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**ABOUT THE CONTENTS OF THIS TRANSCRIPT:** This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## THE LAW OF ONE, BOOK III, SESSION 73 OCTOBER 21, 1981

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

**Questioner:** Could you please give me an indication of the instrument's condition?

**Ra:** I am Ra. It is as previously stated with the exception of the vital energy level which is distorted more nearly towards that which is normal for this entity.

**Questioner:** Has the banishing ritual that we have performed been helpful for this contact?

**Ra:** I am Ra. The ritual described has gained with each working in making efficacious the purity of contact needed not only for the Ra contact but for any working of the adept.

**Questioner:** Thank you. I would like to thank Ra at this time for the opportunity to be of service to those on this sphere who would want to have the information that we gain here.

You stated that free will, one-pointed in service-to-others had the potential of alerting a great mass of light strength. I assume that the same holds precisely true for the service-to-self polarity. Is this correct?

**Ra:** I am Ra. This is incorrect but subtly so. In invocation and evocation of what may be termed negative entities or qualities the expression alerts the positively oriented equivalent. However, those upon the service-to-others path wait to be called and can only send love.

**Questioner:** What I was trying to get at was that this alerting of light strength is, as I see it, a process that must be totally a function of free will, as you say, and as the desire and will and purity of desire of the adept increases, the alerting of light strength increases. Is this part of it the same for both the positive and negative potentials and am I correct with this statement?

**Ra:** I am Ra. To avoid confusion we shall simply restate for clarity your correct assumption.

Those who are upon the service-to-others path may call upon the light strength in direct proportion to the strength and purity of their will to serve. Those upon the service-to-self path may call upon the dark strength in direct proportion to the strength and purity of their will to serve.

**Questioner:** I will undoubtedly make many errors in my statements today because what I am trying to do is guess at how this works and let you correct me. In considering the exercise of the Middle Pillar I have thought it might be wrong in that in it the adept sees or visualizes the light moving downward from the crown chakra down to the feet. Ra has stated that the Creator enters from the feet and moves upward, that this spiraling light enters from the feet and moves upward. It seems to me that the adept alerting the light strength, in visualizing the use of this, would visualize it entering the feet and energizing first, the red energy center and then moving upward through the energy centers in that fashion. Is this correct?

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

**Questioner:** Could you tell me where I am wrong in that statement?

**Ra:** I am Ra. Yes.

**Questioner:** Would you please do that?

**Ra:** I am Ra. There are two concepts with which you deal. The first is the great way of the development of the light in the microcosmic mind/body/spirit. It is assumed that an adept will have its energy centers functioning smoothly and in a balanced manner to its best effort before a magical working. All magical workings are based upon evocation and/or invocation.

The first invocation of any magical working is that invocation of the magical personality as you are familiar with this term. In the working of which you speak the first station is the beginning of the invocation of this magical personality which is invoked by the motion of putting on something. Since you do not have an item of apparel or talisman the gesture which you have made is appropriate.

The second station is the evocation of the great cross of life. This is an extension of the magical personality to become the Creator. Again, all invocations and evocations are drawn through the violet energy center. This may then be continued towards whatever energy centers are desired to be used.

**Questioner:** Then will you speak of the difference between the spiraling light that enters through the feet and the light invoked through the crown chakra?

**Ra:** I am Ra. The action of the upward spiraling light drawn by the will to meet the inner light of the one infinite Creator may be likened to the beating of the heart and the movement of the muscles surrounding the lungs and all the other functions of the parasympathetic nervous system. The calling of the adept may be likened to those nerve and muscle actions over which the mind/body/spirit complex has conscious control.

**Questioner:** Previously you stated that where the two directions meet you have a measure of the development of the particular mind/body/spirit complex. Am I correct?

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

**Questioner:** It would seem to me that the visualization of the invocation would be dependent upon what the use was to be of the light. The use could be for healing, communication, or for the general awareness of the creation and the Creator. Would you please speak on this process and my correctness in making this assumption?

**Ra:** I am Ra. We shall offer some thoughts though it is doubtful that we may exhaust this subject. Each visualization, regardless of the point of the working, begins with some work within the indigo-ray. As you may be aware, the ritual which you have begun is completely working within the indigo-ray. This is well for it is the gateway. From this beginning light may be invoked for communication or for healing.

You may note that in the ritual which we offered you to properly begin the Ra workings the first focus is upon the Creator. We would further note a point which is both subtle and of some interest. The upward spiraling light developed in its path by the will, and ultimately reaching an high place of mating with the inward fire of the one Creator, still is only preparation for the work upon the mind/body/spirit which may be done by the adept. There is some crystallization of the energy centers used during each working so that the magician becomes more and more that which it seeks.

More importantly, the time/space mind/body/spirit analog, which is evoked as the magical personality, has its only opportunity to gain rapidly from the experience of the catalytic action available to the third-density space/time mind/body/spirit. Thus the adept is aiding the Creator greatly by offering great catalyst to a greater portion of the creation which is identified as the mind/body/spirit totality of an entity.

**Questioner:** Desire and will are the factors in this process. Is this correct?

**Ra:** I am Ra. We would add one quality. In the magical personality desire, will, and polarity are the keys.

**Questioner:** Many so-called evangelists which we have in our society at present have great desire and very great will, and possibly great polarity, but it seems to me that in many cases that there is a lack of awareness that creates a less than effective working in the magical sense. Am I correct in this analysis?

**Ra:** I am Ra. You are partially correct. In examining the polarity of a service-to-others working the free will must be seen as paramount. Those entities of which you speak are attempting to generate positive changes in consciousness while abridging free will. This causes the blockage of the magical nature of the working except in those cases wherein an entity freely desires to accept the working of the evangelist, as you have called it.

**Questioner:** What was the orientation with respect to this type of communication for the one known as Jesus of Nazareth?

**Ra:** I am Ra. You may have read some of this entity's workings. It offered itself as teacher to those mind/body/spirit complexes which gathered to hear and even then spoke as through a veil so as to leave room for those not wishing to hear. When this entity was asked to heal, it oft times did so, always ending the working with two admonitions: firstly, that the entity healed had been healed by its faith, that is, its ability to allow and accept changes through the violet-ray into the gateway of intelligent energy; secondly, saying always, "Tell no one." These are the workings which attempt the maximal quality of free will while maintaining fidelity to the positive purity of the working.

**Questioner:** An observation of the working itself by another entity would seem to me to partially abridge free will in that a seemingly magical occurrence had taken place as the result of the working of an adept. This could be extended to any phenomenon which is other than normal or acceptable. Could you speak on this paradox that is immediately the problem of anyone doing healing?

**Ra:** I am Ra. We are humble messengers of the Law of One. To us there are no paradoxes. The workings which seem magical and, therefore, seem to infringe upon free will do not, in themselves, do so, for the distortions of perception are as many as the witnesses and each witness sees what it desires to see. Infringement upon free will occurs in this circumstance only if the entity doing the working ascribes the authorship of this event to its self or its own skills. He who states that no working comes from it but only through it is not infringing upon free will.

**Questioner:** The one known as Jesus accumulated twelve disciples. What was his purpose in having these disciples with him?

**Ra:** I am Ra. What is the purpose of teach/learning if there be no learn/teachers? Those drawn to this entity were accepted by this entity without regard for any outcome. This entity accepted the honor/duty placed upon it by its nature and its sense that to speak was its mission.

**Questioner:** In the exercise of the fire I assume the healer would be working with the same energy that we spoke of as entering through the crown chakra. Is this correct?

**Ra:** I am Ra. This is correct with some additional notation necessary for your thought in continuing this line of study. When the magical personality has been seated in the green-ray energy center for healing work the energy then may be seen to be the crystalline center through which body energy is channeled. Thus this particular form of healing uses both the energy of the adept and the energy of the upward spiraling light. As the green-ray center becomes more brilliant, and we would note this brilliance does not imply over-activation but rather crystallization, the energy of the green-ray center of the body complex spirals twice; firstly, clockwise from the green-ray energy center to the right shoulder, through the head, the right elbow, down through the solar plexus, and to the left hand. This sweeps all the body complex energy into a channel which then rotates the great circle clockwise again from right—we correct this instrument—from the left to the feet, to the right hand, to the crown, to the left hand, and so forth.

Thus the in-coming body energy, crystallized, regularized, and channeled by the adept's personality reaching to the green-ray energy center, may then pour out the combined energies of the adept which is incarnate thus offering the service of healing to an entity requesting that service. This basic situation is accomplished as well when there is an entity which is working through a channel to heal.

**Questioner:** Can you tell me how this transfer of light, I believe it would be, would affect the patient to be healed?

**Ra:** I am Ra. The effect is that of polarization. The entity may or may not accept any percentage of this polarized life-energy which is being offered. In the occasion of the laying on of hands this energy is more specifically channeled and the opportunity for acceptance of this energy similarly more specific.

It may be seen that the King's Chamber effect is not attempted in this form of working but rather the addition to one, whose energies are low, of the opportunity for the building up of those energies. Many of your distortions called illnesses may be aided by such means.

**Questioner:** As a general statement which you can correct, the overall picture, as I see it, of the healer and patient is that the one to be healed has, because of a blockage in one of the energy centers or more—we will just consider one particular problem—because of this energy center blockage the upward spiraling light which creates one of the seven bodies has been blocked from the maintenance of that body, and this has resulted in the distortion from the perfection of that body which we call disease or a bodily anomaly which is other than perfect. The healer, having suitably configured its energy centers, is able to channel light, the downward pouring light, through its properly configured energy centers to the one to be healed. If the one to be healed has the mental configuration of acceptance of this light, the light then enters the physical complex and re-configures the distortion that is created by the original blockage. I am sure that I have made some mistakes in all this. Would you please correct them?

**Ra:** I am Ra. Your mistakes were small. We would not, at this time, attempt a great deal of refinement of that statement as there is preliminary material which will undoubtedly come forward. We may say that there are various forms of healing. In many, only the energy of the adept is used. In the exercise of fire some physical complex energy is also channeled.

We might note further that when the one wishing to be healed, though sincere, remains unhealed, as you call this distortion, you may consider preincarnative choices and your more helpful aid to such an entity may be the suggestion that it meditate upon the affirmative uses of whatever limitations it might experience. We would also note that in these cases the indigo-ray workings are often of aid.

Other than these notes, we do not wish to further comment upon your statement at this working.

**Questioner:** It seems to me that the primary thing of importance for those on the service-to-others path is the development of an attitude which I can only describe as a vibration. This attitude would be developed through meditation, ritual, and the

developing appreciation for the creation or Creator which results in a state of mind that can only be expressed by me as an increase in vibration or oneness with all. Could you expand and correct that statement?

**Ra:** I am Ra. We shall not correct this statement but shall expand upon it by suggesting that to those qualities you may add the living day by day and moment by moment, for the true adept lives more and more as it is.

**Questioner:** Thank you. Could you tell me of the number of possible energy transfers between two or more mind/body/spirit complexes. Is it very large, or are there few?

**Ra:** I am Ra. The number is infinite, for is not each mind/body/spirit complex unique?

**Questioner:** Could you define this statement "energy transfer between two mind/body/spirit complexes"?

**Ra:** I am Ra. This will be the last full query of this working. This entity still has transferred energy available, but we find rapidly increasing distortions towards pain in the neck, the dorsal area, and the wrists and manual appendages.

The physical energy transfer may be done numerous ways.

We shall give two examples. Each begins with some sense of the self as Creator or in some way the magical personality being invoked. This may be consciously or unconsciously done. Firstly, that exercise of which we have spoken called the exercise of fire: this is, through physical energy transfer, not that which is deeply involved in the body complex combinations. Thusly the transfer is subtle and each transfer unique in what is offered and what is accepted. At this point we may note that this is the cause for the infinite array of possible energy transfers.

The second energy transfer of which we would speak is the sexual energy transfer. This takes place upon a non-magical level by all those entities which vibrate green ray active. It is possible, as in the case of this instrument which dedicates itself to the service of the one infinite Creator, to further refine this energy transfer. When the other-self also dedicates itself in service to the one infinite Creator, the transfer is doubled. Then the amount of energy transferred is

dependent only upon the amount of polarized sexual energy created and released. There are refinements from this point onward leading to the realm of the high sexual magic.

In the realm of the mental bodies there are variations of mental energy transferred. This is, again, dependent upon the knowledge sought and the knowledge offered. The most common mental energy transfer is that of the teacher and the pupil. The amount of energy is dependent upon the quality of this offering upon the part of the teacher, and regards the purity of the desire to serve, and the quality of information offered and, upon the part of the student, the purity of the desire to learn and the quality of the mind vibratory complex which receives knowledge.

Another form of mental energy transfer is that of the listener and the speaker. When the speaker is experiencing mental/emotional complex distortions towards anguish, sorrow, or other mental pain, from what we have said before, you may perhaps garner knowledge of the variations possible in this transfer.

The spiritual energy transfers are at the heart of all energy transfers as a knowledge of self and other-self as Creator is paramount, and this is spiritual work. The varieties of spiritual energy transfer include those things of which we have spoken this day as we spoke upon the subject of the adept.

Are there any brief queries before we leave this working?

**Questioner:** Only if there is anything we can do to improve the comfort of the instrument and the contact, and secondly, is there anything that you wish not published in today's session?

**Ra:** I am Ra. We call your attention to two items. Firstly, it is well that the candle which spirals 10° each working be never allowed to gutter as this would cause imbalance in the alignment of the appurtenances in their protective role for this instrument. Secondly, we might suggest attention to the neck area so that the cushion upon which it is supported be more comfortable. This difficulty has abbreviated many workings.

We thank you, my friends, for your conscientiousness and your fastidiousness with regard to these appurtenances which, as our workings proceed, seems to be increasing. Secondly, your decisions are completely your own as to that

material which you may wish published from this working.

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