

Map of Awakening

Introduction

The map of awakening is a scientific description of our evolution into realizing the state of wholeness. The state of wholeness is the complete actualization of our soul within the context of unbroken samadhi in the transcendent subjectivity of the supreme self. The map of awakening is complex because our inner reality is itself very complex and multilayered. However, understanding the complexity of our evolution is the very thing that ultimately gives rise to true simplicity. Clarity is the greatest gift of all – clarity of what our purpose is, and knowledge of all the steps that we need to take on the path in order to manifest our fullest potential.

This map is supposed to be followed experientially, not intellectually. In order to do so, one needs to receive direct guidance from Anadi himself. Many of the dimensions of awakening outlined below need to be energetically and existentially initiated and transmitted through his presence and direction.

Awakening is not the mere recognition of who we are – it is the ultimate creativity of the self, it is the creation of who we are in our ultimate potential. Most of the centers of the soul cannot be recognized or revealed through self-enquiry. Why? Because they do not yet exist. In this sense, the spiritual path is not even a journey through the uncharted territory of the inner realm – it is the creation of that territory, the movement from non-existence to existence.

Even though one can find descriptions of awakening in various traditions of enlightenment, from the standpoint of this teaching they are one-dimensional, simplistic and primitive. The challenge of our teaching is to create something entirely new, something that has never existed. This, in turn, requires the creation of either an entirely new language and set of concepts, or a radical reinterpretation of established spiritual concepts such as ‘consciousness’ or ‘being’.

It is not enough to read or even study this map – one has to dive into the inner work in meditation, and ideally in retreat, as well, and progress gradually. Otherwise, one has no chance of understanding its more advanced levels. New students, or those who come from different traditions, need to make an effort to immerse themselves in the intricacies of the understanding presented here. It is even more than learning a new language – it is learning a new meaning, a kind of meaning that has never existed before. This meaning comes not from the past, but from the future.

The map presented below, while relatively complete, has been simplified and serves only as an introduction to this extraordinarily rich teaching.

Individuality and Universality

The greatest purpose of the path is to realize our individuality. People are not individuals, they are mere personalities: they have no self, no soul, and no identity. To be an individual is to have a solidified me beyond the mind, to embody one’s true

nature of pure subjectivity, and to live by intelligence that has its source in the internal knower. Individuality needs to be forged in the fire of the spiritual path, and can exist only in the context of universal subjectivity. Therefore, the realization of our individuality can only become complete when each center of the soul reaches samadhi or absorption in the beyond. This is why we speak about awakening and surrender as two main aspects of our spiritual evolution. Awakening is the realization of who we are, and surrender points to our absorption in the universal self.

Three Dimensions of Transcendent I am

In our teaching, the term 'I am' refers to the subjectivity of the beyond. 'Transcendent I am' refers to that subjectivity as a whole, which itself has three dimensions: universal I am (also called universal consciousness), absolute I am (or, the 'source'), and primordial I am (the immanent and highest dimension of the divine). In the human body there are three portals that each lead to samadhi in one of these three dimensions. Samadhi in universal I am is realized through the portal at the back of the head; samadhi in absolute I am is realized through the portal of tan t'ien in the lower belly; and primordial I am is realized through the immanent portal hidden within essence-me, at the bottom of the forehead.

Personal, Essential and Universal Dimensions of our Individuality

Our evolution into the complete realization of the soul cannot be understood unless we grasp the three dimensions of our individuality. Each of these dimensions serves a unique purpose and is realized in a different manner. The personal dimension of our individuality is primarily composed of two centers: the person (the thinker) and human me. The essential dimension of our individuality, which is the main core of the soul, is, on a basic level, composed of the watcher, the internal knower, conscious me, and pure conscious me. As we evolve into essential me, however, its composition changes. So, when the internal knower fuses with conscious me, our essential individuality comes to be composed of the watcher and inner knower. Finally, the universal dimension of our individuality is composed of all the dimensions of pure me: pure me of consciousness, fundamental me, being, and heart, which are realized through samadhi in the transcendent I am.

Essential and Central Channels of Surrender

The evolution of consciousness cannot be grasped without knowledge of the two channels of vertical surrender, through which all the centers of consciousness can arrive at the condition of vertical absence or samadhi. The central channel runs from pure me of consciousness, through the heart and being, into the absolute state. The essential channel runs from the watcher, through all the centers of the essential me (conscious me, pure conscious me, and fundamental me) into immaculate repose in the absolute I am.

The foundation of the central channel is the absolute state, which is attained through the samadhi of pure me of being in absolute I am. Pure me of the heart then follows and finally, through its vertical surrender, pure me of consciousness.

The absolute state can also be seen also as the foundation of the essential channel. Without opening to the absolute I am, fundamental me, which is the vertical foundation of the essential dimension of the soul, cannot not arrive at the state of vertical samadhi, and as a result, nor can the other centers of essential me. So, in the essential channel, fundamental me has to reach vertical samadhi first. Pure conscious me and conscious me then follow. However, for conscious me to arrive at the state of absence, it has to merge with pure conscious me, giving rise to the realization of absolute me. In turn, the internal knower needs to reach fusion with absolute me. The next step is the vertical fusion of the watcher with the inner knower, which allows him to reach vertical samadhi as well. Finally, the human knower (the unity of the person and human me) also fuses with the inner knower, thus entering samadhi in the essential channel.

Four Dimensions of Attention: External, Internal, Pure, and Bare

Without grasping the four dimensions of attention, one cannot understand the essential dynamics that constitute our consciousness. Without attention, consciousness has no purpose and no direction; it is dead. Additionally, we need to keep in mind that attention and intelligence are intertwined, as it is our intelligence - whether consciously or subconsciously - that activates attention.

External attention is the kind of attention all living creatures use in order to become conscious of their surroundings. In addition, it is through external attention that we are conscious of the mind and personality, and as such, forms their very base. The direction of external attention is outwards, away from self towards the object. External attention is crucial for our functioning but has no spiritual value. Therefore, in order to enter the path, we must activate the deeper dimensions of attention.

Internal attention is that which ‘gazes within’. It is the attention of the internal knower, who looks in the direction of any center of pure subjectivity in order to initiate its recognition. Internal attention is attached to the internal knower, and with the exception of the watcher, it cannot directly feel or experience any of the centers of the soul; it can only look in their direction.

Pure attention is responsible for our spiritual awakening. Not only can it feel our subjectivity, it can also embody it. While it is the internal knower that activates pure attention, it actually flows from the deeper place of immanent I am. To put it simply: internal attention looks towards our true self, while pure attention feels, knows, and embodies it.

Bare attention forms the core of any of the soul’s centers of identity. The soul has many centers, and each of these centers has its own bare attention. Bare attention is formed through a combination of energetic solidification and a basic integration of pure attention. This allows us to experience what we call ‘intrinsic recognition’, which is recognition of our pure subjectivity that is independent from our intention (directed recognition). In other words, even if we do not pay attention to a particular dimension of me, it is still self-recognizing on a most subtle, subconscious level.

Universal Dimension of the Soul

Pure Consciousness

We start our map with pure consciousness, because this should always be the first step on the path. Without realizing pure consciousness, none of the other centers can be realized properly.

Pure consciousness is the unity of pure me of consciousness and universal I am. The first step is to awaken pure me of consciousness, which is located at the back of the head. Through the practice of self-remembrance, pure me is then cultivated, solidified and embodied. Once this is achieved, one can begin to practice horizontal surrender into the immediate space behind the physical head, where universal I am is located. This is how we, as pure me of consciousness, reach samadhi in universal I am and realize their unity.

Pure Me of Being

Consciousness alone cannot enter the inner realm unless it becomes absorbed in the stillness of being. Being is that which enables us to rest in existence – the intermediary space that links consciousness with the source and maintains the gravitational equilibrium between creation and the original void.

Being is cultivated and realized in the lower belly, where the enter of tan t'ien, the portal to the absolute, is located. It is by surrendering vertically through this portal, letting go with exhalation, that we awaken this center of the soul. The surrender into being, with its innermost goal of reaching the unmanifested (non-being) should be seen as a process of constant deepening of our vertical absorption, culminating in reaching the absolute state.

Pure me of being is the one who rests and reaches absorption in being, the subject to the experience of being. Unless pure me of being is awakened, the energy of being is external to our identity and cannot be embodied. Through its awakening, pure me allows us to integrate the state of being into the identity of the soul. In order for the pure subjectivity of being to be actualized, one needs to open up the internal space of absorption through surrender into the vertical dimension.

Absolute State

Awakening of pure me of being is essential not only to embody being but to begin our deeper evolution into complete vertical surrender. Only when we have a clear identity of the level of being can we penetrate its final depth and enter the dimension of the source – the absolute state.

In the realization of the absolute, the soul transcends the fluctuations in her experience of being and moves into a state of unbroken rest. In the pure rest of the absolute, the motionlessness of being reflects the perfection of universal stillness. The absolute state represents our union with the unborn, uncreated source. It is the ground of oneness through which we reach unconditional absorption in the beyond.

Pure Me of the Heart

The heart belongs to the realm of the beloved, love and grace. No one can reach completion without actualizing its essence. While the opening of the spiritual heart is necessary to reach wholeness, it is impossible unless we have first solidified our identity beyond the mind and become absorbed in the source. There are three main dimensions of the heart that need to be actualized: feeling me, which is linked to human feelings and relates to the world; the spiritual heart or the heart of the soul, which represents the pure subjectivity of love; and the divine heart, which is born through the union of the heart with the absolute.

While feeling me is responsible for opening the energetic doorway to the spiritual heart, the essence of our higher heart is pure me of the heart. It is through the awakening of pure me of the heart that our heart can be realized as our pure subjectivity and embodied as our very soul.

The heart in itself is not a doorway to the beyond. Rather, it is the place in each human being where the seed of I am is kept, as the sacred reminder of our original self. Because its very essence is I am, the heart can be embodied through pure me. Pure me of the heart represents our divine nature and our most direct connection to the beloved. It is in pure me of the heart that love is realized in its original, non-objective form as the foundation of our existence. For pure me of the heart to be fully actualized, feeling me has to surrender and be merged with it. The unity of feeling me and pure me of the heart reflects the realization of our complete heart.

Divine State

For our heart to become complete beyond the realization of its essence of pure me, it must be absorbed in the dimension of being and merge with the absolute. To actualize its divine nature, the heart must be rooted in the unmanifested. Only from the place of absence can our individual heart be unified with the divine dimension and realize the state of love. When merged with the absolute, the heart reaches the condition of pure rest, exalted repose in the heart of the beloved.

The samadhi of the heart is a prerequisite for further surrender of pure me of consciousness, because the heart serves as a bridge of pure subjectivity between our pure consciousness and the source. Without going through the heart, pure me of consciousness cannot reach absence and remains locked in the dimension of presence. The heart in the absolute state represents our foundation of love and being in the inner realm – the divine state.

Absolute Consciousness

Upon already having reached horizontal samadhi, pure me of consciousness then begins to surrender vertically in the direction of absolute I am. The unity of pure me of consciousness with absolute I am is what we call ‘absolute consciousness’.

Absolute consciousness can be seen as the third entry into the absolute, after being and heart, where pure me of consciousness shifts into the dimension of absence. Here, for the first time, our consciousness moves into the domain of the source and creates

the firm base of surrender and absence for all the remaining aspects of consciousness to transcend the dimension of presence. It is the entry of pure me of consciousness into the absolute that indirectly opens the way for the various centers of the essential me to enter the absolute I am as well.

Personal Dimension of the Soul

The Person

Our term ‘the person’ refers to the soul’s personal center of intelligence. The person is ‘the thinker’ – the direct subject to our thoughts. However, the person is also more than that: he carries our human characteristics, the qualities of our human character, and holds the capacity for self-reflection. Everybody has and is their person, but usually that person is unconscious and cannot be separated from the subconscious mind. No wonder people cannot stop thinking! In order to do so, we have to meet and become the one who is thinking. It is because knowledge of the person is absent in human spirituality that all the methods that have been developed to try and stop the mind are futile; only the realization of the person can put the mind at rest.

To awaken the person, one has to separate the thinker from thoughts. The thinker has to awaken his own bare attention (or center of identity) and be present to himself in the midst (or indeed absence) of thoughts. The energetic location of the person is in the middle of the forehead and slightly in front of it. The person has two dimensions – mental and visual. In other words, he performs two primary functions – thinking and visual perception.

Human Me

Human me is our mysterious, angelic identity and core of the personal dimension of the soul. Human me is the soul of the person. Only when it is realized can we truly become a human being. All of us have human me, but initially it is lost in the unconscious person. Indeed, even when the person becomes conscious, this does not guarantee that human me becomes conscious. Human me exists in the space between the person and the watcher. It is the divine, personal extension of the inner knower in the human dimension. In order to awaken it, we must practice self-absorption in the person, and sensitivity learn to meet our divine personal identity in that delicate space.

Human Knower

The human knower is the unity of the person with the human me. Initially, even once both the person and human me are awakened, they exist as separate centers. It is through the horizontal self-absorption of the person in human me that the person becomes fused with human me. From that point on, the person is experienced from within human me.

The human knower is the complete realization of our human consciousness – what we could call ‘human enlightenment’. Paradoxically, to truly become a human being, one has to go through the long journey of evolution and lay the foundation of the essential

and universal dimensions of the soul. The actualization of that which has been discarded in past traditions of enlightenment as our false self or 'ego', is what in reality becomes the transformed crown of our spiritual evolution, allowing us to ascend to the divine as a human being, the true beloved of the creator.

Essential Dimension of the Soul

The Watcher

The watcher is the outer face of the internal knower, which is the soul's main center of intelligence. The watcher is also the threshold to external attention. The watcher has developed primarily in the context of visual perception; it is he who enables us to activate a type of panoramic vision, one which is crucial for us to be able to function in the outer world.

Now and then, everyone experiences reality from the watcher. However, that watcher is completely unconscious. For the watcher to become conscious, he needs to be recognized through the internal knower and then embodied through pure attention.

There are four main levels of the awakening of the watcher. For the higher levels of the watcher to be realized, the foundation of the other centers of pure and essential me must be present first. First of all, we have the conscious watcher, who has embodied his own bare attention. Secondly, we have the internal watcher, who is experienced from the state of awareness, the internal knower. Then, we have the pure watcher who, through self-absorption, is fused with the internal knower (awareness). Finally, we have the absolute watcher who, through vertical self-absorption, is fused with the inner knower.

Internal Knower

Even though he is the main center of intelligence of the soul, the internal knower is hidden and, in most people, dormant. It is from the internal knower that the instinct for spiritual evolution and spiritual longing is born. While the watcher is looking outwards, the internal knower is the one who is gazing within. On the one hand, he looks within through his internal attention, and on the other hand he activates pure attention, which then flows from the immanent I am into all the centers of the soul. When any of the centers of pure subjectivity is embodied, this means that both pure attention and intelligence of the internal knower embodied it.

However, even if the internal knower is performing all these functions, this does not mean that he is conscious of his own subjectivity. There is a vast gap between the internal knower being active and being awakened. Who is the one gazing within? Who activates the intention to feel pure me of consciousness, the person or pure me of being? Feeling that one is to feel the internal knower.

Awareness

Awareness is the awakened subjectivity of the internal knower. Many teachers have confused awareness with pure consciousness, but pure consciousness is actually much

deeper in the headspace. Awareness is located just behind the watcher, and so is experienced more in the front of the head. The awakening of awareness is very important because, firstly, it represents the internal knower to becoming conscious, and secondly, it creates a horizontal, energetic bridge between pure consciousness, the watcher and the person.

It is important to note that the state of awareness is only temporary stage in our evolution. Once the internal knower fuses with conscious me, he is relocated to the essential channel (meaning below rather than behind the watcher) and the state of awareness ceases to exist. Even though the subjectivity of the internal knower is naturally retained, the quality of his bare attention is very different than the experience of awareness. Its spacious quality becomes now transformed into a profoundly internalized, immanently centralized presence.

Essence-me

Essence-me is the core of our individuality and the seed from which the pure subjectivity of the inner knower is born. Essence-me is also the entry into our immanency through which we realize immanent and primordial I am. However, unless the essence-me is made conscious it remains dormant, as if non-existent. Prior to its vertical surrender, essence-me is located in the middle of the forehead.

Conscious Me

When essence-me becomes conscious of its own subjectivity, we call it 'conscious me'. Conscious me is also the subjectivity of the inner knower, and the final home of the internal knower.

The awakening of conscious me is result of an intricate process of self-absorption. Unlike the ordinary absorption in the universal or absolute I am, self-absorption occurs within our own self. There are several types of self-absorption: pure self-absorption (self-absorption within pure me) personal self-absorption (self-absorption of the person) and essential self-absorption (self-absorption of one center of essential me in another).

In terms of the awakening of conscious me, we are referring to essential self-absorption, the self-absorption of internal knower to become absorbed in the watcher. As the internal knower absorbs and melts into the watcher in conjunction with vertical letting go, he falls into the space beneath the watcher and activates essence-me, thereby making it conscious. At this point, the internal knower then returns to his initial position (behind the watcher) and the recognition of conscious me needs to be maintained and embodied through pure attention until it is stabilized.

Pure Conscious Me

After conscious me is established, it needs to reorientate itself vertically and begin its vertical surrender. Since the essential channel of surrender is still closed, an extension of conscious me needs to be created in order to facilitate this surrender. This is achieved through the emanation of pure attention from conscious me downwards. The extension of conscious me that results is called 'pure conscious me'. Pure conscious

me is also referred to as the 'being' of conscious me. Pure conscious me is responsible for linking conscious me with vertical surrender. As pure conscious me reaches an adequate level of surrender, it is experienced at the bottom of the forehead. When pure conscious me arrives at vertical samadhi, it is called 'absolute pure conscious me'.

Fundamental Me

Fundamental me is the base of the essential channel of surrender, the purpose of which is to open the door to the absolute I am for conscious me. It is awakened below the pure conscious me, below the eyes, in the area of the upper cheekbones, and is spatially quite removed from conscious me and pure conscious me. Its presence not only links the inner knower to vertical absence but also has a profound transformational effect on the person. The unity of fundamental me with absolute I am is what we call the 'fundamental state'.

Fundamental State

The fundamental state is reached through the complete surrender of fundamental me into the absolute; it is the unity of fundamental me and absolute I am. The realization of the fundamental state is in some ways similar to the realization of pure and absolute consciousness. In both cases, the doorway to I am needs to be opened, and then pure me needs to be awakened, embodied and merged with I am. The samadhi of fundamental me is experienced energetically in the area of the lower cheekbones.

Inner Knower (Absolute Me)

While conscious me is the pure subjectivity of the inner knower, we can say that the true awakening of the inner knower only happens when it absorbs the internal knower into itself. As such, the realization of the inner knower is achieved when the internal knower reaches a state of fusion with conscious me through self-absorption.

One of the by-products of the internal knower fusing with conscious me is the merging of conscious me with pure conscious me. Here, conscious me (the pure subjectivity of the inner knower) reaches a higher level of absence and transforms into absolute me.

Fundamental Knower

The term fundamental knower refers to a certain integration and fusion ('in-distance' What does this mean?) between the absolute knower and fundamental me, allowing the absolute knower to arrive at a deeper, 'double' absence in absolute I am.

Essence Knower

Even though we say that conscious me is the awakened essence-me, when we look more deeply, we see that the core of the essence-me still remains at the center of conscious me, as the portal to immanent I am. The further absorption of the internal knower into this epicenter of absolute me allows him to fuse with that innermost core of essence-me. This is the realization of the essence-knower.

Immanent Knower

Continuing our journey into immanency, the internal knower passes through the gate of essence-me and both awakens immanent I am and arrives at the state of fusion with it. Immanent I am is the deepest kernel of our individuality, the first and foremost emanation of the primordial I am – the godhead of creation – into manifestation. The realization of the immanent knower crowns our journey into both self-actualization and transcendence. Here, the heart of our individuality becomes immersed in the mystery of the beloved, who is the source of both universal consciousness and the void of the absolute. In that conscious unison with the beloved, not only the inner knower but also the human knower bathes in the divine splendor of the primordial I am.