

## **The Law of One, Book Four, Session 80, February 27, 1982**

**Ra:** I am Ra. We greet you in the love and in the light of the one infinite Creator.

Before we initiate this working we would wish to correct an error which we have found in previous material. That Archetype Five which you have called the Hierophant is the Significator of the Mind complex.

This instrument is prey to sudden flares towards the distortion known as pain. We are aware of your conscientious attempts to aid the instrument but know of no other modality available to the support group other than the provision of water therapy upon the erect spinal portion of the physical body complex, which we have previously mentioned.

This instrument's distortions of body do not ever rule out, shall we say, such flares during these periods of increased distortion of the body complex. Our contact may become momentarily garbled. Therefore, we request that any information which seems garbled be questioned as we wish this contact to remain as undistorted as the limitations of language, mentality, and sensibility allow.

We communicate now.

**Questioner:** Thank you. Could you please give me the condition of the instrument?

**Ra:** I am Ra. This instrument is experiencing mild fluctuations of the physical energy complex which are causing sudden changes from physical energy deficit to some slight physical energy. This is due to many, what you may call, prayers and affirmations offered to and by the instrument offset by continual greetings whenever it is feasible by the fifth-density entity of whom you are aware.

In other respects, the instrument is in the previously stated condition.

**Questioner:** I had to leave the room for a forgotten item after we performed the banishing ritual. Did this have a deleterious effect on the ritual or the working?

**Ra:** I am Ra. Were it the only working the lapse would have been critical. There is enough residual energy of a protective nature in this place of working that this lapse, though quite unrecommended, does not represent a threat to the protection which the ritual of which you spoke offers.

**Questioner:** Has our fifth-density visitor been less able to affect the instrument during our more recent workings?

**Ra:** I am Ra. We shall answer in two parts. Firstly, during the workings themselves the entity has been bated to a great extent. Secondly, in the general experiential circumstances of your space/time experience this fifth-density entity is able to greet this entity with the same effectiveness upon the physical body complex as always since the inception of its contact with your group. This is due to the several physical complex distortions of the instrument.

However, the instrument has become more mentally and spiritually able to greet this entity with love thereby reducing the element of fear which is an element the entity counts as a great weapon in the attempt to cause cessation, in any degree, of the Ra contact.

**Questioner:** What is the reason for the fact that the entity is able to act through physical distortions that are already present as opposed to being unable to act upon an entity who has no physical distortion at all?

**Ra:** I am Ra. The key to this query is the term, distortion. Any distortion, be it physical, mental, or spiritual in complex nature, may be accentuated by the suggestion of one able to work magically; that is, to cause changes in consciousness. This entity has many physical distortions. Each in the group has various mental distortions. Their nature varies. The less balanced the distortion by self-knowledge, the more adeptly the entity may accentuate such a distortion in order to mitigate against the smooth functioning and harmony of the group.

**Questioner:** As Ra well knows, the information that we accumulate here will be illuminating to a very minor percentage of those who populate this planet simply because there are very few people who can understand it. However, it seems that our fifth-density visitor is, shall we say, dead set against this communication. Can you tell me why this is so important to him since it is of such a limited effect, I would guess, upon the harvest of this planet?

**Ra:** I am Ra. Purity does not end with the harvest of third density. The fidelity of Ra towards the attempt to remove distortions is total. This constitutes an acceptance of responsibility for service-to-others which is of relative purity. The instrument through which we speak and its support group have a similar fidelity and, disregarding any inconvenience to self, desire to serve others. Due to the nature of the group the queries made to us by the group have led rapidly into somewhat abstruse regions of commentary. This content does not mitigate against the underlying purity

of the contact. Such purity is as a light. Such an intensity of light attracts attention.

**Questioner:** What would our fifth-density visitor hope to gain for himself if he were to be successful in eliminating this contact?

**Ra:** I am Ra. As we have previously stated, the entity hopes to gain a portion of that light; that is, the mind/body/spirit complex of the instrument. Barring this, the entity intends to put out the light.

**Questioner:** I understand this up to a point and that point is if the entity were successful in either of these attempts of what value would this be to him? Would it increase his ability? Would it increase his polarity? By what mechanism would it do whatever it does?

**Ra:** I am Ra. Having attempted, for some of your space/time with no long-lasting result, to do these things the entity may be asking this question of itself. The gain for triumph is an increase in negative polarity to the entity in that it has removed a source of radiance and, thereby, offered to this space/time the opportunity of darkness where there once was light. In the event that it succeeded in enslaving the mind/body/spirit complex of the instrument it would have enslaved a fairly powerful entity, thus adding to its power.

**Questioner:** I am sorry for my lack of penetration of these mechanisms and I apologize for some rather stupid questions, but I think we have here a point that is somewhat central to what we are presently attempting to understand. Some of my next questions may be almost unacceptably stupid, but I will attempt to try to understand what this power that our visitor seeks is and how he uses it. It seems to me that this is central to the mind and its evolution.

As our visitor increases his power through these works, what is the power that he increases? Can you describe it?

**Ra:** I am Ra. The power of which you speak is a spiritual power. The powers of the mind, as such, do not encompass such works as these. You may, with some fruitfulness, consider the possibilities of moonlight. You are aware that we have described the Matrix of the Spirit as a Night. The moonlight, then, offers either a true picture seen in shadow or chimera and falsity. The power of falsity is deep as is the power to discern truth from shadow. The shadow of hidden things is an infinite depth in which is stored the power of the one infinite Creator.

The adept, then, is working with the power of hidden things illuminated by that which can be false or true. To embrace falsity, to know it, and to seek

it, and to use it gives a power that is most great. This is the nature of the power of your visitor and may shed some light upon the power of one who seeks in order to serve others as well, for the missteps in the night are oh! so easy.

**Questioner:** Are you saying, then, that this power is of the spirit and not of the mind or of the body?

**Ra:** I am Ra. The work of the adept is based upon previous work with the mind and the body, else work with the spirit would not be possible on a dependable basis. With this comment we may assert the correctness of your assumption.

**Questioner:** The fifteenth archetype is the Matrix of the Spirit and has been called the Devil. Can you tell me why that is so?

**Ra:** I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying

influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself. The progress chosen by many adepts becomes a confused path as each adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery. Therefore, the melody, shall we say, of this matrix often seems to be of a negative and evil, as you would call it, nature.

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of other- selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.

**Questioner:** Could I say, then, that implicit in the process of becoming adept is the seeming polarization towards service to self because the adept becomes disassociated with many of his kind?

**Ra:** I am Ra. This is likely to occur. The apparent happening is disassociation whether the truth is service to self and thus true disassociation from other-selves or service-to-others and thus true association with the heart of all other-selves and disassociation only from the illusory husks which prevent the adept from correctly perceiving the self and other-self as one.

**Questioner:** Then you say that this effect of disassociation on the service-to-others adept is a stumbling block or slowing process in reaching that goal to which he aspires? Is this correct?

**Ra:** I am Ra. This is incorrect. This disassociation from the miasma of illusion and misrepresentation of each and every distortion is a quite necessary portion of an adept's path. It may be seen by others to be unfortunate.

**Questioner:** Then is this, from the point of view of the fifteenth archetype, somewhat of an excursion into the Matrix of the Spirit in this process? Does that make any sense?

**Ra:** I am Ra. The excursion of which you speak and the process of disassociation is most usually linked with that archetype you call Hope which we would prefer to call Faith. This archetype is the Catalyst of the Spirit and, because of the illuminations of the Potentiator of the Spirit, will begin to cause these changes in the adept's viewpoint.

**Questioner:** I didn't intend to get too far ahead of my questioning process here. The positively or negatively polarized adept, then, is building a potential to draw directly on the spirit for power. Is this correct?

**Ra:** I am Ra. It would be more proper to say that the adept is calling directly through the spirit to the universe for its power, for the spirit is a shuttle.

**Questioner:** The only obvious significant difference, I believe, between the positive and negative adepts in using this shuttle is the way they polarize. Is there a relationship between the archetypes of the spirit and whether the polarization is either positive or negative? Is, for instance, the positive calling through the sixteenth archetype and the negative calling through the fifteenth archetype? I am very confused about this and I imagine that that question is either poor or meaningless. Can you answer that?

**Ra:** I am Ra. It is a challenge to answer such a query, for there is some confusion in its construction. However, we shall attempt to speak upon the subject.

The adept, whether positive or negative, has the same Matrix. The Potentiator is also identical. Due to the Catalyst of each adept the adept may begin to pick and choose that into which it shall look further. The Experience of the Spirit, that which you have called the Moon, is then, by far, the more manifest of influences upon the polarity of the adept. Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the

discrimination possible in shadow, be worked with until light equaling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred. The service-to-self adept will satisfy itself with the shadows and, grasping the light of day, will toss back the head in grim laughter, preferring the darkness.

**Questioner:** I guess the nineteenth archetype of the spirit would be the Significator of the Spirit. Is that correct?

**Ra:** I am Ra. This is correct.

**Questioner:** How would you describe the Significator of the Spirit?

**Ra:** I am Ra. In answer to the previous query we set about doing just this. The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the one infinite Creator, radiates it to others or absorbs it for the self.

**Questioner:** Then would this process of radiation or absorption, since we have what I would call a flux or flux rate, be the measure of the adept?

**Ra:** I am Ra. This may be seen to be a reasonably adequate statement.

**Questioner:** Then for the twentieth archetype I'm guessing that this is the Transformation of the Spirit, possibly analogous to the sixth-density merging of the paths. Is this in any way correct?

**Ra:** I am Ra. No.

**Questioner:** Sorry about that. Can you tell me what the twentieth archetype would be?

**Ra:** I am Ra. That which you call the Sarcophagus in your system may be seen to be the material world, if you will. This material world is transformed by the spirit into that which is infinite and eternal. The infinity of the spirit is an even greater realization than the infinity of consciousness, for consciousness which has been disciplined by will and faith is that consciousness which may contact intelligent infinity directly. There are many things which fall away in the many, many steps of adepthood. We, of Ra, still walk these steps and praise the one infinite Creator at each transformation.

**Questioner:** Then I would guess that the twenty-first archetype would represent contact with intelligent infinity. Is that correct?

**Ra:** I am Ra. This is correct, although one may also see the reflection of this contact as well as the contact with intelligent energy which is the Universe or, as you have called it somewhat provincially, the World.

**Questioner:** Then by this contact also with intelligent energy can you give me an example of what this would be for both the contact with intelligent infinity and the contact with intelligent energy? Could you give me an example of what type of experience this would result in, if that is at all possible?

**Ra:** I am Ra. This shall be the last query of this working of full length. We have discussed the possibilities of contact with intelligent energy, for this energy is the energy of the Logos, and thus it is the energy which heals, builds, removes, destroys, and transforms all other-selves as well as the self.

The contact with intelligent infinity is most likely to produce an unspeakable joy in the entity experiencing such contact. If you wish to query in more detail upon this subject, we invite you to do so in another working. Is there a brief query before we close this working?

**Questioner:** Is there anything that we can do to improve the contact or to make the instrument more comfortable?

**Ra:** I am Ra. The alignments are most conscientious. We are appreciative. The entity which serves as instrument is somewhat distorted towards that condition you call stiffness of the dorsal regions. Manipulation would be helpful.

I am Ra. I leave you, my friends, glorying in the light and the love of the one infinite Creator. Go forth, therefore, rejoicing in the power and in the peace of the one infinite Creator. Adonai.