

The Law of One, Book Three, Session 74, October 28, 1981

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

Questioner: Would you first please give me the condition of the instrument?

Ra: I am Ra. It is as previously stated.

Questioner: Before we get to new material, in the last session there seems to be a small error that I corrected then having to do with this statement, “no working comes from it but only through it.” Was this an error in the transmission? What caused this?

Ra: I am Ra. This instrument, while fully open to our narrow-band contact, at times experiences a sudden strengthening of the distortion which you call pain. This weakens the contact momentarily. This type of increased distortion has been occurring in this instrument’s bodily complex with more frequency in the time period which you may term the previous fortnight. Although it is not normally a phenomenon which causes difficulties in transmission, it did so twice in the previous working. Both times it was necessary to correct or rectify the contact.

Questioner: Could you please describe the trance state? I am somewhat confused as to how, in a trance, pain can affect the instrument since I was of the opinion that there would be no feeling of pain by the bodily complex in the trance state?

Ra: I am Ra. This is correct. The instrument has no awareness of this or other sensations. However, we of Ra use the yellow-ray activated physical complex as a channel through which to speak. As the mind/body/spirit complex of the instrument leaves this physical shell in our keeping it is finely adjusted to our contact.

However, the distortion which you call pain, when sufficiently severe, mitigates against proper contact and, when the increased distortion is violent, can cause the tuning of the channel to waver. This tuning must then be corrected which we may do as the instrument offers us this opportunity freely.

Questioner: In a previous session there was a question on the archetypical mind that was not fully answered. I would like to continue with the answer

to that question. Could you please continue with that, or will it be necessary for me to read the entire question over again?

Ra: I am Ra. As a general practice it is well to vibrate the query at the same space/time as the answer is desired. However, in this case it is acceptable to us that a note be inserted at this point in your recording of these sound vibratory complexes referring to the location of the query in previous workings.

The query, though thoughtful, is in some degree falling short of the realization of the nature of the archetypical mind. We may not teach/learn for any other to the extent that we become learn/teachers. Therefore, we shall make some general notations upon this interesting subject and allow the questioner to consider and further refine any queries.

The archetypical mind may be defined as that mind which is peculiar to the Logos of this planetary sphere. Thusly unlike the great cosmic all-mind, it contains the material which it pleased the Logos to offer as refinements to the great cosmic being-ness. The archetypical mind, then, is that which contains all facets which may affect mind or experience.

The Magician was named as a significant archetype. However, it was not recognized that this portion of the archetypical mind represents not a portion of the deep subconscious but the conscious mind and more especially the will. The archetype called by some the High Priestess, then, is the corresponding intuitive or subconscious faculty.

Let us observe the entity as it is in relationship to the archetypical mind. You may consider the possibilities of utilizing the correspondences between the mind/body/spirit in microcosm and the archetypical mind/body/spirit closely approaching the Creator. For instance, in your ritual performed to purify this place you use the term “Ve Geburah.” It is a correct assumption that this is a portion or aspect of the one infinite Creator. However, there are various correspondences with the archetypical mind which may be more and more refined by the adept. “Ve Geburah” is the correspondence of Michael, of Mars, of the positive, of maleness. “Ve Gedulah” has correspondences to Jupiter, to

femaleness, to the negative, to that portion of the Tree of Life concerned with Auriel.

We could go forward with more and more refinements of these two entries into the archetypical mind. We could discuss color correspondences, relationships with other archetypes, and so forth. This is the work of the adept, not the teach/learner. We may only suggest that there are systems of study which may address themselves to the aspects of the archetypical mind

and it is well to choose one and study carefully. It is more nearly well if the adept go beyond whatever has been written and make such correspondences that the archetype can be called upon at will.

Questioner: I have a statement here that I am going to make and let you correct. I see that the disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician by unblocking the lower energy centers allowing for the free flow of the upward spiraling light to reach the indigo center. Is this correct?

Ra: I am Ra. No.

Questioner: Will you please correct me?

Ra: I am Ra. The indigo center is indeed most important for the work of the adept. However, it cannot, no matter how crystallized, correct to any extent whatsoever imbalances or blockages in other energy centers. They must needs be cleared seriatim from red upwards.

Questioner: I'm not sure exactly if I understand this. The question is how do disciplines of the personality feed the indigo-ray energy center and affect the power of the white magician? Does that question make sense?

Ra: I am Ra. Yes.

Questioner: Would you answer it please?

Ra: I am Ra. We would be happy to answer this query. We understood the previous query as being of other import. The indigo ray is the ray of the adept. There is an identification between the crystallization of that energy center and the improvement of the working of the mind/body/spirit as it begins to

transcend space/time balancing and to enter the combined realms of space/time and time/space.

Questioner: Let me see if I have a wrong opinion here of the effect of disciplines of the personality. I was assuming that the discipline of the personality to, shall we say, have a balanced attitude toward a single fellow entity would properly clear and balance, to some extent, the orange-ray energy center. Is this correct?

Ra: I am Ra. We cannot say that you speak incorrectly but merely less than completely. The disciplined personality, when faced with an other-self, has all centers balanced according to its unique balance. Thusly the other-self looks in a mirror seeing its self.

Questioner: The disciplines of the personality are the paramount work of any who have become consciously aware of the process of evolution. Am I correct on that statement?

Ra: I am Ra. Quite.

Questioner: What I am trying to get at is how these disciplines affect the energy centers and the power of the white magician. Will you tell me how that works?

Ra: I am Ra. The heart of the discipline of the personality is threefold. One, know your self. Two, accept your self. Three, become the Creator.

The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality and completely able to know and accept other-selves. In relation to the pursuit of the magical working the continuing discipline of the personality involves the adept in knowing its self, accepting its self, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is, then, no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.

Questioner: You stated that a working of service to others has the potential of alerting a great mass of light strength. Could you describe just exactly how this works and what the uses of this would be?

Ra: I am Ra. There are sound vibratory complexes which act much like the dialing of your telephone. When they are appropriately vibrated with accompanying will and concentration it is as though many upon your metaphysical or inner planes received a telephone call. This call they answer by their attention to your working.

Questioner: There are many of these. The ones most obvious in our society are those used in the church rather than those used by the magical adept. What is the difference in the effect in those used in our various churches and those specifically magical incantations used by the adept?

Ra: I am Ra. If all in your churches were adepts consciously full of will, of seeking, of concentration, of conscious knowledge of the calling, there would be no difference. The efficacy of the calling is a function of the magical qualities of those who call; that is, their desire to seek the altered state of consciousness desired.

Questioner: In selecting the protective ritual we finally agreed upon the Banishing Ritual of the Lesser Pentagram. I assume that these sound vibratory complexes are of the type of which you speak for the alerting of those on the inner planes. Is this correct?

Ra: I am Ra. This is correct.

Questioner: If we had constructed a ritual of our own with words used for the first time in this sequence of protection what would have been the relative merit of this with respect to the ritual that we chose?

Ra: I am Ra. It would be less. In constructing ritual it is well to study the body of written work which is available for names of positive or service to others power are available.

Questioner: I will make an analogy to the loudness of the ringing of the telephone in using the ritual as the efficiency of the practitioners using the

ritual. I see several things affecting the efficiency of the ritual: first, the desire of the practitioners to serve, their ability to invoke the magical personality, their ability to visualize while performing the ritual, and let me ask you as to the relative importance of those items and how each may be intensified?

Ra: I am Ra. This query borders upon over-specificity. It is most important for the adept to feel its own growth as teach/learner.

We may only say that you correctly surmise the paramount import of the magical personality. This is a study in itself. With the appropriate emotional will, polarity, and purity, work may be done with or without proper sound vibration complexes. However, there is no need for the blunt instrument when the scalpel is available.

Questioner: I assume that the reason that the rituals that have been used previously are of effect is that these words have built a bias in consciousness of those who have worked in these areas so that those who are of a distortion of mind that we seek will respond to imprint in consciousness of this series of words. Is this correct?

Ra: I am Ra. This is, to a great extent, correct. The exception is the sounding of some of what you call your Hebrew and some of what you call your Sanskrit vowels. These sound vibration complexes have power before time and space and represent configurations of light which built all that there is.

Questioner: Why do these sounds have this property?

Ra: I am Ra. The correspondence in vibratory complex is mathematical.

At this time we have enough transferred energy for one full query.

Questioner: How did the users of these sounds, Sanskrit and Hebrew, determine what these sounds were?

Ra: I am Ra. In the case of the Hebrew that entity known as Yahweh aided this knowledge through impression upon the material of genetic coding which became language, as you call it.

In the case of Sanskrit the sound vibrations are pure due to the lack of previous, what you call, alphabet or letter-naming. Thus the sound vibration complexes seemed to fall into place as from the Logos. This was a more, shall we say, natural or unaided situation or process.

We would at this time make note of the incident in the previous working where our contact was incorrectly placed for a short period and was then corrected. In the exercise of the fire you may see the initial spiral clockwise from the green-ray energy center, through the shoulders and head, then through the elbows, then to the left hand. The channel had been corrected before the remainder of this answer was completed.

Is there a brief query at this time?

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

Ra: I am Ra. All is well. The instrument continues in some pain, as you call this distortion. The neck area remains most distorted although the changes have been, to a small degree, helpful. The alignments are good.

We would leave you now, my friends, in the love and in the light of the one infinite Creator. Go forth, then, glorying and rejoicing in the power and in the peace of the one infinite Creator. Adonai.