

## **The Law of One, Book Four, Session 78, February 19, 1982**

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

**Questioner:** Was there some problem with the ritual we performed that made it necessary to perform the ritual twice?

**Ra:** I am Ra. There was a misstep which created a momentary lapse of concentration. This was not well.

**Questioner:** What was the misstep?

**Ra:** I am Ra. It was a missed footing.

**Questioner:** Did this have any detrimental effect on the instrument?

**Ra:** I am Ra. Very little. The instrument felt the presence it has come to associate with cold and spoke. The instrument did the appropriate thing.

**Questioner:** Could you tell me the condition of the instrument?

**Ra:** I am Ra. The physical complex is as previously stated. There is some slight loss of vital energy. The basic complex distortions are similar to your previous asking.

**Questioner:** The instrument would like for me to ask if there is any problem with her kidneys?

**Ra:** I am Ra. This query is more complex than its brevity certifies. The physical complex renal system of this instrument is much damaged. The time/space equivalent which rules the body complex is without flaw. There was a serious question, due to psychic attack, as to whether the spiritual healing of this system would endure. It did so but has the need to be re-enforced by affirmation of the ascendancy of the spiritual over the apparent or visible.

When this instrument began ingesting substances designed to heal in a physical sense, among other things, the renal complex, this instrument was ceasing the

affirmation of healing. Due to this, again, the healing was weakened. This is of some profound distortion and it would be well for the instrument to absorb these concepts. We ask your forgiveness for offering information which may abridge free will, but the dedication of the instrument is such that it would persevere regardless of its condition, if possible. Thusly we offer this information that it may persevere with a fuller distortion towards comfort.

**Questioner:** What was the experience that caused the healing of the time/space kidney?

**Ra:** I am Ra. This experience was the healing of self by self with the catalyst of the spiritual healer whom you call Pachita.

**Questioner:** Thank you. In utilizing the energetic displacements of thought-forms energizing the instrument during contact most efficiently, what specifically could we do?

**Ra:** I am Ra. Each of the support group has an excess of love and light to offer the instrument during the working. Already each sends to the instrument love, light, and thoughts of strength of the physical, mental, and spiritual configurations. These sendings are forms. You may refine these sendings until the fullest manifestations of love and light are sent into the energy web of this entity which functions as instrument. Your exact sending is, in order to be most potent, the creature of your own making.

**Questioner:** Thank you. I am going to go back to an earlier time, if you could call it that, in evolution to try to establish a very fundamental base for some of the concepts that seem to be the foundation of everything that we experience so that we can more fully examine the basis of our evolution.

I am guessing that in our Milky Way Galaxy (the major galaxy with billions of stars) that the progress of evolution was from the center outward toward the rim and that in the early evolution of this galaxy the first distortion was not extended down past the sub-Logos simply because it was not thought of or conceived of and that this extension of the first distortion, which created polarization, was something that occurred in what we would call a later time as the evolution progressed outward from the center of the galaxy. Am I in any way correct in this statement?

**Ra:** I am Ra. You are correct.

**Questioner:** We have the first, second, and third distortions of the Law of One as free will, love, and light. Am I correct in assuming that the central core of this major galaxy began to form with the third distortion? Was that the origin of our Milky Way Galaxy?

**Ra:** I am Ra. In the most basic or teleological sense you are incorrect as the one infinite Creator is all that there is. In an undistorted seed-form you are correct in seeing the first manifestation visible to the eye of the body complex which you inhabit as the third distortion, light, or to use a technical term, limitless light.

**Questioner:** I realize that we are on very difficult ground, you might say, for precise terminology. It is totally displaced from our system of coordinates for evaluation in our present system of language.

These early Logoi that formed in the center of the galaxy wished, I assume, to create a system of experience for the one Creator. Did they then start with no previous experience or information about how to do this? This is difficult to ask.

**Ra:** I am Ra. At the beginning of this creation or, as you may call it, octave there were those things known which were the harvest of the preceding octave. About the preceding creation, we know as little as we do of the octave to come. However, we are aware of those pieces of gathered concept which were the tools which the Creator had in the knowing of the self.

These tools were of three kinds. Firstly, there was an awareness of the efficiency for experience of mind, body, and spirit. Secondly, there was an awareness of the most efficacious nature or, if you will, signifier of mind, body, and spirit. Thirdly, there was the awareness of two aspects of mind, of body, and of spirit that the signifier could use to balance all catalyst. You may call these two the matrix and the potentiator.

**Questioner:** Could you elaborate please on the nature and quality of the matrix and the potentiator?

**Ra:** I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.

**Questioner:** Would you elucidate with respect to the significator you spoke of?

**Ra:** I am Ra. The original significators may undifferentiatedly be termed the mind, the body, and the spirit.

**Questioner:** Then we have, at the beginning of this galactic evolution, an archetypical mind that is the product of the previous octave which this galaxy then used as and acts upon under the first distortion so as to allow for what we experience as polarity. Was there any concept of polarity carried through from the previous octave in the sense of service-to-others or service- to-self polarity?

**Ra:** I am Ra. There was polarity in the sense of the mover and the moved. There was no polarity in the sense of service-to-self and service-to-others.

**Questioner:** Then the first experiences, as you say, were in monochrome. Was the concept of the seven densities of vibration with the evolutionary process taking place in discrete densities carried through from the previous octave?

**Ra:** I am Ra. To the limits of our knowledge, which are narrow, the ways of the octave are without time; that is, there are seven densities in each creation infinitely.

**Questioner:** Then I am assuming that the central suns of our galaxy, in starting the evolutionary process in this galaxy, provided for, in their plans, the refinement of consciousness through the densities just as we experience it here. However, they did not conceive of the polarization of consciousness with respect to service-to-self and service-to-others. Is this correct?

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

**Questioner:** Why do the densities have the qualities that they have? You have named the densities with respect to their qualities, the next density being that of love and so on. Can you tell me why these qualities exist in that form? Is it possible to answer that question?

**Ra:** I am Ra. It is possible.

**Questioner:** Will you please answer that?

**Ra:** I am Ra. The nature of the vibratory range peculiar to each quantum of the octave is such that the characteristics of it may be described with the same certainty with which you perceive a color with your optical apparatus if it is functioning properly.

**Questioner:** So the original evolution then was planned by the Logos but the first distortion was not extended to the product. At some point this first distortion was extended and the first service-to-self polarity emerged. Is this correct and if so, could you tell me the history of this process of emergence?

**Ra:** I am Ra. As proem let me state that the Logoi always conceived of themselves as offering free will to the sub-Logoi in their care. The sub-Logoi had freedom to experience and experiment with consciousness, the experiences of the body, and the illumination of the spirit. That having been said, we shall speak to the point of your query.

The first Logos to instill what you now see as free will, in the full sense, in its sub-Logoi came to this creation due to contemplation in depth of the concepts

or possibilities of conceptualizations of what we have called the signifiers. The Logos posited the possibility of the mind, the body, and the spirit as being complex. In order for the signifier to be what it is not, it then must be granted the free will of the Creator. This set in motion a quite lengthy, in your terms, series of Logos's improving or distilling this seed thought. The key was the signifier becoming a complex.

**Questioner:** Then our particular Logos, when it created Its own particular creation, was at some point far down the evolutionary spiral of the experiment with the signifier becoming what it was not and, therefore, I am assuming, was primarily concerned in designing the archetypes in such a way that they would create the acceleration of this polarization. Is this in any way correct?

**Ra:** I am Ra. We would only comment briefly. It is generally correct. You may fruitfully view each Logos and its design as the Creator experiencing Itself. The seed concept of the signifier being a complex introduces two things: firstly, the Creator against Creator in one sub-Logos in what you may call dynamic tension; secondly, the concept of free will, once having been made fuller by its extension into the sub-Logoi known as mind/body/spirit complexes, creates and re-creates and continues to create as a function of its very nature.

**Questioner:** You stated previously that The Choice is made in this third-density and is the axis upon which the creation turns. Could you expand on your reason for making that statement?

**Ra:** I am Ra. This is a statement of the nature of creation as we speak to you.

**Questioner:** I did not understand that. Could you say that in a different way?

**Ra:** I am Ra. As you have noted, the creation of which your Logos is a part is a protean entity which grows and learns upon a macrocosmic scale. The Logos is not a part of time. All that is learned from experience in an octave is, therefore, the harvest of that Logos and is further the nature of that Logos.

The original Logos's experience was, viewed in space/time, small; Its experience now, more. Therefore we say, as we now speak to you at this space/

time, the nature of creation is as we have described. This does not deny the process by which this nature has been achieved but merely ratifies the product.

**Questioner:** After third density, in our experience, social memory complexes are polarized positively and negatively. Is the interaction of social memory complexes of opposite polarity equivalent, but on a magnified scale, to the interaction between mind/body/spirit complexes of opposite polarity? Is this how experience is gained as a function of polarity difference in fourth and fifth densities?

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

**Questioner:** This is a hard question to ask, but what is the value experientially of the formation of positive and negative social memory complexes, of the separation of the polarities at that point rather than the allowing for the mixing of mind/body/spirit complexes of opposite polarity in the higher densities?

**Ra:** I am Ra. The purpose of polarity is to develop the potential to do work. This is the great characteristic of those, shall we say, experiments which have evolved since the concept of The Choice was appreciated. Work is done far more efficiently and with greater purity, intensity, and variety by the voluntary searching of mind/body/spirit complexes for the lessons of third and fourth densities. The action of fifth density is viewed in space/time the same with or without polarity. However, viewed in time/space, the experiences of wisdom are greatly enlarged and deepened due, again, to the voluntary nature of polarized mind/body/spirit action.

**Questioner:** Then you are saying that as a result of the polarization in consciousness which has occurred later in the galactic evolution, the experiences are much more intense along the two paths. Are these experiences each independent of the other? Must there be action across the potentiated difference between the positive and negative polarity, or is it possible to have this experience simply because of the single polarity? This is difficult to ask.

**Ra:** I am Ra. We would agree. We shall attempt to pluck the gist of your query from the surrounding verbiage.

The fourth and fifth densities are quite independent, the positive polarity functioning with no need of negative and visa-versa. It is to be noted that in attempting to sway third-density mind/body/spirit complexes in choosing polarity there evolves a good bit of interaction between the two polarities.

In sixth density, the density of unity, the positive and negative paths must needs take in each other for all now must be seen as love/light and light/love. This is not difficult for the positive polarity which sends love and light to all other-selves. It is difficult enough for service-to-self polarized entities that at some point the negative polarity is abandoned.

**Questioner:** The choice of polarity being unique as a circumstance, shall I say, for the archetypical basis for the evolution of consciousness in our particular experience indicates to me that we have arrived, through a long process of the Creator knowing Itself, at a position of present or maximum efficiency for the design of a process of experience. That design for maximum efficiency is in the roots of consciousness and is the archetypical mind and is a product of everything that has gone before. There are, unquestionably, relatively pure archetypical concepts for the seven concepts for mind, body, and spirit. I feel that the language that we have for these is somewhat inadequate.

However, we shall continue to attempt to investigate the foundation for this and I am hoping that I have laid the foundation with some degree of accuracy in attempting to set a background for the development of the archetypes of our Logos. Have I left out anything or made any errors, or could you make any comments on my attempt to lay the foundation for the construction that our Logos used for the archetypes?

**Ra:** I am Ra. Your queries are thoughtful.

**Questioner:** Are they accurate, or have I made mistakes?

**Ra:** I am Ra. There are no mistakes.

**Questioner:** Let me put it this way. Have I made missteps in my analysis of what has led to the construction of the archetypes that we experience?



**Ra:** I am Ra. We may share with you the observation that judgment is no part of interaction between mind/body/spirit complexes. We have attempted to answer each query as fully as your language and the extent of your previous information allow. We may suggest that if, in perusing this present material, you have further queries, refining any concept, these queries may be asked and, again, we shall attempt adequate rejoinders.

**Questioner:** I understand your limitations in answering that. Thank you. Could you tell me how, in the first density, wind and fire teach earth and water?

**Ra:** I am Ra. You may see the air and fire of that which is chaos as literally illuminating and forming the formless, for earth and water were, in the timeless state, unformed. As the active principles of fire and air blow and burn incandescently about that which nurtures that which is to come, the water learns to become sea, lake, and river offering the opportunity for viable life. The earth learns to be shaped, thus offering the opportunity for viable life.

**Questioner:** Are the seven archetypes for mind a function of or related to the seven densities that are to be experienced in the octave?

**Ra:** I am Ra. The relationship is tangential in that no congruency may be seen. However, the progress through the archetypes has some of the characteristics of the progress through the densities. These relationships may be viewed without being, shall we say, pasted one upon the other.

**Questioner:** How about the seven bodily energy centers? Are they related to archetypes in some way?

**Ra:** I am Ra. The same may be said of these. It is informative to view the relationships but stifling to insist upon the limitations of congruency. Recall at all times, if you would use this term that the archetypes are a portion of the resources of the mind complex.

**Questioner:** Is there any relationship between the archetypes and the planets of our solar system?

**Ra:** I am Ra. This is not a simple query. Properly, the archetypes have some relationship to the planets. However, this relationship is not one which can be expressed in your language. This, however, has not halted those among your people who have become adepts from attempting to name and describe these relationships. To most purely understand, if we may use this misnomer, the archetypes it is well to view the concepts which make up each archetype and reserve the study of planets and other correspondences for meditation.

**Questioner:** It just seemed to me that since the planets were an outgrowth of the Logos and since the archetypical mind was the foundation of the experience that the planets of this Logos would be somewhat related. We will certainly follow your suggestion.

I have been trying to get a foothold into an undistorted perception, you might say, of the archetypical mind. It seems to me that everything that I have read having to do with archetypes has been, to some degree or another, distorted by the writers and by the fact that our language is not really capable of description.

You have spoken of the Magician as a basic archetype and that this seems to have been carried through from the previous octave. Would this be in

order—if there is an order—the first archetypical concept for this Logos, the concept that we call the Magician?

**Ra:** I am Ra. We would first respond to your confusion as regards the various writings upon the archetypical mind. You may well consider the very informative difference between a thing in itself and its relationships or functions. There is much study of archetype which is actually the study of functions, relationships, and correspondences. The study of planets, for instance, is an example of archetype seen as function. However, the archetypes are, first and most profoundly, things in themselves and the pondering of them and their purest relationships with each other should be the most useful foundation for the study of the archetypical mind.

We now address your query as to the archetype which is the Matrix of the Mind. As to its name, the name of Magician is understandable when you consider that consciousness is the great foundation, mystery, and revelation which makes this particular density possible. The self-conscious entity is full of

the magic of that which is to come. It may be considered first, for the mind is the first of the complexes to be developed by the student of spiritual evolution.

**Questioner:** Would the archetype then that has been called the High Priestess, which represents the intuition, be properly the second of the archetypes?

**Ra:** I am Ra. This is correct. You see here the recapitulation of the beginning knowledge of this Logos; that is, matrix and potentiator. The unconscious is indeed what may be poetically described as High Priestess, for it is the Potentiator of the Mind and as potentiator for the mind is that principle which potentiates all experience.

**Questioner:** Then for the third archetype would the Empress be correct and be related to disciplined meditation?

**Ra:** I am Ra. I perceive a mind complex intention of a query, but was aware only of sound vibratory statement. Please requestion.

**Questioner:** I was asking if the third archetype was the Empress and was it correct to say that this archetype had to do with disciplined meditation?

**Ra:** I am Ra. The third archetype may broadly be grasped as the Catalyst of the Mind. Thus it takes in far more than disciplined meditation. However, it is certainly through this faculty that catalyst is most efficiently used. The Archetype, Three, is perhaps confusedly called Empress although the intention of this number is the understanding that it represents the unconscious or female portion of the mind complex being first, shall we say,

used or ennobled by the male or conscious portion of the mind. Thus the noble name.

**Questioner:** The fourth archetype is called the Emperor and seems to have to do with experience of other-selves and the green-ray energy center with respect to other-selves. Is this correct?

**Ra:** I am Ra. This is perceptive. The broad name for Archetype Four may be the Experience of the Mind. In the tarot you find the name of Emperor. Again this implies nobility and in this case we may see the suggestion that it is only through the catalyst which has been processed by the potentiated consciousness

that experience may ensue. Thusly is the conscious mind ennobled by the use of the vast resources of the unconscious mind.

This instrument's dorsal side grows stiff, and the instrument tires. We welcome one more query.

**Questioner:** I would like to ask the reason for this session having been longer than most previous sessions and also if there is anything that we can do to make the instrument more comfortable or to improve the contact?

**Ra:** I am Ra. This instrument was given far more than the, shall we say, usual amount of transferred energy. There is a limit to the amount of energy of this type which may, with safety, be used when the instrument is, itself, without physical reserves. This is inevitable due to the various distortions such as we mentioned previously in this working having to do with growing dorsal discomfort.

The alignments are fastidious. We appreciate your conscientiousness. In order to enhance the comfort of the instrument it might be suggested that careful manipulation of the dorsal area be accomplished before a working.

It is also suggested that, due to the attempt at psychic attack, this instrument will require warmth along the right side of the physical complex. There has been some infringement but it should not be long-lasting. It is, however, well to swaddle this instrument sufficiently to ward off any manifestation of this cold in physical form.

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