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Rock Creek Research &
Development Laboratories, Inc.

P.O. Box 5195
Louisville, KY 40255-0195

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www.llresearch.org

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THE LAW OF ONE, BOOK IV, SESSION 83

APRIL 5, 1982

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

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

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

Questioner: Could you please tell me why the instrument now gains weight after a session instead of losing it?

Ra: I am Ra. To assume that the instrument is gaining the weight of the physical bodily complex due to a session or working with Ra is erroneous. The instrument has no longer any physical material which, to any observable extent, must be used in order for this contact to occur. This is due to the determination of the group that the instrument shall not use the vital energy which would be necessary since the physical energy complex level is in deficit. Since the energy, therefore, for these contacts is a product of energy transfer the instrument must no longer pay this physical price. Therefore, the instrument is not losing the weight.

However, the weight gain, as it occurs, is the product of two factors. One is the increasing sensitivity of this physical vehicle to all that is placed before it, including that towards which it is distorted in ways you would call allergic. The second factor is the energizing of these difficulties.

It is fortunate for the outlook of this contact and the incarnation of this entity that it is not distorted towards the overeating as the overloading of this

much distorted physical complex would over-ride even the most fervent affirmation of health/illness and turn the instrument towards the distortions of illness/health or, in the extreme case, the physical death.

Questioner: Thank you. I'm going to ask a rather long, complex question and I would request that the answer to each portion of this question be given if there was a significant difference prior to the veil than following the veil so that I can get an idea of how what we experience now is used for better polarization.

What was the difference before the veil in the following while incarnate in third density: sleep, dreams, physical pain, mental pain, sex, disease, catalyst programming, random catalyst, relationships, and communication with the higher self or with the mind/body/spirit totality or any other mind, body, or spirit functions before the veil that would be significant with respect to their difference after the veil?

Ra: I am Ra. Firstly, let us establish that both before and after the veil the same conditions existed in time/space; that is, the veiling process is a space/time phenomenon.

Secondly, the character of experience was altered drastically by the veiling process. In some cases such as the dreaming and the contact with the higher self, the experience was quantitatively different due to the fact that the veiling is a primary cause of the value of dreams and is also the single door against which the

higher self must stand awaiting entry. Before veiling, dreams were not for the purpose of using the so-called unconscious to further utilize catalyst but were used to learn/teach from teach/learners within the inner planes as well as those of outer origins of higher density. As you deal with each subject of which you spoke you may observe, during the veiling process, not a quantitative change in the experience but a qualitative one.

Let us, as an example, choose your sexual activities of energy transfer. If you have a desire to treat other subjects in detail please query forthwith. In the instance of the sexual activity of those not dwelling within the veiling each activity was a transfer. There were some transfers of strength. Most were rather attenuated in the strength of the transfer due to the lack of veiling.

In the third density entities are attempting to learn the ways of love. If it can be seen that all are one being it becomes much more difficult for the undisciplined personality to choose one mate and, thereby, initiate itself into a program of service. It is much more likely that the sexual energy will be dissipated more randomly without either great joy or great sorrow depending from these experiences.

Therefore, the green-ray energy transfer, being almost without exception the case in sexual energy transfer prior to veiling, remains weakened and without significant crystallization. The sexual energy transfers and blockages after veiling have been discussed previously. It may be seen to be a more complex study but one far more efficient in crystallizing those who seek the green-ray energy center.

Questioner: Let's take, then, since we are on the subject of sex, the relationship before and after the veil of disease, in this particular case venereal disease. Was this type of disease in existence prior to the veil?

Ra: I am Ra. There has been that which is called disease, both of this type and others, before and after this great experiment. However, since the venereal disease is in large part a function of the thought-forms of a distorted nature which are associated with sexual energy blockage the venereal disease is almost entirely the product of mind/body/spirit complexes' interaction after the veiling.

Questioner: You mentioned that it existed in a small way prior to the veil. What was the source of its development prior to the veiling process?

Ra: I am Ra. The source was as random as the nature of disease distortions are, at heart, in general. Each portion of the body complex is in a state of growth at all times. The reversal of this is seen as disease and has the benign function of ending an incarnation at the appropriate space/time nexus. This was the nature of disease, including that which you call venereal.

Questioner: I'll make this statement and you can correct me.

As I see the nature of the action of disease before the veil, it seems to me that the Logos had decided upon a program where an individual mind/body/spirit would continue to grow in mind and the body would be the third-density analog of this mind. The growth would be continual unless there was an inability, for some reason, for the mind to continue along the growth patterns. If this growth decelerated or stopped, what we call disease would then act in a way so as to eventually terminate this physical experience so that a new physical experience would be started, after a review of the entire process had taken place between incarnations. Would you clear up my thinking on that, please?

Ra: I am Ra. Your thinking is sufficiently clear on this subject.

Questioner: The thing I don't understand is why, if there was no veil, the review of the incarnation after the incarnation would help the process since it seems to me that the entity should already be aware of what was happening. Possibly this has to do with the nature of space/time and time/space. Could you clear that up, please?

Ra: I am Ra. It is true that the nature of time/space is such that a lifetime may be seen whole as a book or record, the pages studied, riffled through, and re-read. However, the value of review is that of the testing as opposed to the studying. At the testing, when the test is true, the distillations of all study are made clear.

During the process of study, which you may call the incarnation, regardless of an entity's awareness of the process taking place, the material is diffused and over-attention is almost inevitably placed upon detail.

The testing upon the cessation of the incarnative state is not that testing which involves the correct memorization of many details. This testing is, rather, the observing of self by self, often with aid as we have said. In this observation one sees the sum of all the detailed study; that being an attitude or complex of attitudes which bias the consciousness of the mind/body/spirit.

Questioner: Now before the veil an entity would be aware that he was experiencing a disease. As an analogy would you give me, if you are aware of a case, a disease an entity might experience prior to the veil and how he would react to this and think about it and what effect it would have on him?

Ra: I am Ra. Inasmuch as the universe is composed of an infinite array of entities, there is also an infinity of response to stimulus. If you will observe your peoples you will discover greatly variant responses to the same distortion towards disease. Consequently, we cannot answer your query with any hope of making any true statements since the over-generalizations required are too capacious.

Questioner: Was there any uniformity or like functions of societies or social organizations prior to the veil?

Ra: I am Ra. The third density is, by its very fiber, a societal one. There are societies wherever there are entities conscious of the self and conscious of others and possessed with intelligence adequate to process information indicating the benefits of communal blending of energies. The structures of society before as after veiling were various. However, the societies before veiling did not depend in any case upon the intentional enslavement of some for the benefit of others, this not being seen to be a possibility when all are seen as one. There was, however, the requisite amount of disharmony to produce various experiments in what you may call governmental or societal structures.

Questioner: In our present illusion we have undoubtedly lost sight of the techniques of enslavement that are used since we are so far departed from the pre-veil experience. I am sure that many of service-to-others orientation are using techniques of enslavement even though they are not aware that these are techniques of enslavement simply because they have been evolved over so long a period of time and we are so deep into the illusion. Is this not correct?

Ra: I am Ra. This is incorrect.

Questioner: Then you say that there are no cases where those who are of a service-to-others orientation are using techniques of enslavement that have grown as a result of the evolution of our social structures? Is this what you mean?

Ra: I am Ra. It was our understanding that your query concerned conditions before the veiling. There was no unconscious slavery, as you call this condition, at that period. At the present space/time the conditions of well-meant and unintentional slavery are so numerous that it beggars our ability to enumerate them.

Questioner: Then for a service-to-others oriented entity at this time meditation upon the nature of these little-expected forms of slavery might be productive in polarization I would think. Am I correct?

Ra: I am Ra. You are quite correct.

Questioner: I would say that a very high percentage of the laws and restrictions within what we call our legal system are of a nature of enslavement of which I just spoke. Would you agree with this?

Ra: I am Ra. It is a necessary balance to the intention of law, which is to protect, that the result would encompass an equal distortion towards imprisonment. Therefore, we may say that your supposition is correct. This is not to denigrate those who, in green and blue-ray energies, sought to free a peaceable people from the bonds of chaos but only to point out the inevitable consequences of codification of response which does not recognize the uniqueness of each and every situation within your experience.

Questioner: Is the veil supposed to be what I would call semi-permeable?

Ra: I am Ra. The veil is indeed so.

Questioner: What techniques and methods of penetration of the veil were planned and are there any others that have occurred other than those planned?

Ra: I am Ra. There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown. It was discovered, experientially and empirically, that there were as many ways to

penetrate the veil as the imagination of mind/body/spirit complexes could provide. The desire of mind/body/spirit complexes to know that which was unknown drew to them the dreaming and the gradual opening to the seeker of all of the balancing mechanisms leading to adepthood and communication with teach/learners which could pierce this veil.

The various unmanifested activities of the self were found to be productive in some degree of penetration of the veil. In general, we may say that by far the most vivid and even extravagant opportunities for the piercing of the veil are a result of the interaction of polarized entities.

Questioner: Could you expand on what you mean by that interaction of polarized entities in piercing the veil?

Ra: I am Ra. We shall state two items of note. The first is the extreme potential for polarization in the relationship of two polarized entities which have embarked upon the service-to-others path or, in some few cases, the service-to-self path. Secondly, we would note that effect which we have learned to call the doubling effect. Those of like mind which together seek shall far more surely find.

Questioner: Specifically, by what process would, in the first case, two polarized entities attempt to penetrate the veil, whether they be positively or negatively polarized? By what technique would they penetrate the veil?

Ra: I am Ra. The penetration of the veil may be seen to begin to have its roots in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

Questioner: What was the mechanism of the very first veiling process? I don't know if you can answer that. Would you try to answer that?

Ra: I am Ra. The mechanism of the veiling between the conscious and unconscious portions of the mind was a declaration that the mind was complex. This,

in turn, caused the body and the spirit to become complex.

Questioner: Would you give me an example of a complex activity of the body that we have now and how it was not complex prior to the veil?

Ra: I am Ra. Prior to the great experiment a mind/body/spirit was capable of controlling the pressure of blood in the veins, the beating of the organ you call the heart, the intensity of the sensation known to you as pain, and all the functions now understood to be involuntary or unconscious.

Questioner: When the veiling process originally took place, then, it seems that the Logos must have had a list of those functions that would become unconscious and those that would remain consciously controlled. I am assuming that if this occurred there was good reason for these divisions. Am I in any way correct on this?

Ra: I am Ra. No.

Questioner: Would you correct me, please?

Ra: I am Ra. There were many experiments whereby various of the functions or distortions of the body complex were veiled and others not. A large number of these experiments resulted in nonviable body complexes or those only marginally viable. For instance, it is not a survival-oriented mechanism for the nerve receptors to blank out unconsciously any distortions towards pain.

Questioner: Before the veil the mind could blank out pain. I assume then, that the function of the pain at that time was to signal the body to assume a different configuration so that the source of the pain would leave, and then the pain could be eliminated mentally. Is that correct, and was there another function for the pain prior to the veiling?

Ra: I am Ra. Your assumption is correct. The function of pain at that time was as the warning of the fire alarm to those not smelling the smoke.

Questioner: Then let's say that an entity at that time burned its hand due to carelessness. It would immediately remove its hand from the burning object and then, in order to not feel the pain any more, its mind would cut the pain off until healing had taken place. Is this correct?

Ra: I am Ra. This is correct.

Questioner: We would look at this in our present illusion as an elimination of a certain amount of catalyst that would produce an acceleration in our evolution. Is this correct?

Ra: I am Ra. The attitude towards pain varies from mind/body/ spirit complex to mind/body/spirit complex. Your verbalization of attitude towards the distortion known as pain is one productive of helpful distortions as regards the process of evolution.

Questioner: What I was trying to indicate was that the plan of the Logos in veiling the conscious from the unconscious mind in such a way that pain could not so easily be controlled would have created a system of catalyst that was not previously usable. Is this generally correct?

Ra: I am Ra. Yes.

Questioner: In some cases it seems that this use of catalyst is almost in a runaway condition for some entities in that they are experiencing much more pain than they can make good use of as far as catalytic nature would be considered. Could you comment on that?

Ra: I am Ra. This shall be the last query of this working of a full length. You may see, in some cases, an entity which, either by preincarnative choice or by constant reprogramming while in incarnation, has developed an esurient program of catalyst. Such an entity is quite desirous of using the catalyst and has determined to its own satisfaction that what you may call the large board needs to be applied to the forehead in order to obtain the attention of the self. In these cases it may indeed seem a great waste of the catalyst of pain and a distortion towards feeling the tragedy of so much pain may be experienced by the other-self. However, it is well to hope that the other-self is grasping that which it has gone to some trouble to offer itself; that is, the catalyst which it desires to use for the purpose of evolution. May we ask if there are any brief queries at this time?

Questioner: I noticed you started this session with “I communicate now” and you usually use “We communicate now.” Is there any significance or difference with respect to that, and then is there anything that we can do to make the instrument more comfortable or to improve the contact?

Ra: I am Ra. We am Ra. You may see the grammatical difficulties of your linguistic structure

in dealing with a social memory complex. There is no distinction between the first person singular and plural in your language when pertaining to Ra.

We offer the following, not to infringe upon your free will, but because this instrument has specifically requested information as to its maintenance and the support group does so at this querying. We may suggest that the instrument has two areas of potential distortion, both of which may be aided in the bodily sense by the ingestion of those things which seem to the instrument to be desirable. We do not suggest any hard and fast rulings of diet although we may suggest the virtue of the liquids. The instrument has an increasing ability to sense that which will aid its bodily complex. It is being aided by affirmations and also by the light which is the food of the density of resting.

We may ask the support group to monitor the instrument as always so that in the case of the desire for the more complex proteins that which is the least distorted might be offered to the bodily complex which is indeed at this time potentially capable of greatly increased distortion.

I am Ra. We thank you, my friends, for your continued conscientiousness in the fulfilling of your manifestation of desire to serve others. You are conscientious. The appurtenances are quite well aligned.

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