

*“That (the Self) is in motion. The Self is motionless.
The Self is remote. The Self is also close.
The Self is inside everything. The Self is outside of everything.”
ISHA UPANISHAD (1-5)*

The Projection of the Spiritual Heart



Meditation on the question “who am I?” is one of the methods that enables the yogi to reveal in themselves the reality of the Immortal Supreme Self Atman. But in what location of our inner self do we have to project this question to find the quickest ineffable answer which transcends any mental understanding? Some recommend the area of the head (Sahasrara - in Shaivism; Ajna chakra - in Taraka Yoga), others indicate the heart area (Ramana Maharishi, Vedanta etc.).

In reality however, when the concentration is deep, it overcomes the reflex of being attached to a certain area and in the opening which it creates, the meditation seems to stabilise without localisation. From the practical point of view, even if we start by focusing in the heart area, for example, it is necessary we arrive at a global feeling of our being, including the physical body. It is true that focus and balance in such a global sensation is much easier to realise if the initial point of projection was the heart and not the head; the limitation to a bodily reference will be

gradually overcome and we will experience the revelation that what we truly are cannot be an object. In this way it reveals inside us a reality from a superior direction, a very intimate presence which we can retrieve every time we return inwards to ourselves, and a presence which we feel is the foundation of every moment of our lives (which we will at least discover every time when through an act of lucidity we will draw near to the truth of our existence). Thus, our experiences will attain what the jnana yogis said: the world and the conjunctures of our life are inside us, but we are not in these conjunctures. This experience is associated with a feeling of distance, of detachment, which makes us realise that everything is perceived by the Consciousness within Consciousness.

The heart is, according to Vedic tradition, is the last stage that has to be surpassed before reaching that extension in an unlimited space. The meditation on the Self generates a vibration of God's Mystery, a vibration which has to be amplified so as to attain its reverberation in our entire being, even at the level of the physical body.

The expansion in the non-bodyily consciousness can be easily produced when we completely abandon in these vibrations, while we remain very attentive, without judging, without comparing, until the object of our perceptions (the physical body) disappears and a detached observation of the perception itself (of the all-embracing vibration) remains. This vibration has a special quality because it simultaneously grants us the feeling of the existence of a guiding force which, in contrast with the mind which is inefficient in these situations, guides us to the Reality of the Supreme Self. Truly this vibration is different than the vibration of any other manifesting energy because, in contrast with these others, it is nothing other than a silence, a pause that is revealed between the movements of its vibrations.

When we live the peace that announces the experience of sinking into the "core" of our being, it opens an ineffable perspective on the Self, however we must not confuse it with the experiences of our own mind.

The meditation on the Self generates a vibration of the mystery of God



