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ABOUT THE CONTENTS OF THIS TRANSCRIPT: This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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SATURDAY MEDITATION OCTOBER 3, 2015

Group question: In the past, those of Q'uo have drawn a distinction between the "mind of the world" and the "mind of the heart." Q'uo describes the "mind of the world" as the analytical judging mind which we have been conditioned to use almost exclusively. They describe the "mind of the heart" as being a consciousness of love.

Corroborating Q'uo's thought, information is now available from different fields which say that the physical heart is much more than a pump but is also a specialized brain with endocrine electro-magnetic and neurological perceptive functions.

We would like to go deeper into the information Q'uo has already shared to help us open our hearts by asking how to shift the primary focus of our consciousness from the mind of the world to the mind of the heart, both its physical and metaphysical aspects, allocating to the computer-like brain a role seemingly more suited to its design, the role of a helpmate.

(Jim channeling)

I am Q'uo and we greet each of you in love and in light through this instrument. It is our great privilege and pleasure to be able to speak to you this afternoon. We would, as always, ask you to use your discrimination as you listen to our words and be certain that you accept only those which you feel comfortable with, for we would not wish to place any stumbling block upon your path. We thank you for this favor my friends.

Today you asked about the difference between the "mind of the world" and the mind and functioning of the heart, and how one may access the "mind of the heart" and become aware of the extended functioning of this particular central organ of your physical vehicle. We are most happy to address this query and will begin by suggesting that for most of you, the nature of the mind of the world is quite well known, for each of you has been, shall we say, enculturated with this mind, for it is the means by which entities of your various countries, cities and regions are made familiar with the expectations of a growing being within your culture, or any culture, for that matter, my friends. This is the means by which the mass mind of the population of your culture is passed on to each succeeding generation so that there is a certain kind of order available to the entire culture, the expectations of which are specifically transmitted by those closest to you, those being your parental entities, your teachers, your friends, neighbors, and so forth. In this day and age, this is accomplished quite successfully by the increasing use of the electronic media which ensures that the message of conformity is well spread, shall we say, and taken into the mind complex which is processed through the physical brain.

Thus, each entity begins the physical incarnation of the basic elements of the process of becoming one of many that can be looked to in order to understand the necessary ingredients for being accepted within the various segments of your culture. Thus, one is able to take advantage of various opportunities for

education and socialization, the occupation and the earning of the means by which to facilitate the growing family. The process is meant to be cyclical and enhanced with each generation's production of new progeny. This, as you are well aware, is the momentum of the mind which causes the entity who wishes to proceed upon a different path some resistance, shall we say. For each entity—though well-prepared to pursue the cultural bias—is also the, shall we say, seedbed in which there grows the individual identity that seeks expression in many and sundry means. This self finds the cultural bias occasionally difficult, if not a burden, when this individual identity takes on facets of expression that are not generally understood by the larger culture or perhaps even by the smaller culture of the family and friends. Each has within its heart, shall we say, the desire to pursue what you may call “the seeker's path,” the desire to know more of what is the meaning of life, the whys and wherefores that are not covered over much by the mind of the world. This is where the mind and functioning of the heart is most important.

At this time we will transfer this contact to the one known as Steve. We are those of Q'uo.

(Steve channeling)

I am Q'uo and am with this instrument. The societal complex in which you all participate carries with it a complex set of expectations that, as we have suggested, most often do not precisely fit the process of opening up to the larger experience that every individual feels as a need and a desire at some level of the being. The gap, shall we say, that exists between the world as it has come to be represented normatively to the aspiring self, and the world as it is felt to call from somewhere deep within the aspiring self, is a gap which is fed by many things articulated in many ways, kept as a gap by a great many factors.

Of these factors we would call attention to two major callings: the one kind—coming from what one might call judgments of value which have become sedimented in your social complex—yield a strictured set of requirements that are held before every individual self in such a way that in order to be worthy, the self is expected to conform to a pattern of selfhood which is already in place.

As it happens, this pattern of selfhood virtually never is a perfect fit for any individual self, and as a result,

every individual self, almost without exception, feels in some corner of its being that it has failed, that it is unworthy. When this judgment lies heavy upon the self, it causes that delicate membrane, so to speak, that constitutes the skin of the embryonic self to contract, to pull back inwards, and to tighten itself into a small knot. In this condition, the embryonic self finds itself locked into a heart center which is no center, and which cannot express itself as heart. There are, nevertheless, leavings, traces, residues of judgments, and fragments of judgments, and feelings of inadequacy that persist from one experience to the next, and accumulate over time, to form very often quite a rigid crust.

The embryonic self finds some degree of safety hiding behind this crust, but at the same time, feels trapped by it. Every experience in which the judgment of the world is taken in and held against the self, causes this crust to become firmer, to become more brittle, to become more imprisoning for the self that would prefer to feel itself to be free of judgment, to be free of that kind of demanding expectation that the world continually seems to place upon it.

This imprisoned self, however, is not without resources of its own. Over and over again it will make an effort, over and over again it will look to find those little apertures in the incrustation around it which will give it life, and which will let the light of the world flow in even as the inward light of the self begins to flow outward. With every additional act of acceptance of self by self, the crust begins to thin so that, over time, when this process is consciously empowered, eventually the crust may become thin enough that it no longer holds the heart in a constricted space, and the heart is allowed to expand and to inform the world with its love. When the heart reaches outward to the world in love, the world is reflected back as love, lovingly, and heart then begins to sing that song which is its native tongue, so to speak.

There is, as we have said, a second source of constriction of heart energy, and this source comes more from within. It represents those experiences which have proven to be too painful for the emerging self to countenance, to bring forward, to be felt; and so there is a tendency to postpone, if you will, the feeling of the thoughts, the feeling of the feelings, the feeling of the pain that is very often a

part of the process of catalyst that each here enjoys upon a daily basis.

Postponed feelings, however, are not feelings that go away forever. Postponed catalyst remains within the heart center as work yet to be done, and a heart that is burdened with much unprocessed catalyst, with much unfelt feeling, is a heart which feels leaden and heavy, and suffers from strictures of its own making. In some sense, my friends, we will say to you that this catalyst is amongst the most difficult you will need to process, for you cannot work through it without opening the heart, and each act of opening the heart, each act of releasing the tightness of the heart muscle, is an act also which releases those pent-up emotions, those pent-up memories, those pent-up repressions that have been felt at one point or another to be too difficult to deal with.

So the opening of the heart is not always undertaken in a condition of absolute joy. The opening of the heart very often will show to the self what the self has not been able to confess it carries; the pain and anguish or sorrow. The healing of anguish is something, however, that only the heart itself can accomplish. You cannot heal the anguish of the soul by thinking the correct thought any more than you can heal the damaged heart by a specific act of cognition.

The heart is the organ of acceptance. It opens the gateway to a world which is loving at its core, but we will say that there are, in this love, many layers of what you experience as emotion, and the emotion does not always seem immediately to be of a loving nature or to be of the nature of that which encourages a further opening of the heart.

Accordingly, the first act of opening the heart can very often quickly lead to a reaction which has the effect of closing it down again, or of restricting the area in which the heart will allow itself to be opened. This, my friends, is the moment where we would encourage you to look to the wee small act that might be called faith, for in this small act, there is the foolish expectation that within anguish there may yet be found joy; that within sorrow there may yet be found gladness; that within fear, within horror, within agony, there may yet be found hope.

The more one learns to expect joy as a consequence of merely one's capacity to hope, the more one is able to relax that heart muscle, the more one is able

to allow acceptance to build upon acceptance, until the heart feels itself to be an organ of reception for the ebb and flow of cosmic energy within the individual self. This is a refreshing flow for the self that has too long felt constricted—both from without by the heavy weight of societal judgment, and from within by the weight of unprocessed and apparently unprocessable experience. When this cosmic wind, shall we say, is allowed to blow through the heart, and the heart itself learns to express the rhythms of the universe, the universe itself may increasingly be discovered to lie within, and less and less does the individual self need to feel itself as something that must maintain itself by resistance to what lies without.

The natural flow of the heart corresponds and resonates with the natural flow of the cosmos. There are many ways that one can discover this flow. The artist discovers it in the act of creation; the naturalist discovers it in the act of participating in nature; and those who participate in the societal activities discover it in the natural flow of give and take as one offers ones services to others whose reception of these services is their gratitude, which in turn feeds back into the flow of the one who has given. The giving, the receiving, and the giving again, constitute the great flow in which every individual mind/body/spirit complex may participate and does participate more and more as the heart begins to open. In the opening of the heart one may experience healing, and in the closing of the heart, one always experiences the constricting, not just of the mind, but also of the body.

In your society, my friends, there are so very many factors working against the opening of the heart, that it cannot be surprising that so many difficulties of the heart find themselves expressed in what you might call "heart trouble." Sometimes, you can make progress towards an opening of the heart itself simply by learning to relax the body. As you attempt to relax the body, it can sometimes be difficult to begin from the heart itself, for after all, this is a bodily function which you call autonomic, which is to say it is a function which is not generally directly controllable by an act of consciousness. But, if you begin in meditation, to relax first the feet, allowing the feet to rest comfortably and gently upon the ground, allowing the feet to serve as receptors to that energy which flows from your earth upward so that it moves into your calves, through your knees and

into your thighs and into the lower part of your torso, moving still upward through your solar plexus center, arriving finally at your heart—which now can be seen to have released a kind of tension which it did not know it was holding—one has thereby effectively achieved in bodily manifestation an analog of that of which we have been discussing in relation to the more metaphysical or mental components of the process of opening the heart.

The resolve to open the heart must take root in the mind, for the mind is the original of the mind/body complex, but no mind can be shown to itself without that principle of manifestation which is called the body. When the mind is resolved in its heart to release those strictures which it has held, the body is only too glad to comply and feeds back to the heart a joy of the release of the tension that has held it in check for oh, so long.

This experience of opening the heart can come very slowly, or it can come sometimes with a great rush. We find that if the experience is too sudden, it can sometimes lead to a kind of reaction or recoil which has the effect of closing the heart again in due course. So it is well, my friends, to make a study of the practice of the opening of the heart, that it might mean something sustainable. A reliably open heart is a resource for the seeker like no other, for it is the platform upon which all further work of a positive nature may be undertaken. It is that act of acceptance of self by self, and of world by self, and the feeling of being accepted by the self and the world that allows the more radiant activity to begin to become manifest.

An open-hearted person is, in your world, a rare jewel, but a jewel beyond price. My brothers and sisters, we commend you to the project of opening the heart, for it is an adornment to the entire creation when you do so.

I am Q'uo, and at this time we would leave this instrument in love and in light and return to the one known as Jim to complete our communication with you today. Adonai.

(Jim channeling)

I am Q'uo and am again with this instrument and greet each again in love and in light through this instrument. It is our honor at this time to ask if there might be any other queries to which we might respond.

Steve: Am I allowed to ask one Q'uo?

I am Q'uo. Of course, my brother. May we ask what your query might be?

Steve: Is there a more particular set of exercises that you could recommend for purposes of opening the heart?

I am Q'uo, and am aware of your query, my brother. We would recommend that you find those passages of a particularly expressive nature concerning the heart written by other authors who have made a study of such, concerning yourself perhaps with a few paragraphs, and then contemplate the meaning of these messages upon a regular basis, perhaps daily. When you feel you have digested in a mental fashion the gist of the message then, within your meditative state, take this fruit of your mentation and allow it to have its center stage, shall we say; allow it to move from the mind to the feelings, to the intuitions, to more of the arena of the heart.

Find more than one or two such passages. Use these in conjunction with further mentation and meditation until you feel that you have equipped your heart center with the trappings, shall we say, of unconditional love, of the giving and receiving of this love. Perhaps you could make it a personal experience in that you could then find a friend or family member who would perhaps enjoy and appreciate further discussion and elaboration of a mental nature upon these crystallized feelings and expressions of unconditional love.

Use the responses of family, friends, and so forth to further enrich the heart center activity so that there is a kind of priming of the pump, shall we say, no pun intended. Then you are able to feel the flow beginning in the heart center so that there is the automatic response within this center to your daily round of activities. When you see or hear a situation that, as one might say, tugs at the heart strings, allow the heart its response. That which perhaps has been neglected or repressed in past experience, allow it to come forward and to be able to share this burgeoning energy of acceptance, of love, within your own being before another being or situation. Your world, my friends, has many such situations easily accessed through your news media, if necessary. However, we are also quite sure that each entity has within its own realm of personal

experience those areas that could benefit by receiving the love offerings of your heart center.

What we are recommending is that you become more and more familiar with the qualities of love in an unconditional sense, and what they might feel like after having considered their mentally descriptive parameters. It is the feeling that is most important here, for as you move from the mind of the world to the mind of the heart, you are dealing with the emotions that can be expressed in no other center as in the heart center. The heart is indeed of the same nature as a muscle. As you exercise its qualities of unconditional and all compassionate love, these qualities are enhanced and your ability to experience and express them are also enhanced.

Is there a further query, my brother, upon this topic?

Steve: No, thank you, that was very good.

I am Q'uo. We thank you, my brother. Is there another query at this time?

Gary: Q'uo, one quick one for me. We have a dear friend, whose name is Morris, who has been diagnosed with a particularly difficult condition. Is there anything we can do to be of aid to his healing process?

I am Q'uo and am aware of your query my brother. It is always helpful to any healing process to engage in the meditative and prayerful state of mind and being which sends love and healing thoughts and energies to the one wishing the healing. We may note, however, that it is always up to the entity and its own higher self, shall we say, as to how these energies shall be utilized. Thus it is well to send them with the hope of their eventual success in providing the healing benefits, but also being willing for them to be utilized in any other fashion that is useful and helpful to the object of the healing feelings as these energies are sent.

Is there another query, my brother?

Gary: Is there a method for increasing the effectiveness of the sending and the receiving, whether in terms of its quality or quantity or both?

I am Q'uo and I am aware of your query, my brother. We find that the various means of such sendings may be utilized, not only in the prayerful attitude, or the meditational stance, or the thoughts which are projected, but perhaps also with the simple communication via your normal means, be it

the mail system or the computerized mail system where you are able to express in clear and concise means the feelings that you feel, opening a channel, shall we say, for clear communication and the reciprocal receiving of such from the one known as Morris so that a clearer perception might be gained of both his condition and his thoughts concerning it.

Is there another query, my brother?

Gary: None for me, thank you, Q'uo.

We thank you, my brother. Is there a final query at this time?

(long pause)

I am Q'uo. We have enjoyed greatly the experience of speaking to your concerns in this circle of seeking. It is such a joy to us to see dedicated spirits joined together with hearts and minds open and sharing, creating the most beautiful vibrations of love upon the time/space planes that does indeed reach to your heavens. We commend each for the dedication to seeking that has brought you here and has joined you as a group of seeking.

We would at this time take our leave of this group and this instrument. We leave each of you, my friends in the love and the ineffable light of the One Infinite Creator. We are known to you as those of Q'uo. Adonai, my friends, adonai vasu.