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THE LAW OF ONE, BOOK II, SESSION 27 FEBRUARY 21, 1981

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

Questioner: This session I thought we would start Book Two of THE LAW OF ONE, which will focus on what we consider to be the only important aspect of our being. This, I assume, will be a much more difficult task than the first book. We want to focus on things that are not transient, and as questioner I may have difficulty at times.

When I do have this difficulty I may fall back on some transient questions simply because I will not be able to formulate what I really need, and I apologize for this. I will try my best to stay on the track and eliminate things of no value from the book if they do occur during my questioning.

The statement I will make to begin with is: In this density we tend to focus our minds on some transient condition or activity with little regard to its value or use as an aid or a tool for growth and understanding of the true and undistorted essence of the creation of which we are an integral part.

I will attempt, by starting at the beginning of creation, to establish an overview of ourselves in the creation, thereby arriving at a more informed viewpoint of what we consider to be reality. It is hoped that this will allow us to participate more effectively in the process of evolution.

I would like to start with definitions of words that we have been using that possibly we have not—and possibly cannot—understand totally, but since the

first words that we use are intelligent infinity, I would like for you to define each of these words and give the definition of their combination.

Ra: I am Ra. Your vibrations of mind complex indicate a query. However, your vibrational sound complex indicate a preference. Please restate.

Questioner: Would you define the word intelligent in the context of intelligent infinity?

Ra: I am Ra. We shall address the entire spectrum of this question before defining as requested. Your language, using vibrational sound complexes, can be at best an approximation of that which is closer to an understanding, if you will, of the nature of conscious thought. Perceptions are not the same as sound vibration complexes and the attempt to define will therefore be a frustrating one for you, although we are happy to aid you within the limits of your sound vibration complexes.

To define intelligent apart from infinity is difficult, for these two vibration complexes equal one concept. It is much like attempting to divide your sound vibration concept, faith, into two parts. We shall attempt to aid you however.

Questioner: It is not necessary to divide it. The definition of intelligent infinity is sufficient. Could you define that please?

Ra: I am Ra. This is exponentially simpler and less confusing. There is unity. This unity is all that there is. This unity has a potential and kinetic. The potential is intelligent infinity. Tapping this

potential will yield work. This work has been called by us, intelligent energy.

The nature of this work is dependent upon the particular distortion of free will which in turn is the nature of a particular intelligent energy of kinetic focus of the potential of unity or that which is all.

Questioner: I would like to expand a little on the concept of work. In Newtonian physics the concept of work is the product of force and distance. I am assuming that the work of which you speak is a much broader term including possibly work in consciousness. Am I correct?

Ra: I am Ra. As we use this term it is universal in application. Intelligent infinity has a rhythm or flow as of a giant heart beginning with the central sun as you would think or conceive of this, the presence of the flow inevitable as a tide of beingness without polarity, without finity; the vast and silent all beating outward, outward, focusing outward and inward until the focuses are complete. The intelligence or consciousness of foci have reached a state where their, shall we say, spiritual nature or mass calls them inward, inward, inward until all is coalesced. This is the rhythm of reality as you spoke.

Questioner: Then I think I have extracted an important point from this in that in intelligent infinity we have work without polarity, or a potential difference does not have to exist. Is this correct?

Ra: I am Ra. There is no difference, potential or kinetic, in unity. The basic rhythms of intelligent infinity are totally without distortion of any kind. The rhythms are clothed in mystery, for they are being itself. From this undistorted unity, however, appears a potential in relation to intelligent energy.

In this way you may observe the term to be somewhat two-sided, one use of the term, that being as the undistorted unity, being without any kinetic or potential side. The other application of this term, which we use undifferentiatedly for lack of other terms in the sense of the vast potential tapped into by foci or focuses of energy, we call intelligent energy.

Questioner: I understand that the first distortion of intelligent infinity is the distortion of what we call free will. Can you give me a definition of this distortion?

Ra: I am Ra. In this distortion of the Law of One it is recognized that the Creator will know Itself.

Questioner: Then am I correct in assuming that the Creator then grants for this knowing the concept of total freedom of choice in the ways of knowing? Am I correct?

Ra: I am Ra. This is quite correct.

Questioner: This then being the first distortion of the Law of One, which I am assuming is the Law of Intelligent Infinity, all other distortions which are the total experience of the creation spring from this. Is this correct?

Ra: I am Ra. This is both correct and incorrect. In your illusion all experience springs from the Law of Free Will or the Way of Confusion. In another sense, which we are learning, the experiences are this distortion.

Questioner: I will have to think about that and ask questions on it in the next session, so I will go on now to what you have given me as the second distortion which is the distortion of love. Is this correct?

Ra: I am Ra. This is correct.

Questioner: I would like for you to define love in its sense as the second distortion.

Ra: I am Ra. This must be defined against the background of intelligent infinity or unity or the one Creator with the primal distortion of free will. The term Love then may be seen as the focus, the choice of attack, the type of energy of an extremely, shall we say, high order which causes intelligent energy to be formed from the potential of intelligent infinity in just such and such a way. This then may be seen to be an object rather than an activity by some of your peoples, and the principle of this extremely strong energy focus being worshipped as the Creator instead of unity or oneness from which all Loves emanate.

Questioner: Is there a manifestation of love that we could call vibration?

Ra: I am Ra. Again we reach semantic difficulties. The vibration or density of love or understanding is not a term used in the same sense as the second distortion, Love; the distortion Love being the great activator and primal co-Creator of various creations using intelligent infinity; the vibration love being

that density in which those who have learned to do an activity called “loving” without significant distortion, then seek the ways of light or wisdom. Thus in vibratory sense love comes into light in the sense of the activity of unity in its free will. Love uses light and has the power to direct light in its distortions. Thus vibratory complexes recapitulate in reverse the creation in its unity, thus showing the rhythm or flow of the great heartbeat, if you will use this analogy.

Questioner: I will make a statement that I have extracted from the physics of Dewey Larson which may or may not be close to what we are trying to explain. Larson says that all is motion which we can take as vibration, and that vibration is pure vibration and is not physical in any way or in any form or density, and the first product of that vibration is what we call the photon or particle of light. I am trying to make an analogy between this physical solution and the concept of love and light. Is this close to the concept of Love creating light?

Ra: I am Ra. You are correct.

Questioner: Then I will expand a bit more on this concept. We have the infinite vibration of Love which can occur, I am assuming, at varying frequencies.

I would assume that it begins at one basic frequency. Does this have any meaning?

Ra: I am Ra. Each Love, as you term the prime movers, comes from one frequency, if you wish to use this term. This frequency is unity. We would perhaps liken it rather to a strength than a frequency, this strength being infinite, the finite qualities being chosen by the particular nature of this primal movement.

Questioner: Then this vibration which is, for lack of better understanding, pure motion; it is pure love; it is nothing that is yet condensed, shall we say, to form any type of density of illusion. This Love then creates by this process of vibration a photon, as we call it, which is the basic particle of light. This photon then, by added vibrations and rotation, further condenses into particles of the densities we experience. Is this correct?

Ra: I am Ra. This is correct.

Questioner: Then this light which forms the densities has what we call color. This color is divided

into seven categories. Can you tell me if there is a reason or explanation for these categories of color?

Ra: I am Ra. This will be the last complete question of this session as this instrument is low on vital energy. We will answer briefly and then you may question further in subsequent sessions.

The nature of the vibratory patterns of your universe is dependent upon the configurations placed upon the original material or light by the focus or Love using Its intelligent energy to create a certain pattern of illusions or densities in order to satisfy Its own intelligent estimate of a method of knowing Itself. Thus the colors, as you call them, are as straight, or narrow, or necessary as is possible to express, given the will of Love.

There is further information which we shall be happy to share by answering your questions. However, we do not wish to deplete this instrument. Is there a short query necessary before we leave?

Questioner: The only thing I need to know is if there is anything that we can do to make the instrument more comfortable or to help her or this contact?

Ra: I am Ra. This instrument is slightly uncomfortable. Perhaps a simpler configuration of the body would be appropriate given the instrument’s improving physical complex condition.

I am Ra. You are conscientious in your endeavors. We shall be with you. We leave you now in the love and in the light of the one infinite Creator. Rejoice, therefore, in the power and the peace of the one infinite Creator. Adonai. ❀