

The Spiritual Heart is not just the soul, with Psychic Activity

The Heart is considered the seat of feelings, of psychic activity. But this is just a relative and individual dimension of the Heart.

The world of individual emotions, the human soul, is to be overcome through detachment for revealing the true universal significance of the Heart. resonance So, Atman, the Spiritual Heart, has no physical or mental dimensions as such and does not express itself other than as a mere transfiguring tremor. But as yogis say, unquestionably God exists and He alone is real.

Hridaya: The Spiritual Heart is not Anahata Chakra

According to Tantric tradition, anahata chakra, the heart chakra, is just a level or dimension of our being and of the entire manifestation. The Spiritual Heart is more than this. Hridaya: The Spiritual Heart is not just a spark of God; the Spiritual Heart is God.

The relationship between atman and Brahman is one of unity. Jnana yogis used to express this paradoxical view by saying that Atman (the Spiritual Heart) and Brahman (the Absolute) are one. "*This Atman is Brahman,*" otherwise known as "*Ayamatma Brahma,*" is one of the four Mahavakya or great affirmations (we could say suggestions or powerful ideas) of the Vedic and Upanishadic traditions. The key to understanding the nature of the essential Oneness of the Universe is to see our Heart – our eternal, undying Self – as identical with Brahman. Another mahavakya appears in Chandogya Upanishad: "*Tat tvam asi*", which translates that the Ultimate Reality, Brahman, is what you are. So the Spiritual Heart is not just a reflection of everything. It is the Supreme Consciousness, the essence of everything, the background of existence.

The Whole, Unity, is completely us. In the meditation for the Revelation of the Spiritual Heart, we are all revealing the same Heart, the same Divine Self, the same Ultimate Reality. The Heart of man and the Heart of the world are a single Heart.

This is our approach in the Yoga of the Spiritual Heart, in our retreats and workshops. We try to give the inspiration for surrender into the Heart, into the Supreme Reality, into God (but God felt beyond any concepts and religious denominations). In this way, we realize our identity with the Whole, with the totality of Life.

Where should we place our focus?

According to Ramana Maharshi, the great Advaita master, "*The godly atom of the Self is to be found in the right chamber of the heart, about one finger-width's distance from the body's midline. Here lies the Heart, the dynamic Spiritual Heart. It is called hridaya, is located on the right side of the chest, and is clearly visible to*

the inner eye of an adept on the Spiritual Path. Through meditation you can learn to find the Self in the cave of this Heart."

The word hridaya is a composite of hrid and ayam, meaning "center, heart, and this."

The spiritual practice recommended by Ramana Maharshi

If we accept the existence of this area of our body as having a privileged place in revealing who we really are, then, as Ramana Maharshi noted, it follows logically that this is the main point on which our mind should focus while in concentration or during meditations.

Ramana summed up his vision in this way:

"What is essential in any sadhana (spiritual practice) is to try to bring back the running mind and fix it on one thing only. Why then should it not be brought back and fixed in Self-attention (to this feeling of 'I')? That alone is Self-enquiry (atma vichara). That is all that is to be done!"

Where should be the natural place of the Witness Consciousness?

When we recognize the necessity of being aware of ourselves – of maintaining a witness consciousness – as a fundamental spiritual attitude, it is best to center ourselves in the region of the middle of the chest. This is an important action and it will help us to understand clearly that the essential awareness of our own being is not a function of reason. It is not the mind or a product of the mind, nor is it ordinary thoughts, but it is a radiance emanating from the region of the chest.

Placing the seat of witness consciousness in the brain is a sterile attitude. The ultimate witness is not the mind or a particular thought. We can imagine in our mind a witness of our thoughts and then we can easily imagine another witness of that first witness of the thoughts, and then a witness of the witness of the witness and so on....

The mind can play the game of witnessing ad infinitum. Only if we place the witness consciousness in the Spiritual Heart, in that place of deep intimacy from which arises the intuition of who we are, can we then realize the presence of the ultimate Witness. This issue is not to be argued theoretically by the mind. This is revealed in meditation.

The limitlessness of the Spiritual Heart is absolute

The Heart is limitless and, because it has no form, it can contain totality.

It is important to note that the rapport of something infinite, *atman*, the Divine Self, to something finite, such as the physical body or a point on or within the physical body, can only be a relative undertaking. Sages like Ramana Maharshi affirm that the awareness of the Supreme Infinite cannot be localized at a certain place in the body and that in the state of divine expansion, of diving into the divine

ocean of Consciousness, we can no longer speak of a head, arms, body, and other areas.

However, Ramana says that in the moment of returning to the consciousness of the physical body, when we regain awareness of our physical body, a memory endures of that state and it appears to be connected to the area of the physical heart, in the middle of the chest, slightly to the right. That Divine Infinity can easily be found again by centering in the region of the heart. Christian mystics also speak of lowering the mind to the Heart.

The Heart is the object, means, and Subject of meditation

In this retreat the object of meditation is not the breath or bodily sensations, feelings, or mind as in other retreats, but rather the Spiritual Heart, Atman, the Divine Self.

However, as the meditation goes deeply, the Spiritual Heart will cease to be simply an object of meditation. We will become aware that it is also the Subject, the witness consciousness, the very profound and intimate Self, the very source of our meditation process. So we will understand that the Spiritual Heart is much more than a concentration or meditation object.

This will help us to know directly another approach to meditation and spirituality.

The Inner Heart will become at the same time the source of attention (the knower), the instrument of knowledge, and the object of knowledge. This kind of meditation is a process which starts from the Heart, and returns to the Heart.

The rapport between the mind and the Heart: is it about Conquer or Surrender?

"Great ideas come from the Heart." – Blaise Pascal

The Divine Reality of Existence, the present, the "I am," resides in the real Heart; the cerebral man is a limited man.

In general, the activity of the mind is governed by intentionality and implicitly is a movement governed by ego; it is activity that wants to grab information and to "conquer," to keep control over, the objects of activity, and the process of self-knowing.

When we withdraw the senses (pratyahara) and center ourselves in the chest area, looking for the deepest aspects of our being, we start to search "the interior" to the detriment of "the exterior."

In this way, we pass from the usual "conquering" attitude of the mind to a receptive, contemplative disposition. It is a kind of surrender, which implies lucidity, discernment, vigilance.

There we can still speak about our action, but its experience is of a completely different nature. It is more like a radiance of pure presence, not an action of the ego.

The last duality that exists in meditation: it is that significant 'void in the mind' and the abundance of the 'wholeness in the Heart!'

How can we build this subtle 'organ of perception?'

In this phase, the attention not only derives from the mind, It becomes the attention of a unique "class by itself" – a superior cognitive organ.

It is an organ of impartial knowledge, of a detached observer, who by analysis is supposed to be objective Knowledge, which brings the familiar intuition of what we really are. This original organ of knowledge was and is formed through a purposeful identity deciphered between the supremacies of the mind and those of the Heart.

This attention towards the Heart-mind points more towards attitude of waiting, for an alignment towards a state, 'beyond the rational mind,' a domain of peace, and of sacredness.

As a result, the evidence proves that this 'state of surrender' is created by an, active, superior attention, in which the Spiritual Heart is. This is where the Source of Knowledge (Knowledge), commands our attention (Knowing) by the subtle subjective (Knower); Self-consciousness which is a universal permanent activity which leads to all perception and the object of our attention. (

Therefore we can speak about an 'attention' that emanates from the Heart and ends up back in the Heart. But while on this journey from our individual Heart to Supernatural Being's Heart, it is through this Knowledge, gyanana, we realize that 'everything is encompassed,' in One Whole Creation, of Brahma by Brahman, the Absolute Itself.

Therefore the real Knowledge, gyana, resides in the Heart, in the core of our being. It is this revelation of the Spiritual Heart that leads us towards this wisdom (Vigyana) to completely penetrate our being and which illuminates us with its brightness of Light.