

# DIVINE DISTRACTION

Invoking our relationship to Adi Da Samraj

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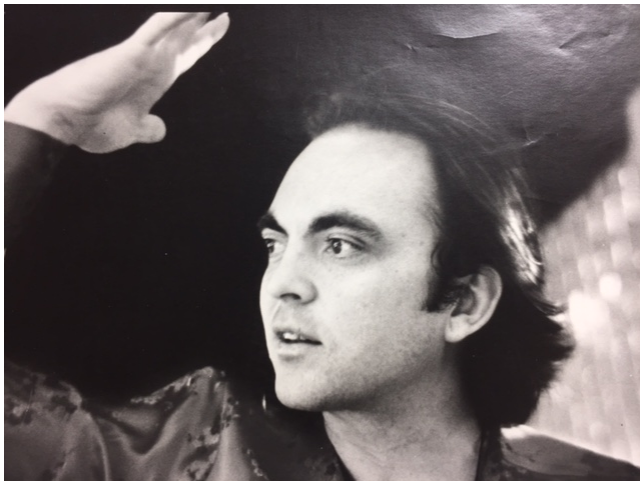
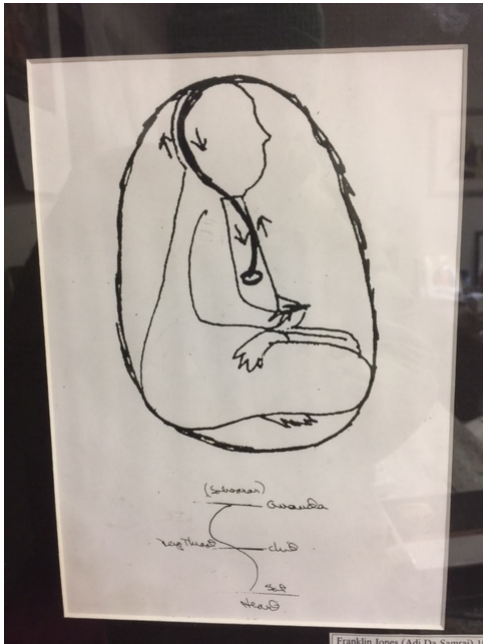
## Amrita Nadi, Adi Da

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# Samraj, and Ramana Maharshi

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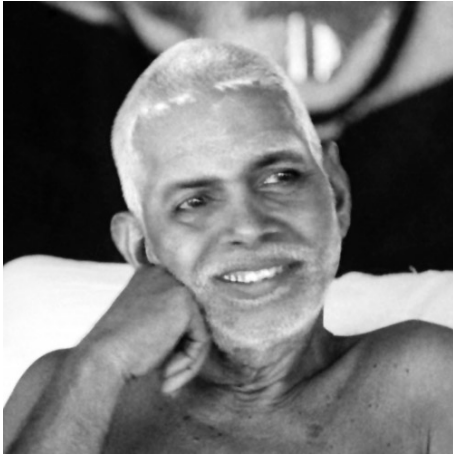
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This post is an attempt to show how the concept or notion of the “structure of Enlightenment” or Amrita Nadi, was revealed in its fullness first by Ramana Maharshi, and then more extensively by Bhagavan Adi Da.

I met with an Indian scholar in 1980 named A. G. Krishna Warriar. We met at the Adyar Theosophical Library, in Chennai. Please excuse a brief sidebar about our relationship with this venerable man. He had been hired by Adidam to do a translation of the text *Yoga Yajnavalkya* for us. Bhagavan Adi Da had seen a very brief summary of this Sanskrit text. On the basis of that, He felt that there might be some very consequential information in the book, and asked me to find a translator to have it put into

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English so He could see what was there. A. G. Krishna Warriar did an excellent job on this translation and gave the translation to me during this 1980 meeting. However, when Bhagavan Adi Da saw the completed work, He did not feel that there was anything that was so new or interesting in it, for the purposes of Adidam, that He felt that the Dawn Horse Press should publish it. During my 1980 trip I did have occasion to show this translation with T. K. V. Desikarchar in Chennai. He found it very interesting and in fact went ahead and had it translated himself and did publish the work later, and in fact there are now other English translations of this text.

Returning to the discussion of Amrita Nadi, A. G. Krishna Warriar said that there were a few other places in Sanskrit texts where he had seen Amrita Nadi referred to. But I regrettably never obtained from him a list or translation of these references. It is not something that is often seen.

Bhagavan Adi Da almost certainly first encountered the term in Ramana Maharshi's literature. Ramana Maharshi himself states below that he was the first one to truly

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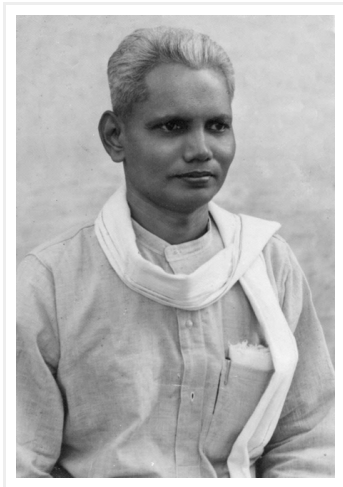
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differentiate the yogi/kundalini aspect of the sushumna and the realization of Amrita Nadi through the descent in the heart.

There is an account of Ramana Maharshi speaking of Amrita Nadi in the book *Sri Ramana Reminiscences* by G.V. Subbaramayya. Sri Subbaramayya is a wonderful scholar and poet, but I have mostly been delighted by his deep devotional relationship and intimacy with Ramana Maharshi. Here, however, it is his scholarship that we are benefiting from:



*Sri Bhagavan [Ramana Maharshi] said that he went through Sitaramanjaneyam the great philosophical work in Telugu, while he was staying in Pachaiaimman Temple. ...Sri Bhagavan remembered having read in*

*that book that sushumna nadi is tapomarga [the way of penance] and amrita nadi is moksha marga [the way of liberation].*

A footnote is here which explains:

The *sushumna nadi* is the channel that goes from

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the *muladhara chakra* to the *sahasrara*, Yogis claim that when the *kundalini* rises through this channel to the *sahasrara*, *nirvikalpa samadhi* results. Bhagavan Sri Ramana did not contest this, but he did say that there was a further channel that went from the *sahasrara* to the heart-centre. Citing such texts as these, he called it the *amrita nadi* or *paranadi*. Bhagavan state that the *kundalini* had to go from the *sahasrara* through the *amrita nadi* to the heart-centre for Self-realisation to occur.

returning to the text by Subbaramayya himself:

*Though there are scattered references in different books to the amrita nadi and to the heart-centre on the right side of the chest, I had not, despite my extensive reading, come across any scriptural authority that stated that for ultimate and final realisation, one must come to this heart on the right side of the chest, even after reaching sahasrara. I asked Bhagavan Sri Ramana if this teaching was unique to him, or had he come across it in some book?*

*He replied, 'No, I have not come across this in any book. But in a Malayalam book on medicine I came*



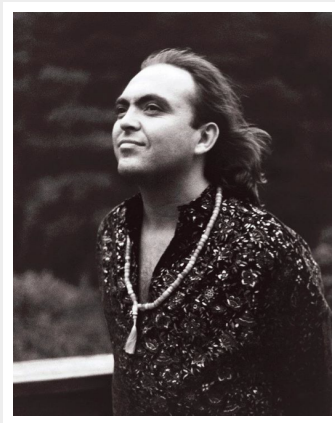
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*across a stanza locating the heart on the right side. I have translated it into Tamil, and it is included in the Supplement to the Forty Verses. pg. 140-1 in the account of G.V. Subbarmayya in volume three of *The Power of the Presence: Transforming Encounters With Sri Ramana Maharshi, Part Three*. Edited by David Godman. Avadhuta Foundation, Boulder, Co. 2002*

Adi Da extends the description and consideration of *Amrita Nadi* to a further degree, describing both its regenerated form in the transition from the sixth to the seventh stage of life, and also describing the “shape” of it.



*Amrita Nadi itself has a shape which you may feel from time to time. It is not within the spinal column. It is not part of the kundalini mechanism. It is of the nature of Consciousness. But*

*it may be felt to have a psycho-physical counterpart, a coiled shape like an “S” curving forward in the chest from the set in the heart, on the right, through the throat, at which point it moves back again and curves up the back of the head toward the crown*

*and above. But the Divine is not “S-shaped.” These compartmentalized yogic descriptions, along with all the symbolic or archetypal ones, arise because of the nature of the mechanism through which we know the Divine and the Divine Manifestation. In fact, the Divine is a single, absolute Intensity and Reality standing Present in the world, as the very Condition of the world, pg. 188, from the talk “The Divine Person”, in *Garbage and the Goddess*.*

After He had given this talk, I asked Him the following two questions:

*Devotee: In the traditions, Krishna is sometimes pictured almost in an S-shaped curve. Is that the same thing as the reflection of Amrita Nadi?*

*Bhagavan Adi Da: It is not a deliberate attempt to make a diagram of Amrita Nadi, but it is related to the intuition of it. There is no conscious description in the traditions of the shape of Amrita Nadi. I know of no other place where you will find it described other than in my recorded descriptions of it. [Now it is most fully described in *The Dawn Horse Testament*]. But it may have been intuited without being clearly known in the mind or known experientially.*



*Devotee: Ramana Maharshi never described the shape of it?*

*Bhagavan Adi Da: That's right. He never described it. He described the Heart and the descent into the Heart via Amrita Nadi, but he didn't have much interest in the regenerated life of the Heart. He was interested in that intuition of Real-God in its exclusive sense. He said very little beyond that about the God-life, perhaps because nobody who came to him had realized even the Self-Nature. It was the function of his service to the eternal Dharma always to speak about that falling into the Heart. so, naturally, he gave no descriptions of Amrita Nadi in this regenerated form. pg. 196 Garbage and the Goddess*

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## 4 Comments

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**Peter**

DECEMBER 15, 2016 AT 11:49 PM

For me, enlightenment is my personal relationship with Adi Da, my granting Him my feeling attention, and He blessing me with self forgetting. This occurrence in my life, and in the life of many, this relationship is, for me, enlightenment. How can it not be? To be no longer seeking, to be rested and at home, free of anxiety and concern, is truly and simply joy, delight and blissfully Already Happy.

Thank You Beloved for Your Human Incarnation and for Your Unending Grace and compassion, seeing fit to grant me a transforming relationship full of intimacy and equanimity.

**REPLY****mike**

DECEMBER 16, 2016 AT 5:36 PM

greetings from Sri Lanka.  
Two responses come to mind.  
first off, in the course of reading almost all of Beloved Adi Da's writings,  
the term ' Amrita Nadi ' as best as i can

recall is only a fragment of His vast and spiritually comprehensive teachings. Although mentioned and described in a variety of ‘ Source Texts ‘, exact descriptions of it’s shape, it’s exact location, it’s definitive qualities, etc, never stuck in my mind enough to be appreciated, If those qualities were indeed given . this would be due mostly to my own limited memory, but also i believe because like so many of the other things Adi Da has written, it gets lost in the infinite field of, and constant use of the term ‘ Consciousness Itself ‘, which my mind grabs onto as if i understands what that phrase means !

Why is this ? My explanation would be that unlike Amrita Nadi which is foreign sounding, not apparent, vague, Consciousness Itself has an instant ‘ feeling quality ‘. It seems as if i can reach out, rub my fingers together and imagine that that which i am feeling besides the sensation of touch IS Consciousness Itself. Try doing that with Amrita Nadi !

Secondly. Although i am not by any measure scholarly in the treasure trove of

The Buddha's Teachings, i am pretty sure that iv'e never read of The Buddha speaking about the internal workings of anythings similar to Amrita Nadi either in the original Pali Language nor in later interpretations of His Teachings. i suspect that this was intentional on his part, as it's an excepted historical fact that The Buddha was consistently very picky about what he taught .  
2 cents worth ?

REPLY



**patricia e**

DECEMBER 19, 2016 AT 7:16 AM

Hi Mike ,  
we are unable to understand anything about the great Mystery with our minds. We are unable to imagine or think our way into Enlightenment . Consciousness Itself, Amrita Nadi , are given by Adi Da's Grace. He is the Maitraya Buddha, the promised God Man of all true spiritual traditions . His Realisation and Transmission are their total and complete culmination and fulfillment .  
Triggered by some online bloggers who

discussed the role of suggestion in the location of Amrita Nadi ( with anticipation and belief based on previous teachings and writings recreating the original blueprint ) , I was also ruminating over the all powerful and all encompassing role of belief and suggestion , whether conscious or unconscious , in mind/body phenomena , in relation to the Amrita Nadi .But Ramana had no prior encounter with verbal or literary sources for the Amrita Nadi location prior to his experience, and neither did Adi Da, thus eliminating the role of suggestion and the bloggers' arguments .

Amrita means nectar, Nadi means subtle current, subtle nerve pathway .

Together they are a feeling of infinite Sweetness and Love, that springs up from the Heart on the right .

Both Ramana and Adi Da said that the Heart is everywhere, and that in the Heart , we live and move and have our being .

The Amrita Nadi is how Consciousness Itself manifests in the body/mind.

I remember a biblical passage that described how

the infant John the Baptist , on recognising

Christ , leapt in his mother Anne's womb.  
And the Song of Solomon , where the  
Beloved is described as a hart leaping on  
the mountains.

Happiness is always felt as a leaping or  
ascent of feeling, and Ultimate Happiness  
is the Supreme leaping up of Heart Bliss on  
Recognising the Beloved , Adi Da Samraj ,  
as one's ' own ' and True and Only Self ,  
remembered and recognised as Always  
being the Case , as being known before  
and always. The ultimate and most  
profound Gift !

For me, a Rose by any other name, would  
be as sweet , as Shakespeare said . Beloved  
is the White Rose of the Heart Itself .

I came across a text by an ancient  
Buddhist or Taoist sage, who wrote about  
a current of bliss that flowed down from  
the sahasrar like melted butter . I have the  
book but have not yet read it . There could  
be an intuition or realisation of how the  
current falls into the heart , in that text > I  
still have the book – I must read it .

It doesn't matter whether you prefer  
"Consciousness Itself " as an expression .  
That is personal .

" Amrita Nadi " might sound too unfamiliar

, but it is your True Home .  
Ultimately , it is not about the mind,  
because the mind is a barrier . Adi Da  
offers a heart relationship .  
Devotees prefer different names with  
which to invoke Adi Da, as well . It is a  
personal matter.

[REPLY](#)

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**patricia e**

DECEMBER 19, 2016 AT 7:34 AM

Hello James,  
thank you for this detailed and informative  
article about the Amrita Nadi.  
Thank you also for the very beautiful  
Murti of Beloved, one I have not  
previously seen . It appears obvious that  
He is talking about the Amrita Nadi .  
His hand seems in flight , like the Garuda  
bird, which Adi Da said was a symbol of  
the Amrita Nadi . So very beautiful !

[REPLY](#)

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