

## Learning to Know with the Heart

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The thinking of this mind, particularly through prior training and conditioned concepts, produces an urge to know through understanding. Understanding, then, implying definitions, structure, an ability to analyze, to explain. Yet, it should be understood that knowledge does not come through understanding in the sense of knowing that is the urge of the heart here. For we speak not of knowing a subject, knowing an idea or a theory, a concept.

But we speak of knowing a Presence, a friend. And friends might well know one another without the ability to accurately describe, analyze, or even understand one another.

The sense of knowing in the sense of being aware of, sensing, feeling, knowing experiential through the influence of that Presence, which influence may be sensory or it may be higher sensory, or subtler sensory, in the sense of knowing through the intuitive or inductive senses rather than those of the physical. And through an extended or repeated awareness of such Presence, through repeated experiences of the influence of such Presence, knowledge of that Presence, experiential and intuitively, and as a friend, can be developed, can come to that point that is the realization of knowing a Presence, knowing with the heart.

There is a belief that the knowing will become more satisfactory through the understanding, the delineation, the description. And there is nothing in this process or these processes which will deter or detract from that inner knowing or heart knowing. But it should as well be realized that one does not replace the other, and that the inner knowing and the heart knowing will not come through the mental or analytical understanding or the ability to describe or explain. The thought should be discarded that the knowing that the soul seeks, the knowing that the heart urges, should come through understanding in an analytical or descriptive, describable sense, for it will not come in that way.

It will come rather through the further development of the ability to listen to the heart, to listen and believe that that the heart and the subtler senses experience, detect, report, rather than insisting that in order to know these reports from the subtler senses. The testimony of the heart must be subjected to those methodologies, the testing that are the equipment and modalities of the other senses, means of verification which are appropriate to these other senses and the material which they, through the brain mind, process. It is true enough that the material coming from the heart reported by the subtler senses can, in many, most cases, be subjected to such devices, particularly for the purpose of further reporting, explaining, communicating them. Yet often that communication and explanation must be done through means of metaphors, analogies, similes.

All this, then, is to say that there is good reason and good purpose to continue this research and communication of Divine Structure. It is not without purpose. Yet we also say that there should not be a belief that coming to know Spirit is dependent upon

understanding or explanation, delineation or research. And sometime such processes can actually interfere with that ability to know. Do not discard one for the other.

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