Avatar Adi Da's life-transforming message about how to Realize the Absolute Truth in the midst of the chaos and tragedy of human experience.

An extraordinarily beautiful and potent "prose opera", *The Mummery Book* is both a highly experimental novel (drawing fully on the twentieth-century "stream" of experimental fiction) and an immense theatrical piece. Thus, *The Mummery Book* can either be read as a book or performed as a theatrical event.

A "mummery" is "a ridiculous, hypocritical, or pretentious ceremony or performance". This, Avatar Adi Da is telling us, is what human life amounts to—if we merely live as the separate ego-self. And the only way "out" of this mummery is to relinquish ego—by finding, receiving, and conforming ourselves to the Divine True Love.

In *The Mummery Book*, Adi Da confronts head-on the central agony of born existence: that everything and everyone—ourselves, and everyone we love—dies. The hero of *The Mummery Book*, Raymond Darling, goes through an extraordinary series of adventures

and ordeals—centered around his search for his beloved, a lady named Quandra—in the course of his ultimate overcoming of the inescapable fact of mortality. The story of Raymond Darling is, in fact, Avatar Adi Da’s telling of His own Life-Story in the language of parable—including His unflinching portrayal of how the unconverted ego makes religion (and life altogether) into a meaningless mummery. Ultimately, *The Mummery Book* is the “Story” of Consciousness Realizing Its Indivisible Oneness with Energy (or Its own Radiance).

## ■ ***Esoteric Principles and Practices:***

***Revelations of Divine Oneness, Divine Spiritual Transmission, and the means of conforming the body-mind to the Divine Spiritual Process***

BOOK SEVEN:

### **He-and-She Is Me**

*The Indivisibility Of Consciousness and Light In The Divine Body Of The Ruchira Avatar*

One of Avatar Adi Da’s most esoteric Revelations—His Primary “Incarnation” in the Cosmic domain as the “He” of the Divine Consciousness, the “She” of the Divine Light, and the “Son” of “He” and “She” in the “Me” of His Divine Spiritual Body.

BOOK EIGHT:

### **Ruchira Shaktipat Yoga**

*The Divine (and Not Merely Cosmic) Spiritual Baptism In The Divine Way Of Adidam*

The Divine Heart-Power (Ruchira Shakti) uniquely Transmitted by Avatar Adi Da Samraj, and how it differs from the various traditional forms of Spiritual Baptism, particularly Kundalini Yoga.

BOOK NINE:

### **Ruchira Tantra Yoga**

*The Physical-Spiritual (and Truly Religious) Method Of Mental, Emotional, Sexual, and Whole Bodily Health and Enlightenment In The Divine Way Of Adidam*

The transformation of life in the realms of money, food, and sex. Includes: understanding “victim-consciousness”; the ego as addict; the secret of how to change; going beyond the “Oedipal” sufferings of childhood; the right orientation to money; right diet; life-positive and Spiritually auspicious sexual practice, and so on.



## ■ *Stages of Life:*

*The six potential stages of ego-based life, and the Divine seventh stage of life*

BOOK TEN:

### **The Seven Stages Of Life**

*Transcending The Six Stages Of egoic Life, and Realizing The ego-Transcending Seventh Stage Of Life, In The Divine Way Of Adidam*

The stages of human development from birth to Divine Enlightenment. How the stages relate to physical and esoteric anatomy. The errors of each of the first six stages of life, and the unique egolessness of the seventh stage of life. Avatar Adi Da's Self-Confession as the first, last, and only seventh stage Adept-Realizer.

BOOK ELEVEN:

### **The All-Completing and Final Divine Revelation To Mankind**

*A Summary Description Of The Supreme Yoga Of The Seventh Stage Of Life In The Divine Way Of Adidam*

The ultimate secrets of Divine Enlightenment—including the four-stage Process of Divine Enlightenment, culminating in Translation into the Infinitely Love-Blissful Divine Self-Domain.

## ■ *Process of Adidam:*

*Five Comprehensive Views of the Practice of Adidam*

BOOK TWELVE:

### **What, Where, When, How, Why, and Who To Remember To Be Happy**

*A Simple Explanation Of The Divine Way Of Adidam (For Children, and Everyone Else)*

A text written specifically for children but inspiring to all—with accompanying Essays and Talks on Divine Ignorance, religious practices for children and young people in the Way of Adidam, and the fundamental practice of whole bodily devotion to Avatar Adi Da Samraj.

BOOK THIRTEEN:

### **No Seeking / Mere Beholding**

*The Always Primary Practice Of The Divine Way Of Adidam*

A comprehensive summary of the always primary practice of the Way of Adidam—which is searchless Beholding of Avatar Adi Da Samraj—including detailed Instruction relative

to rightly participating in the unique opportunity of retreat in Avatar Adi Da's physical Company.

BOOK FOURTEEN:

**Santosha Adidam**

*The Essential Summary Of The Divine Way Of Adidam*

An extended overview of the entire course of the Way of Adidam, based on the esoteric anatomy of the human being and its correlation to the progressive stages of life.

BOOK FIFTEEN:

**The Lion Sutra**

*The "Perfect Practice" Teachings In The Divine Way Of Adidam*

Practice in the ultimate stages of the Way of Adidam. How the practitioner of Adidam approaches—and passes over—the "Threshold" of Divine Enlightenment.

BOOK SIXTEEN:

**The Overnight Revelation Of Conscious Light**

*The "My House" Discourses On The Indivisible Tantra Of Adidam*

A vast and profound "consideration" of the fundamental Tantric principles of true Spiritual life and the "Always Already" Nature of the Divine Reality.

■ **Great Tradition:**

*The Total Spiritual "Effort" of Humanity as a Unified (and Progressive) Process*

BOOK SEVENTEEN:

**The Basket Of Tolerance**

*The Perfect Guide To Perfectly Unified Understanding Of The One and Great Tradition Of Mankind, and Of The Divine Way Of Adidam As The Perfect Completing Of The One and Great Tradition Of Mankind*

While Avatar Adi Da's other twenty-two "Source-Texts" are focused in His exposition of the Way of Adidam, *The Basket Of Tolerance* is His comprehensive examination of the Great Tradition of mankind—in other words, of the global and historical context within which He has made His Revelation of the Way of Adidam. Thus, *The Basket Of Tolerance* focuses on the immense variety of historical expressions of the religious and Spiritual search, from prehistoric times to the present.

The core of *The Basket Of Tolerance* is a bibliographical listing of 5,000 documents (in all media—print and audio-visual), meticulously ordered by Avatar Adi Da in an elaborately subdivided sequence, to form a continuous “Argument”.

Avatar Adi Da introduces that “Argument” with a series of groundbreaking Essays, and He comments on the bibliographical “Argument”, at numerous points, through a further series of over 100 essays relating to specific books (or groups of books) in the bibliography (covering a wide spectrum of topics).

Through the “Argument” of this annotated bibliography, Avatar Adi Da examines in detail the entire human religious search and demonstrates how there is truly a single process, composed of distinct (hierarchically related) stages (corresponding to the fourth, the fifth, and the sixth stages of life), evident in all the diversity of human religious history (previous to His Appearance here)—a process of which any given religious tradition represents a “piece”. While Avatar Adi Da’s examination of the Great Tradition concentrates on the various global manifestations of religion and Spirituality, it also embraces the “practical” issues that relate to the human process of the first three stages of life—such as right understanding (and right participation in the process) of death, right understanding (and right use) of the function of mind, right circulation of energy within the body, right physical exercise of the body, right diet, right emotional-sexual practice (whether sexually active or celibate), right living in the collective human context, and so forth.

Altogether, *The Basket Of Tolerance* is the elaborately detailed “proof” that there is, indeed, a “perennial philosophy”. This “philosophy”, however, is not a single “set” of unified “beliefs”. Rather, it is a process, composed of distinctly different stages—and the points of view of the successive stages do not necessarily agree with one another. Furthermore, those stages are not (ultimately) based on conceptual differences but on experiential differences relating to the various aspects of the esoteric anatomy of the human structure.

# THE RUCHIRA SANNYASIN HERMITAGE ASHRAMS, SPIRITUALLY EMPOWERED BY AVATAR ADI DA SAMRAJ

**T**raditionally, Realizers have been provided with set-apart places where they were free to do their Spiritual Work in an appropriate and secluded circumstance. And these places became Spiritually Empowered through their Presence and Work.

In this traditional manner, devotees of Avatar Adi Da have provided places where He is completely set apart to do His Blessing-Work for the sake of humanity as a whole, as well as His specific Spiritual Work with devotees who come on pilgrimage to receive the Initiatory Spiritual Blessing of being in His physical Company on retreat.



*My Work for the entire world is My Divine Blessing-Work, Which I do principally in seclusion. I live in perpetual retreat in a hermitage mode, and receive those of My devotees who are rightly prepared in that circumstance. Sometimes I roam in public circumstances, in order to have contact with people in general. But, fundamentally, I remain in hermitage retreat.*

—Avatar Adi Da Samraj

To date, Avatar Adi Da has Established and Spiritually Empowered four Ruchira Sannyasin Hermitage Ashrams:

- Adidam Samrajashram, the Island of Naitauba in Fiji Adidam Samrajashram is Avatar Adi Da's principal Hermitage Ashram and the primary Seat from which His Divine Spiritual Blessing Flows to the entire world.
- The Mountain Of Attention Sanctuary of Adidam, in northern California
- Tat Sundaram Hermitage, in northern California
- Da Love-Ananda Mahal, in Hawaii

Avatar Adi Da Samraj moves among the various Hermitage Ashrams in His spontaneous Wandering-Work of world-Blessing.

Spiritually, He is perpetually “in residence” at each of His Hermitage Sanctuaries. This is because He has Invested Himself Spiritually in these sacred places, and His Spiritual Power and Presence is constantly active in all of them.

*During the (physical) Lifetime of My Avatarically-Born bodily (human) Divine Form (here), I may Freely Manifest My Seclusions, Offerings, and Blessing-Wanderings any where—but I will always (forever), during and after (and forever after) the (physical) Lifetime of My Avatarically-Born bodily (human) Divine Form (here), be Divinely Spiritually Present (by all My Avataric Divine Means) at all Four of the Directly-by-Me Spiritually Empowered Ruchira Sannyasin Hermitage Ashrams ... , each of Which I have Directly Spiritually Empowered and Spiritually Estab-lished as unique Sacred Domains (and Perpetual Agents of My Divine Avataric Purposes), Set Apart (and, Thus, Made Holy) for constant Pilgrimages and Retreats (and every other truly Me-Invoking, and devotionally Me-Recognizing, and devotionally to-Me-responding, and devotionally Me-serving Sacred use) by My by-Me-Spiritually-Initiated devotees. ...*



—Avatar Adi Da Samraj  
Da Love-Ananda Gita



# THE INSTITUTIONS OF ADIDAM

In order to ensure that Avatar Adi Da's Divine Work flourishes in the world, His devotees are dedicated to serving three great purposes, through three organizations:

- **The Avataric Samrajya of Adidam** is dedicated to (a) serving (and providing right access to) Avatar Adi Da's Avataric-Incarnation-Body, (b) providing right circumstances for (and serving) His Avataric Divine Work of Spiritual Transmission and world-Blessing, and (c) providing right circumstances for the Ruchira Sannyasin Order of Adidam Ruchiradam, and serving the Ruchira Sannyasin Order in its essential function of extending Avatar Adi Da's Sacred Authority within the Global Ashram of Adidam, and within all the organizational entities of Adidam, including the Adidam Samrajya, the Adidam Pan-Communion, and the Adidam Ruchirasala.
- **The Avataric Pan-Communion of Adidam** is dedicated to the practice, promotion, and proclamation of the True World-Religion of Adidam, Revealed and Given by the Ruchira Avatar, Adi Da Samraj, and to serving the Ruchira Sannyasin Order in its essential function of extending Avatar Adi Da's Sacred Authority, specifically within the Global Ashram of Adidam and within the Avataric Pan-Communion of Adidam.
- **The Avataric Ruchirasala of Adidam** is dedicated to preserving, and giving right access to, Avatar Adi Da's Written and Spoken Word, His Image-Art, the Sacred History and Historic Artifacts of Adidam, the Hermitage Ashrams Spiritually Empowered by the Ruchira Avatar, Adi Da Samraj, and the libraries and art collections assembled under His Guidance, and to serving the Ruchira Sannyasin Order in its essential function of extending Avatar Adi Da's Sacred Authority, specifically within the Avataric Ruchirasala of Adidam.

## THE REVELATORY ART OF AVATAR ADI DA SAMRAJ



After spending thirty years creating a Teaching-Revelation in words, Avatar Adi Da has, in recent years, begun to create a body of artistic imagery that “speaks” as eloquently and fully of that Divine Process as does His Word. Through His art, Avatar Adi Da offers His direct (non-verbal and non-conceptual) Revelation of Truth, of Reality, of Real God, of the nature of human existence, and of the process of transcending the limitations of human existence.

Since 1998, Avatar Adi Da has concentrated in exploring the artistic potential of the photographic medium. In the few years since then, He has created a staggering body of artistic work—currently over 50,000 images—an oeuvre that is constantly growing.

Many of Adi Da’s images are highly sophisticated and complex multiple exposures, often involving more than two (and even as many as ten or more) superimposed layers. Adi Da always creates His multiple-exposed images in camera, never in the darkroom or by digital means. This “method”, essential to achieve the visual result He intends, requires not only great artistry but also extraordinary powers of visual memory.

Adi Da is not a “photographer”, as such. Rather, He creates large-scale works of “light-imagery”, using photographic (and also videographic) technology. He relates to his photographic negatives as “blueprints”, using them as the basis for making “monumental fabrications”. To date, these fabrications include large-scale pigmented inks on canvas, plasma screen installations, and multi-media screen-projected performance events—with additional forms of fabrication planned for the future. These fabricated works frequently involve the grouping of multiple images in specific combinations and configurations. He designs His fabrications to be “monumental”—by which He specifically means larger in size than the human body—so that the viewing of them engages the entire body and mind, not merely the eye and head.

**I**t is a rare artist who can convey, convincingly, the sense of being face to face with the source of being. Adi Da can clearly live in the depths without succumbing to their pressure, bringing back pearls of art to prove it.

Indeed, again and again Adi Da's photographs convey a sense of aesthetic as well as physical ecstasy. Virtually all of his images are masterpieces of abstraction—ecstatic visions ... that are simultaneously formal epiphanies.

**—DONALD KUSPIT**

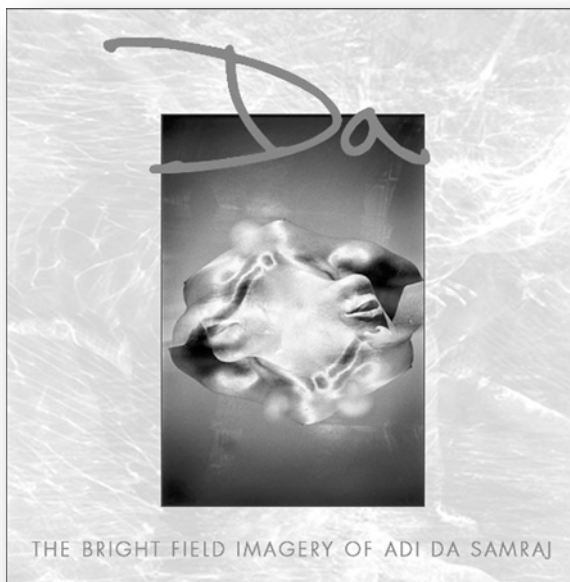
Art critic; Professor of art and philosophy;

Author of *Redeeming Art: Critical Reveries*

And numerous other publications

View Avatar Adi Da's Art online:

[www.daplastique.com](http://www.daplastique.com)



- See many examples of Avatar Adi Da's image-art
- Read His artist's statement
- Consider what critics are saying about
- His art
- Contact Da Plastique about acquiring His art

Adidam on line: [www.adidam.org](http://www.adidam.org)



Purchase the premiere publication  
of Avatar Adi Da's Art:  
*The Quandra Loka Suite, 52 Views.*



Since September 2002, Avatar Adi Da has been working on a vast Suite, which He describes as being of “indefinite length”. *Quandra Loka (The Indivisible Space of Conscious Light)* currently comprises over 21,000 Images—and Avatar Adi Da continues to work on it.

The large-format catalog has 52 exquisite plates from *Quandra Loka*, including both single Images and Images in groups of 2, 3, 4, and 9. The text includes an introductory essay by art critic Donald Kuspit, a bio-graphy of Adi Da Samraj, His artist's statement, and His statement relative to the *Quandra Loka* Suite.

The *Quandra Loka* catalog can be ordered online at  
[www.daplastique.com](http://www.daplastique.com)



## *What Others Have Said About Adi Da ...*

There exists nowhere in the world today, among Christians, Jews, Muslims, Hindus, Buddhists, native tribalists, or any other groups, anyone who has so much to teach, or speaks with such authority, or is so important for understanding our situation. If we are willing to learn from him in every way, he is a Pole around which the world can get its bearings.

**HENRY LEROY FINCH**

Author, *Wittgenstein—The Early Philosophy*  
and *Wittgenstein—The Later Philosophy*

I regard Heart-Master Adi Da as one of the greatest teachers in the Western world today.

**IRINA TWEEDIE**

Sufi teacher; author, *Chasm of Fire*

He is a great teacher with the dynamic ability to awaken in his listeners something of the divine Reality in which he is grounded, with which he is identified, and which in fact, he is.

**ISRAEL REGARDIE**

Author, *The Golden Dawn*

It is obvious, from all sorts of subtle details, that he knows what IT's all about ... a rare being.

**ALAN WATTS**

Author, *The Way of Zen*, *Man and Woman*, and *In My Own Way*

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 Series "Thinking Allowed";  
Author, *The Roots of Consciousness*

Adi Da Samraj has spoken directly to the heart of our human situation—the shocking gravity of our brief and unbidden lives. Through his words I have experienced a glimmering of eternal life, and view my own existence as timeless and spaceless in a way that I never have before.

**RICHARD GROSSINGER**

Author, *Planet Medicine*, *The Night Sky*, and *Embryogenesis*

That God can, among other things, actually incarnate in human form once seemed unbelievable to me. But seeing Him and reading His books obliterated all doubt about the existence of God right now, here on Earth in human form.

**CHARMIAN ANDERSON, PH.D.**

Author, *Bridging Heaven and Earth* and *The Heart of Success*

I have been writing and editing in the field of health and healing for over twenty years. But I know that the Divine Heart-Master is the Ultimate Healer ... because He is the only One Who can awaken you beyond all disease, all change, all suffering, beyond even death itself, to His very Nature: Immortal, Unchanging, Deathless, All-Pervading Conscious Light. Adi Da Samraj is the Divine Heart-Master, the Promised God-man, the True Healer. ... Fall in love with Adi Da Samraj; be healed at heart.

**BILL GOTTLIEB**

Editor, *New Choices in Natural Healing*

I've been inspired by Adi Da's writings for many years. He is a contemporary spiritual Hero, offering his transcendental gifts to a culture without a tradition for or even "taste" for Avatars ... yet he bears the burdens of sagehood with persistence and love.

**ALEX GREY,**

Artist and author, *Sacred Mirrors* and *The Mission of Art*

My relationship with Adi Da Samraj over more than 25 years has only confirmed His Realization and the Truth of His impeccable Teaching. He is much more than simply an inspiration for my music, but is really a living demonstration that perfect transcendence is actually possible. This is both a great relief and a great challenge. If you thirst for truth, here is a rare opportunity to drink.

**RAY LYNCH**

Composer, musician, and platinum recording artist, *Deep Breakfast*, *The Sky of Mind*, and *The Best of Ray Lynch*

## Acclaim for books by and about Adi Da —

This captivating biography of Adi Da Samraj [*Adi Da: The Promised God-Man Is Here*] is without precedent. It is the profound love story of the Incarnation and great ordeal of the Divine Being, who has appeared in this dark time to bring humanity out of the illusion of being separate from God. If you were allowed to read only one book in your lifetime, this should be the one.

**LOWELL KOBRIN, PH.D., M.D.**

Founding member, *American Academy of Medical Acupuncture*

Avatar Adi Da Samraj's *Ruchira Avatara Gita* has been carved out the Heart of a great, presently living Master, out of compassion for aspiring humanity. I reel this Gita will be of immense help to aspirants for a divine life.

**M.S. PANDIT**

Author, *The Upanishads: Gateways of Knowledge*  
and *Studies in the Tantras and the Veda*

The function of a great educational work is to lead the reader into a new awareness. The function of great spiritual writing is to jolt and inspire the reader into a new state of Being. *Scientific Proof of the Existence of God Will Soon Be Announced by the White House!* is both. No one can really read it without being changed in the process. It is like a rapid-fire succession of electric shocks, each carrying the message: Wake up!

**WILLIS HARMAN**

Former President, *The Institute of Noetic Sciences*

*Easy Death* is an exciting, stimulating, and thought-provoking book that adds immensely to the ever-increasing literature on the phenomena of life and death. But, more importantly, perhaps, it is a confirmation that a life filled with love instead of fear can lead to an ultimately meaningful life and death. Thank you for this masterpiece.

**ELISABETH KUBLER-ROSS, M.D.**

Author, *On Death and Dying*

## Praise for the visual Art of Adi Da Samraj

Adi Da's Art is a paradoxical experience, a multi-dimensional one, a revelatory one, a liberating one, an ordeal also, a participation that is extraordinary. ... In my opinion, this is utterly a Work of great genius, completely original and inspiring, a great gift to humanity, human culture and the world of art.

**RON FOUTS**

Fine Art Publisher, Custom and Limited Editions

Adi Da's Work is a modern-day religious icon that communicates multiple levels of reality. Adi Da's exploration of mind, memory, the human psyche, is complex and multi-dimensional. This is the sacred art of our time.

**DAVID HANSON**

Professor of Photography (retired), Rhode Island School of Design

Adi Da is inviting us to see that art is capable of relating to the world in a way that reflects a truer understanding of reality than our present culture is willing to acknowledge. It is also clear that the spiritual nature of His art lies not in any idealistic consideration of what ought to be, but in its insistence that we open our eyes and see what is; that that requires us to enter into a relationship, one in which we accept the fact of mystery, but gain a greater sense of meaning, and of affirmation.

**JAN TAYLOR**

Art historian, University of Ulster

Praise for THE MUMMERY BOOK:  
A Parable Of The Divine True Love,  
Told By Means Of A Self-Illuminated Illustration  
Of The Totality Of Mind

[www.mummerybook.org](http://www.mummerybook.org)

If Dylan Thomas and Buddha shared a soul, *The Mummery Book* is what I would expect from such a joining.

**ROBERT BOLDMAN**

Poet; author, *The Alchemy of Love*

The story of Raymond Darling, in its lucid colors and fabulous imagery, reminds me of the short episodes in *Finnegans Wake* where Joyce demonstrates, in every way possible, the interpenetration of opposites, and the cyclical manifestations of “selves” throughout human history.

Indeed, the central stylistic achievement of *The Mummery Book* seems to be its undoing of the mummery of words: words ordinarily are deployed in books as serious and loyal ants, carrying their load of sense to their destinations. Adi Da’s poetic inventions make words crackle and swoon, pound and soothe with suggestion and insistence.

**PHILIP KUBERSKI, PH.D.**

Professor of English Literature, Wake-Forest University;

Author, *The Persistence of Memory* and *Chaosmos:*

*Literature, Science, and Theory*

*The Mummery Book* is brilliant in all its aspects. It would be hard to express my happiness at the way it breaks and exposes the heart of the world. Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the Unspeakable Reality.

**ROBERT LAX**

Poet; author, *Love Had a Compass* and  
(with Thomas Merton) *A Catch of Anti-Letters*

Certainly ranks with *Faust*, *Siddhartha*, the *Bhagavad Gita* and other amazing masterworks which chronicle the awakening of the individual soul to its true Self. But, most amazing, it has been written in our own era!

**RON SOSSI**

Founder and Artistic Director, Odyssey Theatre Ensemble,  
Los Angeles, California

The prose of *The Mummery Book* paints and chants, while language buckles and soars; as if Gertrude Stein had met Ramana Maharshi, Joyce had a vision of St. Francis, Beckett had not got stuck where he got stuck. For this reader, any real comparison would have to go back to Hamlet or Lear. Death and the absence of love CANNOT be accepted. Life is not ordinary. No complacency avails. There is no escape from the divine drama of everything. An explosive mixture of pain and joy creates an apocalyptic heart-melting crisis. This is our own drama.

**GEOFFREY GUNTHER, PH.D.**

Author, *Shakespeare as Traditional Artist*

In *The Mummery Book*, Adi Da Samraj has created an astonishing work which, through a skillful weaving of mind-challenging techniques, seems to re-define the very essence and usage of the English language, in much the same way as Shakespeare restructured it almost half a millennium ago, and, it seems to me, for a similar purpose-to offer, through an autobiographical exploration, a heart-opening invitation to feel the human spiritual journey at its core.

**KENNETH WELSH**

Actor—many roles on the stage, in movies, and on television;  
Recipient of six Gemini awards for excellence on Canadian Television

# LEARN MORE ABOUT AVATAR ADI DA SAMRAJ AND ADIDAM ...



Visit [www.adidam.org](http://www.adidam.org)

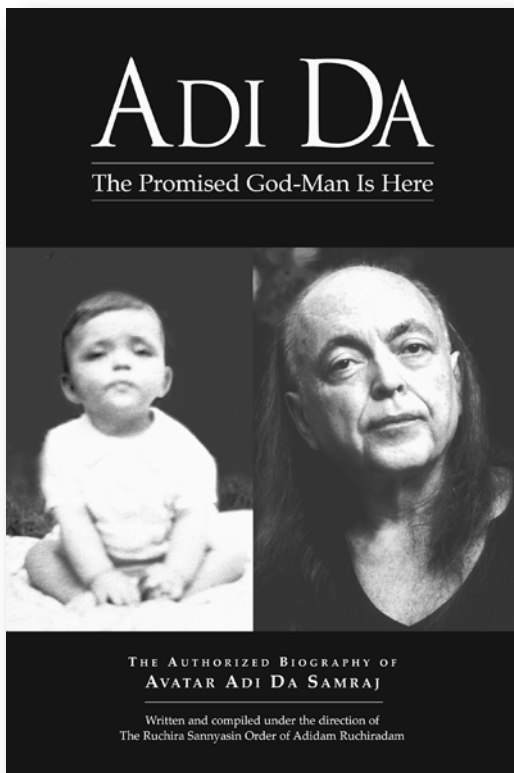
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- **SEE AUDIO-VISUAL PRESENTATIONS** on the Divine Life and Spiritual Revelation of Avatar Adi Da Samraj
- **LISTEN TO DISCOURSES** given by Avatar Adi Da Samraj to His practicing devotees—
  - Transcending egoic notions of God
  - Why Reality cannot be grasped by the mind
  - How the devotional relationship to Avatar Adi Da moves you beyond ego-bondage
  - The supreme process of Spiritual Transmission
- **HEAR DEVOTEES** of the Divine Avatar speaking about how He has transformed their lives
- **READ QUOTATIONS** from the “Source-Texts” of Avatar Adi Da Samraj—
  - Real God as the only Reality
  - The ancient practice of Guru-devotion
  - The two opposing life-strategies characteristic of the West and the East—and the way beyond both
  - The Prior Unity at the root of all that exists
  - The limits of scientific materialism
  - The true religion beyond all seeking
  - The esoteric structure of the human being
  - The real process of death and reincarnation
  - The nature of Divine Enlightenment
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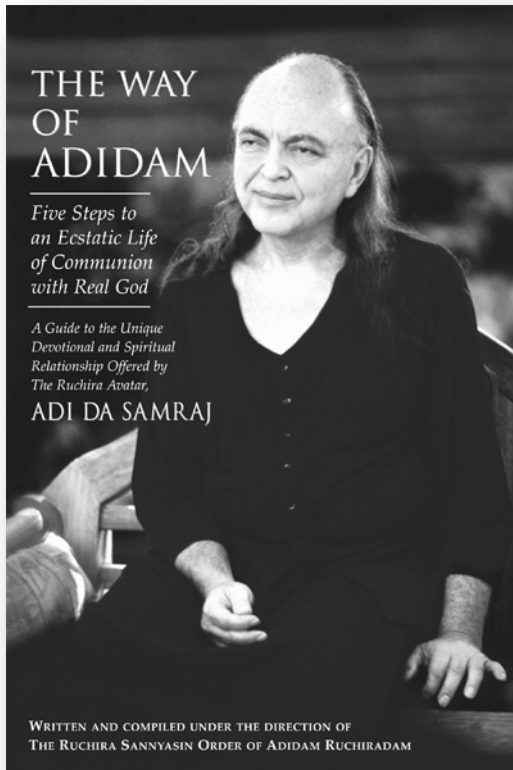
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