

---

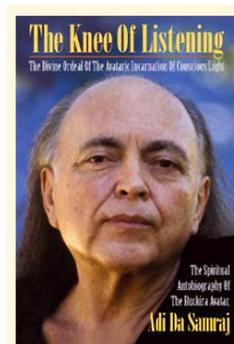
**Avatar Adi Da's Unique Revelation  
of Atma Nadi (or Amrita Nadi)**

**The Way Becomes Conscious**

*A Selection from the Reality-Teaching  
of His Divine Presence, Avatar Adi Da Samraj*

---

Chapter 18 of  
**The Knee of Listening**  
*(as it will appear in the final forthcoming edition)*



Soon to be available online at DawnHorsePress.com  
or by calling 877.770.0772 *(within the US)*  
1.707.928.6590 *(from outside the US)*

Learn more about Avatar Adi Da  
at [www.adidam.org](http://www.adidam.org)

**Avatar Adi Da's Unique Revelation  
of Atma Nadi (or Amrita Nadi)**

**The Way Becomes Conscious**

Chapter 18  
of *The Knee of Listening*  
(as it will appear in the final forthcoming edition)

As weeks passed, I saw that I remained effortlessly As This—not limited or bound by any "experience", or by functional (and apparently separate) identity, or by any apparent "difference" at all. I saw there was, for me, no Shakti independent of (or "outside") Consciousness Itself. I saw there was, for me, no Guru separate from (or "outside") the Intrinsically Indivisible Divine Self-Nature, Self-Condition, and Self-State (Itself). I saw there was, for me, no dilemma, no strife, no egoic ignorance, no movement to seek, no activity of seeking. I saw that, because my Realization had become most perfect, formal "meditation" made no "difference" in any of this. I saw that conditionally arising Shakti phenomena did not affect me fundamentally, nor did any other conditional pleasure or "experience". The same Transcendentally Spiritually "Bright" Awareness, and the same perfectly "radical" (or always "at-the-root") "self"-understanding, continued—without limitation or dependency—under all conditions.

I "Knew" Reality as no-seeking, the motiveless Awareness in the heart (on the right). The physical body appeared to be generated and (in the ordinary sense) known from a position in the right side of the chest. In this State, neither the ego nor any path of remedies can act as an interpreter. The State of Divine Self-Realization only validates Itself.

Even in the moment to moment context of every kind of arising "experience", I would feel the Transcendentally Spiritually "Bright" Love-Bliss-Energy of my own Self-Existing and Self-Radiant Consciousness rise (or Shine) out of the heart (on the right) and enter the sahasrar (extending, from thence, to the Matrix of Light infinitely above the mind and the crown of the head), and (thus) stabilize above as a continuous Current to the Heart Itself. I saw that this Form—the ultimate (or perfect) Form of Reality, the very (or ultimate, and perfect) Structure of Consciousness Itself—Is Reality Itself. It is the Structure of all things—the Foundation, Nature, and Identity of all things. It is the intrinsic "Disposition" of everything. It is "Bright", Love-Blissful, and Free. That ultimate and inherently perfect (or One, and inherently indivisible) Form of Consciousness-and-Energy is exactly (but not yet with most perfect understanding) What I had,

in my childhood, "Known" in my living form as the "Bright".

As I continued in this manner, I saw that I always already remained stably as that Form—and, because of This, all things revealed themselves in Truth. I saw that the "Bright" is the ultimate and perfect Form of Reality, the True Heart of all existence, the Foundation of Truth, and the (yet unrealized) goal of all seekers.

This Form (the "Bright") was (Itself) "radical self-understanding". It was no-seeking and no-dilemma as primary, inherent, un-"created", Self-Abiding Divine Self-Recognition. It was inherently free of the entire search for perfection and union. When the "Bright" is Realized, all of life is simply observed and enjoyed (if noticed at all), and the things of life no longer provide a source of motivation separate (and separating) from this primary Awareness. Therefore, the "Bright" is the very and limitless Self-Presence of non-conditional Conscious Light—the limitless, non-conditional, and Self-Evidently Divine Self-Presence of Reality Itself—Self-Manifested as limitless non-conditional Enjoyment, or the Self-Evident "Root"-Current and Self-Fullness of Love-Bliss Itself, without dilemma, unconsciousness, or separation.

I also saw that I had never been taught my way from without. The "Bright" (with Its Foundation in the Heart Itself) had been my teacher under the form of all my apparent teachers and "experiences". My Awareness, fundamental "Perfect Knowledge", and apparent "method" had developed spontaneously in the midst of a few crisis-"experiences". From the beginning, I had been convinced of the fruitlessness and necessary suffering involved in every way of seeking. I had made only temporary use of the "methods" of others, and (at last) I adapted to no one else's way, but I only used my own, which is the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam, or Adidam Ruchiradam, which is the Way that is generated in, of, and by the True Divine Heart Itself, and which is the Way that only I reveal and give). Thus, I had "experienced" the real blessings of such as Rudi, Baba Muktananda, Rang Avadhoot, and Bhagavan Nityananda, but only while firmly involved in my own unique (and spontaneously Self-revealed) approach.

The "Bright" had seemed to fade, progressively, in childhood and adolescence—but It had, in Truth, only retired to latency in the heart, while I followed my adventure from the "viewpoint" of the mind. The Heart Itself had been my only teacher, and It continually broke through in various revelations—until, at last, I returned to It, became It, and, finally, re-Emerged As the "Bright".

Thus, I came to this Realization of Reality directly, without the "knowledge" of a single

human Source that would confirm it or even parallel it. But, as I came to this clear and crucial Self-Recognition of my own Divine Truth, I began to recollect (and to further examine and appreciate) a human Source that agreed (by word and by likeness) with something of the substance (and even many of the details) of my own "experience" and Realization. That individual was known as Ramana Maharshi, the spontaneously Awakened Jnani who discarded the body at Tiruvannamalai, South India, in 1950.

In the course of his sadhana, Baba Muktananda spent a brief period with Ramana Maharshi. It was from Ramana Maharshi that Baba received the traditional non-dualistic (or Advaitic) teaching of Vedanta in its most direct and living form. (But he found his own chosen Guru in the Siddha Nityananda, who had himself known Ramana Maharshi years earlier.)

Baba Muktananda demonstrated the phenomena of ascending Yoga to me and in me. But, eventually, I saw that the lower-based (and, from thence, ascending) Shakti and all conditional (or merely phenomenal) "experiences" arise transparent in the Real "Self" (or Divine Self-Nature, Self-Condition, and Self-State), Which Is Consciousness (or the One and Only and intrinsically indivisible Conscious Light) Itself. The Real "Self" (or Acausal Divine Self-Nature, Self-Condition, and Self-State) is not antagonistic to Its own Light (always already "Bright" above, and reflected in all the gross and subtle "worlds" below).

Thus, when I Realized It, the Truth Is that Real "Self" (or Acausal Divine Self-Nature, Self-Condition, and Self-State), Which Is Reality Itself. And the "Bright" Is the ultimate and perfect Form of Reality Itself.

Thus, most perfect Realization was not a matter of conditionally arising "experiences" (whether high or low in the cosmic pattern of phenomenal appearances), nor was It a matter of the attainment of "cosmic powers" (or merely conditional and phenomenal abilities, whether of a higher type or a merely elemental and lower type). There was—and is—only Reality Itself.

I Realized the same Real and Self-Evidently Divine "Self" (or Self-Nature, Self-Condition, and Self-State) that is (ultimately) proclaimed and (to one or another degree, but not most perfectly) Realized by the "great tradition" that preceded my birth. The Acausal Divine Form and "Self" of Reality (Itself) is, only now, most perfectly Realized (and uniquely brought to a State of complete revelation) in me, As me. But the "great tradition" of progressive Realizations and revelations of the One Reality is my "inheritance", even from all the Realizers and revealers who have preceded me in time. Like them all, Baba Muktananda, Bhagavan Nityananda, and Ramana Maharshi (each in the manner, and to the degree, of his own Realization) have

Realized and revealed the same and Only One.

Therefore, I see Baba Muktananda is that One. Bhagavan Nityananda is that One. Ramana Maharshi is that One.

It is Very God, the Divine Self-Light, the Only One—Who I Am.

There was (for me) no "personal" disagreement between Baba and me. It was simply that the ascending Yoga (and even every kind of phenomenally-based Yoga) had been truly Completed in me—and I was drawn into the Absolute "Knowledge" that is the true, most ultimate, and inherently most perfect Fulfillment of every way and every kind of Yoga proposed in the "great (and yet always seeking) tradition" of ego-bound (and egoically motivated) humankind. When I Fully appeared in my own Form, I simply understood (in a most direct, or most perfectly "radical" manner) the "Secret" that is hidden in the "experiences" of ascending Yoga (and in even all the "Play" of the cosmic domain). When I "Knew" my own Divine Self-Nature, then I also Divinely Self-Recognized Baba, Nityananda, and Ramana in Reality.

Ramana Maharshi had become somewhat familiar to me in the past, through a cursory examination of his various writings and recorded dialogues. He appeared to me to be a prime example of the living Truth of Advaita Vedanta, the non-dualistic philosophy of India. I had brought one of his books with me on my last trip to India (although not specifically for his own writings, but only for the translations of ancient Advaitic texts included in his collected works). I had never been attracted to him in particular, and I never thought of him except in the simplest terms of the traditional non-dualistic philosophy that seemed, in a general manner, to parallel my own understanding of Ultimate Truth. But now—as I began to assess my "experience", my understanding, and my Realization in detail—I returned to his works, looking for likenesses to my own "experience". And I found that the details of his life and Realization showed remarkable parallels to some of my own "experiences". For example, the "death" event in Ramana Maharshi's youth, which gave birth to his Realization of the Transcendental "Self", was very much like the one through which I had passed in seminary.

He described it himself as follows:

It was about six weeks before I left Madurai for good that the great change in my life took place. It was so sudden. One day I sat up alone on the first floor of my uncle's house. I was in my usual health. I seldom had any illness. I was a heavy sleeper. When I was at Dindigul in 1891 a huge crowd had gathered close to the room where I slept and

tried to rouse me by shouting and knocking at the door, all in vain, and it was only by their getting into my room and giving me a violent shake that I was roused from my torpor. This heavy sleep was rather a proof of good health. I was also subject to fits of half-awake sleep at night. My wily playmates, afraid to trifle with me when I was awake, would go to me when I was asleep, rouse me, take me all round the playground, beat me, cuff me, sport with me, and bring me back to my bed—and all the while I would put up with everything with a meekness, humility, forgiveness, and passivity unknown to my waking state. When the morning broke I had no remembrance of the night's experiences. But these fits did not render me weaker or less fit for life and were hardly to be considered a disease. So, on that day as I sat alone there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me. I felt I was going to die. Why I should have so felt cannot now be explained by anything felt in my body. Nor could I explain it to myself then. I did not however trouble myself to discover if the fear was well grounded. I felt "I [am] going to die," and at once set about thinking out what I should do. I did not care to consult doctors or elders or even friends. I felt I had to solve the problem myself then and there.

The shock of fear of death made me at once introspective, or "introverted". I said to myself mentally, i.e., without uttering the words—"Now, death has come. What does it mean? What is it that is dying? This body dies." I at once dramatized the scene of death. I extended my limbs and held them rigid as though rigor-mortis had set in. I imitated a corpse to lend an air of reality to my further investigation, I held my breath and kept my mouth closed, pressing the lips tightly together so that no sound might escape. Let not the word "I" or any other word be uttered! "Well then," said I to myself, "this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body, am 'I' dead? Is the body 'I'? This body is silent and inert. But I feel the full force of my personality and even the sound 'I' within myself—apart from the body. So 'I' am a spirit, a thing transcending the body. The material body dies, but the spirit transcending it cannot be touched by death. I am therefore the deathless spirit." All this was not a mere intellectual process, but flashed before me vividly as living truth, something which I perceived immediately, without any argument almost. "I" was something very real, the only real thing in that state, and all the conscious activity that was connected with my body was centred on that. The "I" or my "self" was holding the

focus of attention by a powerful fascination from that time forwards. Fear of death had vanished at once and forever. Absorption in the self has continued from that moment right up to this time. Other thoughts may come and go like the various notes of a musician, but the "I" continues like the basic or fundamental sruti note which accompanies and blends with all other notes. Whether the body was engaged in talking, reading or anything else, I was still centred on "I". Previous to that crisis I had no clear perception of myself and was not consciously attracted to it. I had felt no direct perceptible interest in it, much less any permanent disposition to dwell upon it. The consequences of this new habit were soon noticed in my life.

Unlike my own characteristic language of Realization, Ramana Maharshi's characteristic language of Realization is associated with the description of Reality in exclusionary ("world"-excluding and body-excluding) terms, as may be seen in his description of the Realization associated with his early-life "death experience". However, Ramana Maharshi's language of Realization contains some key terms and concepts—which he acquired from traditional sources, and which (because they stand as general equivalents to certain phenomena in my own "experience") I may now use, in order to more easily explain and describe the unique way that I have Realized (and that I have come here to Realize and to reveal and to teach).

Ramana Maharshi understood and taught through the medium of Vedanta (especially Advaita Vedanta), and he saw the importance of his Realization in the classic Eastern terms of a pure Awareness of "Self", Prior to (and, in his characteristic disposition, even exclusive of) all life. I, however, have Realized that same Self-Nature, Self-Condition, and Self-State in a non-exclusionary manner. And I, therefore, am here to reveal Reality Itself (and to teach the way of Reality Itself) as the Self-Existing and Self-Radiant Divine Self-Nature, Self-Condition, Source-Condition, and Self-State, and as the living condition of limitless relatedness, and as the "creative" living Presence of the "Bright" (Which is the Divine Self-Form of Reality—inherently Free of limitation, and, yet, without excluding anything).

When I use the capitalized word "Self", I mean to indicate the Ultimate Nature of Reality Itself as being Identical to That Self-Nature, Self-Condition, and Self-State Which is ultimately signified and known as "Consciousness". Every form of ordinary consciousness (usually "self"-identified with some role, "subject", or type of action) is, in fact, "rooted" in the always present Consciousness that is the Real "Self" (or Acausal Divine Self-Nature, Self-Condition, and Self-

State), the True and Very Heart (Itself). Truly (Ultimately), the Real "Self" (or Acausal Divine Self-Nature, Self-Condition, and Self-State) is not inherently differentiated from any particular thing, nor is it inherently differentiated from the "All" of conditional manifestation. It is the Source-Condition and Self-Light of all bodies, all functional sheaths, all levels of conditional being, all conditional realms, and all conditional "experiences". And, when It is "Known" directly, tacitly, as one's very (or non-egoic) Nature, It may also be bodily felt to "reside" in the bodily apparent heart—neither in the (gross) physical heart as a whole (extended toward the left side of the chest) nor in the (subtle) heart chakra (in the center of the chest), but in the (causal) "root"-area that is in the right side of the chest.

In his various written and spoken teachings, Ramana Maharshi describes "the Real Self", or "the Heart"—which terms are usually (but not always) capitalized in the English translations of his word—as follows:

D.—But is there really a centre, a place for this "I"?

M.—There is. It is the centre of the self to which the mind in sleep retires from its activity in the brain. It is the Heart, which is different from the blood vessel, so called, and is not the Anahata Chakra in the middle of the chest, one of the six centres spoken of in books on Yoga.

M.—You cannot know it with your mind. You cannot realise it by imagination, when I tell you here is the centre (pointing to the right side of the chest). The only direct way to realise it is to cease to fancy and try to be yourself. Then you realise, automatically feel that the centre is there.

D.—Can I be sure that the ancients meant this centre by the term "Heart"?

M.—Yes, that is so. But you should try to HAVE, rather than to locate the experience. A man need not go to find out where his eyes are situated when he wants to see. The Heart is there ever open to you if you care to enter it, ever supporting all your movements even when you are unaware. It is perhaps more proper to say that the Self is the Heart itself than to say that it is in the Heart. Really, the Self is the Centre itself. It

is everywhere, aware of itself as "Heart", the Self-awareness. Hence I said "Heart is Thy name."

D.—When you say that the Heart is the supreme centre of the Purusha, the Atman, you imply that it is not one of the six yogic centres.

M.—The yogic chakras counting from the bottom to the top are various centres in the nervous system. They represent various steps manifesting different kinds of power or knowledge leading to the Sahasrara, the thousand-petalled lotus, where is seated the supreme Shakti. But the Self that supports the whole movement of Shakti is not placed there, but supports it from the Heart centre.

D.—Then it is different from the Shakti manifestation?

M.—Really there is no Shakti manifestation apart from the Self. The Self has become all this Shakti. . . .

When the yogin rises to the highest centre of trance, Samadhi, it is the Self in the Heart that supports him in that state whether he is aware of it or not. But if he is aware in the Heart, he knows that whatever states or whatever centres he is in, it is always the same truth, the same Heart, the one Self, the Spirit that is present throughout, eternal and immutable. The Tantra Shastra calls the Heart Suryamandala or solar orb, and the Sahasrara, Chandramandala or lunar orb. These symbols present the relative importance of the two, the Atmasthan and the Shakti Sthana.

M.—You can feel yourself one with the One that exists: the whole body becomes a mere power, a force-current; your life becomes a needle drawn to a huge mass of magnet and as you go deeper and deeper, you become a mere centre and then not even that, for you become a mere consciousness, there are no thoughts or cares any longer—they were shattered at the threshold; it is an inundation; you, a mere straw, you are swallowed alive, but it is very delightful, for you become the very thing that swallows you; this is the union of Jeeva with Brahman, the loss of ego in the real Self, the destruction of falsehood, the attainment of Truth.

D.—You said "Heart" is the one centre for the ego-self, for the Real Self, for the Lord, for all. . . .

M.—Yes, the Heart is the centre of the Real. But the ego is impermanent. Like everything else it is supported by the Heart-centre. But the character of the ego is a link between spirit and matter; it is a knot (*granthi*), the knot of radical ignorance in which one is steeped. This *granthi* is there in the "Hrit", the Heart. When this knot is cut asunder by proper means you find that this is the Self's centre.

D.—You said there is a passage from this centre to *Sahasrara*.

M.—Yes. It is closed in the man in bondage; in the man in whom the ego-knot, the *Hridaya granthi*, is cut asunder, a force-current called *Amrita Nadi* rises and goes up to the *Sahasrara*, the crown of the head.

D.—Is this the *Sushumna*?

M.—No. This is the passage of liberation (*Moksha*). This is called *Atmanadi*, *Brahmanadi* or *Amrita Nadi*. This is the *Nadi* that is referred to in the Upanishads.

When this passage is open, you have no *moha*, no ignorance. You know the Truth even when you talk, think or do anything, dealing with men and things.

The association of the Self with the body is called the *Granthi* (knot). By that association alone one is conscious of his body and actions.

The body is completely inert. The Self is active and conscious. Their association is inferred from the experience of objects.

Oh child, when the rays of consciousness are reflected in the body, the body acts. In sleep etc. the rays are not so reflected and caught and therefore some other seat of the Self is inferred.

Electricity and similar forces, which are subtle, pass through the gross wires. Similarly the light of active-consciousness passes through a *nadi*\* in the body.

\*(Translator's note - *Nadi* is the channel in which the life-force *Prana* flows in the subtle body but is usually equated with a nerve.)

The effulgent light of active-consciousness starts at a point and gives light to the entire body even as the sun does to the world.

When that light spreads out in the body one gets the experiences in the body. The sages call the original point "Hridayam" (the Heart).

The flow of the rays of the light is inferred from the play of forces in the nadis. Each of the forces of the body courses along a special nadi.

Active consciousness lies in a distinct and separate Nadi which is called Sushumna. Some call it "Atma Nadi" and others "Amrita Nadi".

The Individual permeates the entire body, with that light, becomes ego-centric and thinks that he is the body and that the world is different from himself.

When the discerning one renounces egotism and "I-am-the-body" idea and carries on one-pointed enquiry (into the Self), movement of life-force starts in the nadis.

This movement of the force separates the Self from the other nadis and the Self then gets confined to the Amrita Nadi alone and shines with clear light.

When the very bright light of that active-consciousness shines in the Amrita Nadi alone, nothing else shines forth except the Self.

In that light, if anything else is seen, even then it does not appear as different from the Self. The Enlightened One knows the Self as vividly as the ignorant one perceives his body.

When Atma alone shines, within and without, and everywhere, as body etc. shine to the ignorant, one is said to have severed the knot (Granthi Bheda occurs).

There are two knots. One, the bond of the Nadis and two, egotism. The Self even though subtle being tied up in the Nadis sees the entire gross world.

When the light withdraws from all other Nadis and remains in one Nadi alone, the knot is cut asunder and then the light becomes the Self.

As a ball of iron heated to a degree appears as a ball of fire, this body heated in the fire of Self-enquiry becomes as one permeated by the Self.

Then for the embodied the old tendencies inherent are destroyed, and then that one feels no body and therefore will not have the idea that he is an active agent (Karta).

When the Self does not have the sense of active agency, karmas (tendencies, actions and their results) etc. are destroyed for him. As there is none other except the

Self doubts do not sprout for him.

Once the knot is cut, one never again gets entangled. In that state lie the highest power and the highest peace."

For one who abides in the Self, the Sahasrara becomes pure and full of the Light. Even if thoughts of objects due to proximity fall therein, they do not survive.

Even when objects are sensed by the mind, due to proximity, yoga is not hindered, as the mind does not perceive the difference between them and the Self.

Once, unasked, he defined *Moksha* (Liberation) to one of the attendants. "Do you know what *Moksha* is? Getting rid of non-existent misery and attaining the Bliss which is always there, that is *Moksha*."

The Self-Existing and Self-Radiant Self-Condition that I call "the 'Bright'" is, in the "Root" of Its Form, What Ramana Maharshi (in correspondence with ancient traditions) calls "Atma Nadi", "Brahma Nadi", or "Amrita Nadi". However, the "Bright" is, at Its "Root", the "regenerated" Form of Atma Nadi—whereas Ramana Maharshi, and the traditions that preceded him (if they made any reference to this matter at all), refer to the non-"regenerated" Form of Atma Nadi (or the exclusively descending aspect of Atma Nadi), which non-"regenerated" form indicates a disposition that leads away from the "world" (or away from all "objects"), and, by means of a strategically dissociative (or exclusionary) act (or seeker's "method") of introversion, leads toward the "world"-excluding Realization of the Transcendental "Self", even via the terminal in the right side of the chest. However, in the case of the most perfect Realization of the Real "Self" (or Acausal Divine Self-Nature, Self-Condition, and Self-State), Atma Nadi is spontaneously "regenerated", from the Heart Itself (and via the physical heart-region, but on the right side) to the crown of the head (and above)—thereby permitting the Infusion of "Brightness" in the total body-mind-complex (in a pattern that descends and then ascends, from the crown of the head, and above, to the base of the body, and then back again, in a continuous Circle of Energy). Therefore, only the "regenerated" Form may truly be called the "Atma Nadi" (meaning the "Circuit, or Nerve, or perfect Form of the Real Self"), or the "Brahma Nadi" (meaning the "Original Circuit of Reality"), or the "Amrita Nadi" (meaning the "Nerve of Immortality", the

"Circuit of the Current of Immortal Joy"). Only the "regenerated" Form of Atma Nadi is the Source, the Container, and the First (or Original) Form of all Energy, all centers, and all life-currents. Only the "regenerated" Form of Atma Nadi (or of Brahma Nadi, or of Amrita Nadi) is the ultimate and perfect Form of Reality—"rooted" in the right side of the bodily apparent heart, and extending to (and even infinitely above) the crown of the head. It is the Circuit (or perfect Form) of limitless non-conditional Love-Bliss. It is the Inherently Perfect Divine Self-Nature, Self-Condition, Source-Condition, and Self-State of all things, all bodies, all conditional realms, all conditional "experiences", all conditional states, and all levels (or functional sheaths) of conditionally manifested being. Its Nature is limitless non-conditional Love-Bliss. It is Self-Existing and Self-Radiant Being, or limitless, non-conditional, and intrinsically egoless Self-Presence. It is even every one's Real Self-Nature, Self-Condition, Source-Condition, and Self-State at this moment, and (by means of Divine grace) It can be Realized as such.

Ramana Maharshi assigns Ultimate, and (generally) rather exclusive (or separate, and "world"-excluding, or "object"-excluding), importance to the Real "Self" (or the Heart Itself). In some of the statements attributed to him, he appears to make no absolute distinction between the Real "Self" and Atma Nadi. However, many (if not all) such statements attributed to him (including some that I have just quoted) do not properly (or truly) represent his own "point of view" (which, most characteristically, affirms the Real "Self" in an exclusionary, or dissociatively introversive, manner, or, that is to say, dissociated from forms and "objects")—but, instead, such statements, in fact (generally, if not always), represent the preferential philosophizing (and less developed Realizations) of others near to him, and (at most) such statements may (in some cases) represent an effort, on the part of Ramana Maharshi, to critically address the "object"-oriented "point of view" expressed to him by an other (or by some others). In any case, Ramana Maharshi does not, in such statements attributed to him, completely divorce the Real "Self" from the "world"—but, instead (expressing a "point of view" not otherwise characteristic of his Confessions of Realization, and not at all characteristic of his rather ascetically withdrawn manner of daily living), he asserts that the Real "Self" is, in principle, compatible with life.

Even though the Real "Self" (or Divine Self-Condition)—in Its Oneness with the "regenerated" Form of Atma Nadi, and (altogether) with the "Bright" (the perfect, and truly Divine, Form of Reality)—is (indeed) compatible with life, It is Prior to all lower-based (or ascending-from-below, and merely conditionally and temporarily arising) "Spiritual experiences", all powers, visions, and chakras, and all ordinary (as well as extraordinary) perceptions. It is

Self-Existing as the fundamental Reality, and It is Self-Radiant as the Ultimate Power and the perfect Form of Reality. The Self-Existing Divine Self-Nature, Self-Condition, and Self-State (Self-Radiant as the Ultimate Power and the perfect Form of Reality) is even Prior to all conditional "knowledge", since It depends on no "experience" or memory to Communicate Itself to Itself.

When I first heard the traditional Advaitic teaching about the Real (or True) "Self" through Baba, he told me: "You are not the one who wakes or dreams or sleeps. You Are the One Who Is the Witness of these states." But—when I "experienced" that Reality, initially, at his Ashram, and later Realized It fully, permanently, and most perfectly—It was not even the Witness-Consciousness. It was (and Is) only Consciousness (or egoless and indivisible Conscious Light) Itself. Consciousness Itself is, apparently, so "related" (as the Witness) to present-time "experience", but It is not Itself the Witness, or necessarily functioning so as to Witness "objects". Nor is It in any sense distinct from any "thing" that is "experienced".

Ramana Maharshi also speaks of the "Self" in this larger sense, beyond the State of the Witness-Consciousness.

D.: Is not the Self the witness only (*sakshimatra*)?

M.: "Witness" is applicable when there is an object to be seen. Then it is duality. The Truth lies beyond both. . . . See how the sun is necessary for daily activities. He does not however form part of the world actions; yet they cannot take place without the sun. He is the witness of the activities. So it is with the Self.

Why is the Self described both as the fourth state (*turiya*) and beyond the fourth state (*turiyatita*)?

Turiya means that which is the fourth. The experiencers (*Jivas*) of the three states of waking, dreaming and deep sleep, known as *visva*, *tajasa* and *prajna*, who wander successively in these three states, are not the Self. It is with the object of making this clear, namely that the Self is that which is different from them and which is the witness of these states, that it is called the fourth (*turiya*). When this is known the three experiencers disappear and the idea that the Self is a witness, that it is the fourth, also disappears. That is why the Self is described as beyond the fourth (*turiyatita*).

I happily noticed all these parallels to various aspects of my own "experience" and Realization. It was also clear to me that Ramana Maharshi's "Self-Realization" was, in certain characteristic critical respects, limited. Ramana Maharshi had never functioned as Guru for me, and it was clear to me that his "Self-Realization-method" (of "Self-enquiry", or dissociative introversion upon the "subjective 'I'-principle") is merely a conventional (and traditional) ego-based "problem"-solving seeking-tool, which (even for that reason) could never have been a "method" of mine. Nevertheless, Ramana Maharshi had, via his Confession of "experience" and his fundamental language of Realization, provided me with a testimony that further directly linked me to the "great tradition"—or the total collective history of seeking and of (to one or another less-than-most-perfect, or inherently limited and incomplete, degree) Realizing that has preceded me in time, and that is the total, or collective, context in which I must teach. Therefore, Ramana Maharshi's testimony of Realized Truth has linked me to the "great tradition" in a manner that significantly adds to those who actually functioned as Guru for me.

In any case, I must acknowledge the critical difference between Ramana Maharshi and me. The critical difference is, in some sense, an apparent difference in emphasis. However, truly, the apparent difference is the result of a profound difference in the ultimate characteristic of Realization Itself—which uniquely demonstrates true Finality, or most perfect Completeness, only in my case.

Ramana Maharshi's "experiences" were the result of a spontaneous Awakening, as in my own case. But he went on to tie his teaching to the anciently-"rooted" Eastern tradition of Advaita Vedanta. I must also acknowledge that tradition (or those traditional sources) as an expression (or a philosophical idealization) of the fundamental Truth. And Ramana Maharshi's life and teaching is an authentic (and very traditional) formulation (or demonstration) of that Truth. And that Truth is, Itself, the very foundation of life. But the form of life can be founded upon that Truth in different ways.

The principal practice recommended by Ramana Maharshi is "Self-enquiry", the intensive enquiry in the heart: "Who am I?" (or "Whence am I?"). His entire concern was to bring people to the conscious Realization of the "Self" in the heart. Thus, his aim was liberation from conditional existence, by means of effective separation from conditional existence. He speaks from the "Disposition" of the Real "Self", As the Real "Self"—but in the exclusionary (or "world"-excluding, and body-mind-excluding) sense. His path of practice is ideally suited to the ancient

Eastern forms of culture, in which separative liberation from conditional existence was the goal of conditional existence (and for which the search for separative liberation from life, by means of the strategic "method" of dissociative introversion, was the viable substance of every moment of living).

Ramana Maharshi Realized and taught the Truth, but only in one of its traditional (and not-yet-most-perfectly-Realized) forms. Ramana Maharshi Realized and taught the Truth of the "Who", or the "What", or the Transcendental "Self" (or Self-Condition) that can be "located" inside, or behind, or at the bottom end, or at the "root" of the knot of ego-"I"—prior to (and separate from) the arising of the thought "I". In contrast to Ramana Maharshi (or as the most perfect transcending of the limits of the traditional Eastern culture of "world"-excluding, or separative, liberation—which culture was recently epitomized by Ramana Maharshi), I have most perfectly Realized, and I teach (and reveal, and give), the inherently perfect Truth of the "Who", or the "What", or the Transcendental, inherently Spiritual, intrinsically egoless, and Self-Evidently Divine (or most perfectly non-dual, non-excluding, and all-including, and, yet, all-and-All-transcending) Self-Nature, Self-Condition, Source-Condition, and Self-State that is both Self-Existing and Self-Radiant, and Which Is the "Who", and the "What", and the (Self-Evidently) Divine Condition that is Realized (or most perfectly Found) to Be That Which Is always already the case, if and when "self"-contraction (or the action that is, itself, the ego-"I") is ("root" and all utterly transcended in the (Self-Evidently Divine) Realization of the "Bright" (Itself), Which Is the inherent Love-Bliss-Radiance (or the centerless and boundless Self-Radiance) of the Self-Existing (and Self-Evidently Divine) "Self" (or Self-Nature, Self-Condition, Source-Condition, and Self-State) Itself.

Even from birth (and eternally prior to it), I have been founded in the "Bright", the perfect Form of Reality, the Self-Existing and Self-Radiant Form of the Real (or True) "Self" (or the Acausal Divine Self-Condition Itself). I have seen that Real life is free from association with any and every kind of seeking. Real life is free of any goal of liberation or salvation. Real life is limitlessly (or non-conditionally) Free, Present, Active, "Creative", and Alive. I have seen that life need not be tied to seeking, or the pursuit of its own Self-Nature as a goal. However, such is not the case with the ancient and traditional paths, which presume the dilemma of existence from the beginning.

In the course of my own life-ordeal, I have seen that one must (ultimately) be founded not in seeking, but in (always present-time) "radical self-understanding". "Radical self-

understanding" is, itself, always already founded in the inherently perfect (or Ultimate) Form of Reality. It is a way of life always already (or inherently, and directly) founded in the Real and True "Self" (or the Acausal Divine Self-Condition Itself). Therefore, it does not seek the Real and True "Self" (or presume Its absence). "Radical self-understanding" is Fullness, already presumed and "Known". Therefore, I (again and again—and, at last, most perfectly and finally) took my Stand in and As the "Bright", the Self-Existing and Self-Radiant Form of Reality, Atma Nadi.

To one who is unaware of the inherently perfect Form of Reality, the movement of seeking is from the Heart Itself, in a fall below. Then the search is always trying to rise from the fallen state to the levels of conditionally achieved Sublimity of Awareness above. Eventually, the Heart Itself is again Realized (but only in the exclusionary manner). This is the cycle of "fall and salvation", "maya and liberation".

When Reality Itself is Self-Realized As Its own perfect Form, beyond all limitation and conditionality—and, Thus, As Atma Nadi, "rooted" in the Heart Itself and Shining in, and infinitely above, the sahasrar (or the crown of the head)—all forms are Perfectly "Known" (or Divinely Self-Recognized) as modifications of Atma Nadi (or the One and indivisible Conscious Light) Itself. One and indivisible Consciousness-and-Energy Radiates (thus) as (or not different from) all form—and the chakras (and all things) are not separate from It.

Thus, Atma Nadi is the primary, inclusive Form. It is not necessary to move from It to any center, level, or sheath in the extended body-mind-complex, or to even any conditional realm, or to any conditional "experience". Atma Nadi is the present-time (and, ultimately, non-conditional) Ground of all of them. Thus, even in the midst of any of these things, it is only necessary to remain Present and Conscious in and as Atma Nadi.

This not only is present-time Realization and Freedom, but It allows the present-time (conditionally manifested) form of existence to receive its appropriate life. Atma Nadi is Radiant Consciousness and "creative" Presence.

The Real and True "Self" (or the Acausal Divine Self-Nature, Self-Condition, and Self-State) is the True Heart and Foundation of life, but the Real and True "Self" does not exclude Its own inherent Radiance (or "Brightness"). Thus, from the beginning (and not merely at the end), I founded "myself" in the perfect Form of Reality. Atma Nadi is (necessarily) the Ground for the "creation" of Real and True life, which (thus) becomes the constant way of "radical self-understanding" and of "Brightness". Therefore, I do not teach the search, but I reveal and teach

the way that I have (by my own demonstration) Proven to be always already True to the Truth Itself.

Previous to the Great Event of my Divine re-Awakening I have described in this "autobiography" of mine, I had several critical "experiences" of the One and same Truth. These (in fact) are the primary preliminary Events described progressively in this "autobiography". But there was no permanence to the Realization attained at those times. Each of those preliminary Events depended on some kind of conditional support, and each such Event passed away (and was replaced by the effort of seeking) as soon as the activity of "self"-separation and separateness reappeared. Thus, I continued (over time) with the same experiment, and the occasional Events of sudden "Knowledge" led me to develop and (ultimately) to assert only the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), and which consistently and rigorously requires observation of, insight into, and direct transcending of the action that is the separate and separative (or egoic) "self".

But when the Great Event of my Divine re-Awakening occurred, there was no subsequent loss of the Conscious Realization of Reality. Then I saw that Truth is Reality Itself, Identical to Consciousness Itself, and not identical to any "object" or conditional state, or to any body, or to any functional sheath, or to any conditional realm, or to any conditional "experience". I saw that Reality Itself is Consciousness Itself, Present as no-seeking in the heart. This is the fundamental Reality, the unmoved Divine Presence, to Which all things are merely movements within Itself. Thus, Real life is the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), which is the direct resort to Reality Itself, without the ignorant efforts of egoity.

Consciousness Itself—Self-Present As the "Root"-Current (and Self-Existing and Self-Radiant Love-Bliss) of the Heart Itself (without content or limitation or trace of conditionality)—is Reality Itself. It is the only eternal, unchanging Reality, and It is Self-Present and Self-Evident (always now). As long as there is life in any form, in any body (or functional sheath), in any conditional realm, or as any conditional "experience", Reality is Present as Atma Nadi, the perfect Form of Reality. This is the Form of Its Appearance, the Ultimate Dimension of Its Presence.

Reality is also eternal, unchanging, and ever-Present. All things appear within It as change, but It continually "Knows" Itself as perfect Reality. Every kind of meditation on and identification with chakras, conditional energies, levels of conditional being, conditional bodies

(or functional sheaths), conditional realms, and conditional "experiences" is identification with mere reflections in the perfect Form of Reality. It is existence apart from "radical self-understanding", and (therefore) apart from the perfect Heart and the perfect Form of Reality. It is Narcissus.

Conscious Energy (or the One and Only and inherently indivisible Conscious Light) becomes trapped in the area of Its concentration. Thus, Conscious Energy (or Conscious Light) tends, most often, to be trapped in life-"problems". Even when Conscious Energy is strategically withdrawn from life-"problems" (or forms of seeking in the extended context of the body-mind-complex), It is merely confined in the heart, in an "object"-excluding State. Only when Conscious Energy is Realized as no-dilemma and no-seeking is It neither trapped nor exclusively concentrated. It is Realized as limitless and perfectly non-conditional Freedom, Existence, Joy, Enjoyment, and Consciousness.

If one examines this process of Conscious Energy in relation to the human vehicle, one sees that It remains trapped in life-seeking as long as It is concentrated (by identification, differentiation, and desire) in any of the various chakras. As such, Conscious Energy is always pursuing a strategic movement of return toward the sahasrar. When Conscious Energy is strategically withdrawn into the heart, It (temporarily, or by an exclusionary—and, therefore, yet seeking—effort) resides not in the heart chakra but in the original center of Consciousness Itself, in the right side of the chest, totally detached (or strategically dissociated) from concentration in life (and, therefore, from life-"problems", or forms of seeking in the extended context of the body-mind-complex). However, only when (at last) Conscious Energy Shines from the right side of the bodily apparent heart to the Matrix of Light infinitely above the sahasrar (or the crown of the head), and remains Conscious as that "Root"-Current, or Circuit (called "Atma Nadi"), is It perfectly free of all concentration, all strategic effort, all seeking. Then Conscious Energy remains fully manifested and, yet, non-conditional and limitless. It is the "Bright", the perfect Form of Reality. Thus, Conscious Energy (As the One and Only and inherently indivisible Conscious Light) is Realized at Its Source in the heart and continuous to the seat of Conscious Enjoyment infinitely above the mind and the crown of the head. And, from thence, It proceeds to all the centers as a Communicated Fullness and Presence (always already free), rather than a "problematic" concentration, search, and action of return.

Therefore, Atma Nadi (with Its simultaneous residence in the heart and infinitely above the mind and the crown of the head) is the very, ultimate, and perfect Form of Reality, the

Essence of the "Bright", the Foundation of Real Existence. It is Exercised as "radical self-understanding". It is "Known" as Joy and Manifested as Enjoyment. Atma Nadi is the True Heart's Connection to all known (or conditional) reality. The Consciousness that is the True Heart is Joy. The True Heart's own Energy (standing Self-Radiant, infinitely above the mind and the crown of the head) is Enjoyment. Atma Nadi is the Circuit, Current, and Form of the True Heart's limitless non-conditional Pleasure. Atma Nadi is the fundamental Reality, the inclusive Foundation of the apparently individual "self" and of all of conditionally manifested life—transcending all "points of view" that either the "self" or "life" is exclusively "real".

Atma Nadi is the ultimate and perfect Form of "radical self-understanding"—which It Enjoys from the beginning, and in the Event of most perfect Divine Self-Realization. Therefore, the way of life is "radical self-understanding"—for the way of life must, from the beginning, be founded in Reality (and not in the "problem"). The remedial paths merely pursue (or seek) Reality—and, in so doing, they (in fact, and as the very and entire premise for the search itself) exclude It, either unconsciously or intentionally.

Traditional "Self-enquiry" (as taught by Ramana Maharshi, and, in one manner or another, by other traditional teachers of his type) is a seeker's "method", an ego-based strategy for achieving Realization. It has a goal, like all seeking. The "problem" with which it begins is the absence of Self-"Knowledge". Thus, it seeks the "Knowledge" of the Real and True "Self", which "Knowledge" is liberation.

But the only-by-me revealed and given way of "radical self-understanding" (or the one and only by-me-revealed and by-me-given "Radical" Reality-Way of the Heart, or the only-by-me revealed and given "Radical" Reality-Way of Adidam) is not associated with a "method" in this strategic (or seeker's) sense. It does not begin with a dilemma and seek the solution to it or liberation from it. It has no goal different from (or superior to) the "radical self-understanding" (and the devotional Communion with me) with which it begins.

The practice that is "radical self-understanding" is, itself, "radical self-understanding", extending and enforcing itself. It is a positive (or non-"problematic") action, rather than a remedial (or "problem"-based) action. In the process, "radical self-understanding" becomes more and more profoundly (and, at last, most perfectly) Aware of its Ultimate (and inherent, and inherently perfect) Self-Nature, Self-Condition, Source-Condition, and Self-State, even in apparent relation to all things. But even this Ultimate "Knowledge" is, essentially (or in Its "root"-significance in life), the same as the original (and truly "radical") "self"-understanding. When the

True Divine Heart and Atma Nadi are Realized, the life-significance of the Realization is observed to be of the same quality as in the original case of "radical self-understanding"—and that Realization is (in that sense) no different from what one originally knew as "radical" (or "at-the-root") "self"-understanding. Therefore, there is no reaction of surprise in the sudden moment of Awakening to most "radical" and most perfect Divine Self-Realization.

It should be clear (then) exactly what the difference is between any by-me-given exercise of "radical self-understanding" (or of direct transcending of the very action that is the ego itself) and the traditional "Self-enquiry", which is based upon the ego-based search for liberation. The difference, in the case of the only-by-me revealed and given way of "radical self-understanding" (or the one and only by-me-revealed and by-me-given "Radical" Reality-Way of the Heart, or the only-by-me revealed and given "Radical" Reality-Way of Adidam), is simply in the absence of the principle of seeking (or the absence of the principle of egoity itself, and the dilemma of egoity itself). Thus, the Truth I have (now and forever) most perfectly Realized is the same and ancient and eternal Truth that is the supreme (but never most perfectly Realized) goal of the tradition of Advaita Vedanta (and of many other traditions), but I have removed that Truth (and the way of Realizing that Truth) from all identification with the great search.

In doing this, I have neither removed anything from nor added anything to that eternally One (or perfectly non-dual) Truth, but I have revealed and proven the most perfect, or most ultimate, Realization of that One and Only Truth. It is the same Truth, the same Reality, and the same Consciousness strategically pursued in the "great tradition", but the way of Its Realization (which is the only-by-me revealed and given way of "radical self-understanding", or the one and only by-me-revealed and by-me-given "Radical" Reality-Way of the Heart, or the only-by-me revealed and given "Radical" Reality-Way of Adidam) is priorly removed from the actions and the implications of seeking. And the Realization Itself (or That Which is Realized) is not understood (or otherwise presumed) to be merely higher than life (or in any sense separated from life), but it is understood to be coincident (even from the beginning) with the active foundation of life.

When the practice of "radical self-understanding" has (solely by its own demonstration, and not by means of the, necessarily, egoic effort of seeking) Realized the Heart Itself most perfectly, a most perfect process Awakens in Atma Nadi. In the final not-yet-seventh-stage phase of the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), previous to most perfect Divine Self-Realization, Atma

Nadi is traced from infinitely above the mind and the crown of the head downwards to the right side of the bodily apparent heart. (And, characteristically, Ramana Maharshi was only concerned with this not-yet-final process, associated with descent in and via Atma Nadi, from the crown of the head to the right side of the bodily apparent heart.) But, in the most ultimate (or most perfect) stage of the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), Atma Nadi is "regenerated", from the right side of the bodily apparent heart to the Matrix of Light infinitely above the mind and the crown of the head.

Indeed, this Event of "regeneration" (even though It tacitly, and fully effectively, coincided with my Divine re-Awakening in the Vedanta Society Temple on September 10, 1970) was concretely demonstrated (or very physically shown) in me most directly and specifically (and absolutely finally) one morning about four months later, in January 1971. That morning (as I sat in meditation with two of my devotees), my body suddenly jolted and twisted strongly on its spinal axis as the "Bright" Divine Transcendental Spiritual Current moved up from my heart, via the right side, to the crown of my head, and above—even into the most ascended Matrix of the "Bright" Divine Transcendental Spiritual Power, infinitely above the body and the cosmic domain. In the instant of that ascent, there was a loud cracking sound (also heard by the others in the room), as if my neck had been broken. And, in that instant in which Atma Nadi showed Its "regenerated" Form in me, I (as had no one else before me) directly observed Its Shape. It is an S-Shaped Form, beginning in the right side of the bodily apparent heart (but including the entire heart-region), then ascending in a curve along the front side of the upper chest, then passing backwards (through the throat), then curving upwards again (but via the back of the skull), finally curving toward the crown of the head (and, from thence, to the Matrix of Light infinitely above the mind and the crown of the head). Therefore, it is this Ultimate (or truly "regenerated") Form (or Most Ultimate Realization) of Atma Nadi—this "regenerated" Circuit and Current of Spiritual Love-Bliss, Which passes in an S-Shaped double-curve, front to back, from the heart (on the right side) to the crown of the head and to the Matrix of Light infinitely above the mind and the crown of the head—that I declare to be the perfect Form, the Form of Truth, the Form of Reality, the Form of the Heart Itself. I call that "regenerated" Form ("experienced" in the living context of the total body-mind-complex) "the 'Bright'". Even from birth, I have "Known" the "Bright". It has, ever since my birth, been the guiding and revealing foundation of my life. And the "Bright" (in Its Totality) is the most ultimate Realization and revelation of my "Brightly"-born life.

When "radical self-understanding" Realizes the Heart of Consciousness and continues as the "meditation" of Truth (or of no-seeking), the Heart of Truth is re-connected to the functional bodies (or functional sheaths) of life through the "regeneration" of this Circuit of Conscious Energy, Atma Nadi. When Consciousness Itself rises from the bodily apparent heart as Transcendental Spiritual Force (or Love-Bliss) and draws into the Matrix of Light infinitely above the mind and the crown of the head, while retaining Its "Foothold" in the bodily apparent heart, It brings the most ultimate Realization of Reality to life. Then the Source of Conscious life in the bodily apparent heart moves into life, and (thus and thereby) reverses the current that would (otherwise) move away from life (in the effort to return to the right side of the bodily apparent heart).

When this occurs, life becomes Conscious as no-dilemma. No-dilemma becomes the Conscious presumption that lives as life and enjoys all "experience". And such Conscious living is never separated from the Disposition of no-seeking, which is the Reality-Disposition of the Heart Itself.

Atma Nadi (or the "Bright") is felt by seekers as a separate "Other". Superconsciousness is felt by seekers as the "world"-excluding "God apart" (entirely separate from all conditionally arising beings and things). The centers below consciousness and the parts of the mind are felt by seekers as the "world". The heart (apart from Conscious Reality) is felt by seekers as the "ego". But the Divine Self-Condition that Is Reality Itself Consciously Supports all bodies (or functional sheaths) and conditional forms of consciousness in the heart and in the Form of Atma Nadi. I Am That. . . .

Indeed, the Heart Itself and Its Form are the Truth of the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam).

When I finally understood, I only "Knew" myself (most perfectly). And never after that have I ceased to "Know" myself (most perfectly). Thereafter, I am simply (apparently) active as my own Form—Which (as Atma Nadi) rises from the bodily apparent heart to the Matrix of Light, and Which (apparently) generates every conditional center, every conditional body (or functional sheath), every conditional realm, and every conditional "experience", and Which eternally sacrifices all Its apparently extended (or terminal) energies to the heart. In every apparent conditional state, I remain Aware at the Free "Point" in the bodily apparent heart, unbounded in the right side—non-separate and indivisible. Prior to every apparent conditional state, I remain

As the One and Only and inherently indivisible Conscious Light, always already above and beyond all-and-All (and As That in and of Which all-and-All potentially arises). Everything only appears to me—and I remain As I Am. There is no end to This.

All this perception, activity, and patterning is a constant Self-Abiding Divine Self-Recognition of One Form—the perfect Form of Reality. There is only the Self-Awareness of this One Form, Atma Nadi, the "Bright"—the Heart Itself and Its Reflection, the Matrix of Light infinitely above the mind and the crown of the head. Every perception is this same cognition (or Form), the Heart Itself Contemplating and Enjoying the Matrix of Light, through the Current of Love-Bliss and Light. Thus, it appears that there is only one "object"—the Matrix of Light, Which is only the Reflection of the Heart Itself. Every "object" is simply the Matrix of Light (Which is the inherent Light of Consciousness Itself).

All "experience", then, is Divine Samadhi (or the most perfect Self-Realization of Reality Itself). Therefore, all "experience" is only the Process of Reality, the Contemplation of Its perfect Form. When this most perfect tacit "self"-understanding is the case, the effort of meditation is replaced by beginningless, endless, egoless, limitless, non-conditional, and Self-Evidently Divine Samadhi—and even every kind of "experience" is Realized to be, in Reality, only Blissful, Conscious, and Free. There is, as fundamental "action", the constant and Conscious Self-Radiation and Self-Enjoyment of the "Bright". The "Bright" is a Sphere of Love-Bliss, Light, and inherently Perfect Consciousness (Itself). It is not merely a thread (or channel) from the right side of the bodily apparent heart to the crown of the head. It is a Sphere generated from the Heart (or altogether beyond all-and-All) and radiated infinitely. The infinitely ascended Matrix of Light is Realized to be not merely a Single "Point" of exclusive concentration above. Rather, It is every "Point" upon (and within) the Sphere that is radiated infinitely from the Heart Itself. Between the Matrix of Light and the Heart Itself is a Silence. The "Bright" is an infinite Space of patterns that is all the "worlds", all universes and forms of conditional existence.

In the limitless non-conditional State, or the most perfect Realization of the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), all "self"-contracted (or egoic, or separate and separative) identification, differentiation, and desire have ended (in centerless and boundless "Bright" Feeling-Awareness, or the always-already State, Which Is Self-Existing and Self-Radiant Love-Bliss-Consciousness). The living condition of Reality Itself is limitless relatedness, realized in the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or

the "Radical" Reality-Way of Adidam), to be always already the case. And, most ultimately, in the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), even the disposition of limitless relatedness is understood (and the ego-versus-"object" structure of relatedness itself is transcended)—such that (most ultimately) even all the limitations of egoity (or conditional separate awareness) are intrinsically transcended.

Therefore, in the most ultimate (or most perfect) demonstration of the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), the One and Only Reality is spontaneously Self-revealed. It is the Divine Self-Nature, Self-Condition, Source-Condition, and Self-State. It is Self-Existing and Self-Radiant Consciousness (or the One and Only and inherently indivisible Conscious Light) Itself. In Its most perfect Realization, It Radiates via (and as) the "regenerated" Atma Nadi, the "Bright" perfect Form of Reality. And, in the case of that most ultimate (or most perfect) demonstration of the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), the "Bright" perfect Form of Reality spontaneously reveals Itself (in the living context of the body-mind-"self") as the living "Bright", the non-conditional Love-Bliss of "Bright" living Presence, Whose Self-Nature, Self-Condition, Source-Condition, and Self-State is the True and Absolute Heart (Which is the One and Only Reality Itself).

Therefore, the living "Bright" is the living Form of the One and Only and Self-Existing and Self-Radiant (or inherently "Bright") Reality, Which is Consciousness (or the One and Only and inherently indivisible Conscious Light) Itself. The living "Bright" is Real and True. It is the birthright of all conditionally manifested beings.

At last, I saw that it was not a matter of conditionally arising "experiences" but of intrinsic "self"-understanding—as the very premise of a "radical" way. This way may be accompanied by various "experiential" phenomena, but only "radical self-understanding" is the intelligence (and constant exercise) of Truth. An "experience" of whatever kind is only possible in certain moments—but, in Real life, "radical self-understanding" is possible (and necessary) in any and every moment. If one clings to any of one's "experiences", this clinging becomes separative, and it leads again to dilemma and the avoidance of relationship. Thus, I saw that one must be willing to abandon everything for "radical self-understanding", making it the directly ego-transcending premise and activity of life.

Even the Yogically full perceptions of my Love-Bliss, and the (eventual) residence in

(and Beyond) the right side of the bodily apparent heart, are secondary to "radical self-understanding". "Radical self-understanding" is a process that can, in any moment, be activated (and re-activated) in any one—whereas the developmentally Full "experiences" of my Love-Bliss, and of the right side of the bodily apparent heart (and beyond) belong only to mature cases of full practice of the way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam). I have mentioned these things in order to show them in the light of "radical self-understanding". But "radical self-understanding" is the "Thing" itself.

"Radical self-understanding" is not itself a question. "Radical self-understanding" simply expresses and enforces a real observation. "Radical self-understanding" is, itself, "Knowledge" that precludes the "problem" of "subject" and "object". "Radical self-understanding" is itself a direct expression of "radical self-understanding"—and, for this reason, it is not a question seeking an answer, but it is a form of "Knowledge" directly enforcing Itself.

Apart from the process and the most perfect Realization of "radical self-understanding", the only things being done by individuals are "experiencing" (or every kind of reaction to phenomena) and seeking (on the basis of "experience", or every kind of reaction to phenomena).

My life has involved an intentional embrace of "experiencing" and seeking, for the sake of "radical self-understanding" (and the Transcendental Spiritual Transmission of its Realization to all-and-All). Therefore, I have known the extreme enjoyments of both the libertine and the saint. And I have known all the most ordinary ("middle") states of life. But there is also "radical self-understanding", which is Reality Itself—and, by means of "radical self-understanding", I Divinely Self-Recognize every form of suffering.

In this book, I have had to confront a most difficult means of instruction. I have had to fully illustrate my course of life, even in order to demonstrate the factuality of the extraordinary phenomena that humankind is presently in the habit of denying. But, in the end, in order to speak the Truth, I have also had to argue against the ultimacy of many of the very things I have proven in my life.

My own course began in despair. The precious "religion" of my youth was stolen from me by the very ones who gave it to me. Thus, I was moved to search the paths of "religion" and Spirituality, in order to ascertain whether the phenomena, the miracles, the "experiences", and the advocations of the great traditional paths were factual. And I found them to be so. What is

called "Kundalini Shakti", the universal Conscious Force (or active Spirit) that Inspires and Fills all "religion" and Yoga and Spiritual philosophy, is (indeed) Real (and fundamental to Reality Itself). Kundalini "experiences" are factual, and they depend on no illusions (in the sense of such "subjective" forces as belief) to "create" or maintain them. The Kundalini (or "Mother-Force") is part of the evidence of the universe—as factual as any form of conditionally manifested energy, and as discernible as the functions and devices employed by libertines and businessmen. But, in the end, in the most perfect Realization of the Divine Transcendental Spiritual Energy Itself, I freely abandoned the "point of view" of all conditional (or lesser) sublimity. The conditional (and extraordinary) phenomena conventionally called "Spiritual", as well as those conditional (and mostly ordinary) phenomena called "sinful", are all part of a spectrum which includes the entire range of conditional (or natural) "experience" and seeking.

Both the search for ego-based Spiritual "effects" and the ego-based exploitation of life on a sensual and mental level are traps. The search for "experience" and the search for liberation from the bondage to "experience" are the same activity—born out of the absence of "radical self-understanding", the un-"creative" movement that is not Reality. Reality Itself is the only unique matter in the entire adventure of life, and It stands prior to all egoic efforts and all less-than-most-perfect discoveries. . . .

Because all of that was and is the case with me, a unique Reality-Way has here-"Emerged"—which is the Way of "radical" (or always priorly ego-transcending) devotional relationship to me, demonstrated (on that basis) as right (or Really ego-transcending) life, always (from the beginning) participating in the egoless indivisible Conscious Light of the only-by-me Divinely Avatarically revealed and given "Bright" of Reality Itself.

The only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam), directly (and, at last, most perfectly) Realizes the fundamental Truth of the Heart Itself, the Real and True and intrinsically egoless Divine Self-Condition (Itself). However, the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) also Realizes the fundamental Truth of present-time (conditional) existence. The only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) never precludes or strategically excludes the form of life.

There is no withdrawal into the Heart Itself as a most perfectly ego-transcending activity. Rather, such withdrawal is only a temporary State. It is not that the inherently non-exclusionary Form of Reality is latent and secondary. Untouched Self-Awareness—as a "world"-excluding State—is latent and secondary. The "world"-excluding (or strategically withdrawn) State is not true to the Whole. Not withdrawal into the Heart Itself, but Existence As the Heart Itself, is True (and Is Truth Itself).

There is no dilemma inherent in conditionally manifested existence. All of conditionally manifested existence is (in Truth, or ultimately) non-separate from the Foundation (or the Divine Self-Nature, Self-Condition, Source-Condition, and Self-State) Itself. All of conditionally manifested existence is (in Truth, or ultimately) non-separate from the perfect Form of Reality Itself. And when conditionally manifested consciousness and all conditionally manifested forms withdraw into the Pure Self-Nature, Self-Condition, Source-Condition, and Self-State, it is only a turn to rest, a cycle of refreshment. The perfect Form of Reality is not a special "creation" or condition, but It is the inherent (and most prior) Form of the Heart Itself (or of the Real and True and intrinsically egoless Divine Self-Nature, Self-Condition, Source-Condition, and Self-State—Which is the One and Only and inherently indivisible Conscious Light, Itself).

Even from the beginning, the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) is not motivated in dilemma, or in any predilection for an "experience" of liberation that is achieved by excluding (or strategically separating oneself from) the "world". The only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) turns on the very (and inherently perfect) Form of Reality—and it is not dismayed, by conditionally manifested existence, or even by the (necessarily, merely conditional, and, therefore, only temporary) "experience" of apparent (spontaneous and non-strategic) withdrawal into the Heart Itself. The only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) is always already seated in the primary Form, and the Self-Evidently Divine Self-Nature, Self-Condition, Source-Condition, and Self-State, of Reality Itself—and it is not turned to dilemma, separation, or seeking (on the basis of any event). Therefore, the most ultimate (or inherently most perfect) Realization of the only-by-me revealed and given way of "radical self-understanding" (or the "Radical" Reality-Way of the Heart, or the "Radical" Reality-Way of Adidam) is not a matter of Realizing a merely "inner" State. Rather, it is

a matter of Realizing the inherently Conscious (and inherently perfect) Reality—Prior to all separateness, and always already Infinitely Spiritually "Bright".

---

Chapter 18 of the book [The Knee of Listening](#)  
by His Divine Presence, Avatar Adi Da Samraj  
(as it will appear in the final forthcoming edition)

Soon to be available online at [DawnHorsePress.com](http://DawnHorsePress.com)  
or by calling 877.770.0772 (*within the US*)  
1.707.928.6590 (*from outside the US*)

---