



L/L Research is a subsidiary of
Rock Creek Research &
Development Laboratories, Inc.

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

L/L RESEARCH

www.llresearch.org

Rock Creek is a non-profit
corporation dedicated to
discovering and sharing
information which may aid in
the spiritual evolution of
humankind.

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.

© 2006 L/L RESEARCH

THE LAW OF ONE, BOOK IV, SESSION 93 AUGUST 18, 1982

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 first please give me the condition of the instrument?

Ra: I am Ra. The physical complex distortions of this instrument far more closely approach what you might call the zero mark; that is, the instrument, while having no native physical energy, is not nearly so far in physical energy deficit distortions. The vital energy distortions are somewhat strengthened since the last asking.

Questioner: What is the position and condition of our fifth-density, negatively oriented visitor?

Ra: I am Ra. This entity is with this group but in a quiescent state due to some bafflement as to the appropriate method for enlarging upon its chosen task.

Questioner: Thank you. You have stated previously that the foundation of our present illusion is the concept of polarity. I would like to ask, since we have defined the two polarities as service-to-others and service-to-self, is there a more complete or eloquent or enlightening definition of these polarities or any more information that we don't have at this time that you could give on the two ends of the poles that would give us a better insight into the nature of polarity itself?

Ra: I am Ra. It is unlikely that there is a more pithy or eloquent description of the polarities of third density than service-to-others and service-to-self due

to the nature of the mind/body/spirit complexes' distortions towards perceiving concepts relating to philosophy in terms of ethics or activity. However, we might consider the polarities using slightly variant terms. In this way a possible enrichment of insight might be achieved for some.

One might consider the polarities with the literal nature enjoyed by the physical polarity of the magnet. The negative and positive, with electrical characteristics, may be seen to be just as in the physical sense. It is to be noted in this context that it is quite impossible to judge the polarity of an act or an entity, just as it is impossible to judge the relative goodness of the negative and positive poles of the magnet.

Another method of viewing polarities might involve the concept of radiation/absorption. That which is positive is radiant; that which is negative is absorbent.

Questioner: Now, if I understand correctly, prior to the veiling process the electrical polarities, the polarities of radiation and absorption, all existed in some part of the creation, but the service-to-others/service-to-self polarity with which we are familiar had not evolved and only showed up after the veiling process as an addition to the list of possible polarities in the creation. Is this correct?

Ra: I am Ra. No.

Questioner: Would you correct me on that?

Ra: I am Ra. The description of polarity as service-to-self and service-to-others, from the beginning of our creation, dwelt within the architecture of the primal Logos. Before the veiling process the impact of actions taken by mind/body/spirits upon their consciousness was not palpable to a significant enough degree to allow the expression of this polarity to be significantly useful. Over the period of what you would call time this expression of polarity did indeed work to alter the biases of mind/body/spirits so that they might eventually be harvested. The veiling process made the polarity far more effective.

Questioner: I might make the analogy, then, in that when a polarization in the atmosphere occurs to create thunderstorms, lightening, and much activity, this more vivid experience could be likened to the polarization in consciousness which creates the more vivid experience. Would this be appropriate as an analogy?

Ra: I am Ra. There is a shallowness to this analogy in that one entity's attention might be focused upon a storm for the duration of the storm. However, the storm producing conditions are not constant whereas the polarizing conditions are constant. Given this disclaimer, we may agree with your analogy.

Questioner: With the third tarot card we come to the first addition of archetypes after the veiling process, as I understand it. I am assuming that this third archetype is, shall I say, loaded in a way so as to create the possible polarization since that seems to be one of the primary objectives of this particular Logos in the evolutionary process. Am I in any way correct on that?

Ra: I am Ra. Before we reply to your query we ask your patience as we must needs examine the mind complex of this instrument in order that we might attempt to move the left manual appendage of the instrument. If we are not able to affect some relief from pain we shall take our leave. Please have patience while we do that which is appropriate.

(Thirty second pause.)

I am Ra. There will continue to be pain flares. However, the critical portion of the intense pain has been alleviated by repositioning.

Your supposition is correct.

Questioner: There seems to be no large hint of polarity in this drawing except for the possible coloration of the many cups in the wheel. Part of them are colored black and part are colored white. Would this indicate that each experience has within it the possible negative or positive use of that experience that is randomly generated by this seeming wheel of fortune?

Ra: I am Ra. Your supposition is thoughtful. However, it is based upon an addition to the concept complex which is astrological in origin. Therefore, we request that you retain the concept of polarity but release the cups from their strictured form. The element you deal with is not in motion in its original form but is indeed the abiding sun which, from the spirit, shines in protection over all catalyst available from the beginning of complexity to the discerning mind/body/spirit complex.

Indeed you may, rather, find polarity expressed, firstly, by the many opportunities offered in the material illusion which is imaged by the not-white and not-dark square upon which the entity of the image is seated, secondly, upon the position of that seated entity. It does not meet opportunity straight on but glances off to one side or another. In the image you will note a suggestion that the offering of the illusion will often seem to suggest the opportunities lying upon the left-hand path or, as you might refer to it more simply, the service-to-self path. This is a portion of the nature of the Catalyst of the Mind.

Questioner: The feet of the entity seem to be on an unstable platform that is dark to the rear and light to the front. I am guessing that possibly this indicates that the entity standing on this could sway in either direction, to the left or to the right-hand path. Is this correct?

Ra: I am Ra. This is most perceptive.

Questioner: The bird, I am guessing, might be a messenger of the two paths depicted by the position of the wings bringing catalyst which could be used to polarize on either path. Is this in any way correct?

Ra: I am Ra. It is a correct perception that the position of the winged creature is significant. The more correct perception of this entity and its significance is the realization that the mind/body/spirit complex is, having made contact with its potentiated self, now beginning its flight

towards that great Logos which is that which is sought by the adept.

Further, the nature of the winged creature is echoed both by the female holding it and the symbol of the female upon which the figure's feet rest; that is, the nature of catalyst is overwhelmingly of an unconsciousness, coming from that which is not of the mind and which has no connection with the intellect, as you call it, which precedes or is concomitant with catalytic action. All uses of catalyst by the mind are those consciously applied to catalyst. Without conscious intent the use of catalyst is never processed through mediation, ideation, and imagination.

Questioner: I would like, if possible, an example of the activity we call Catalyst of the Mind in a particular individual undergoing this process. Could Ra give an example of that?

Ra: I am Ra. All that assaults your senses is catalyst. We, in speaking to this support group through this instrument, offer catalyst. The configurations of each in the group of body offer catalyst through comfort/discomfort. In fact all that is unprocessed that has come before the notice of a mind/body/spirit complex is catalyst.

Questioner: Then presently we receive catalyst of the mind as we are aware of Ra's communication and we receive catalyst of the body as our bodies sense all of the inputs to them, but could Ra then describe catalyst of the spirit, and are we at this time receiving that catalyst and if not, could Ra give an example of that?

Ra: I am Ra. Catalyst being processed by the body is catalyst for the body. Catalyst being processed by the mind is catalyst for the mind. Catalyst being processed by the spirit is catalyst for the spirit. An individual mind/body/spirit complex may use any catalyst which comes before its notice, be it through the body and its senses or through mediation or through any other more highly developed source, in its unique way to form an experience unique to it, with its biases.

Questioner: Would I be correct in saying that the archetype for the Catalyst of the Mind is the Logos's model for its most efficient plan for the activity or use of the catalyst of the mind?

Ra: I am Ra. Yes.

Questioner: Then the adept, in becoming familiar with the Logos's archetype in each case, would be able to most efficiently use the Logos's plan for evolution. Is this correct?

Ra: I am Ra. In the archetypical mind one has the resource of not specifically a plan for evolution but rather a blueprint or architecture of the nature of evolution. This may seem to be a small distinction, but it has significance in perceiving more clearly the use of this resource of the deep mind.

Questioner: Then Ra presented the images which we know now as the tarot so that the Egyptian adepts of the time could accelerate their personal evolution. Is this correct, and was there any other reason for the presentation of these images by Ra?

Ra: I am Ra. You are correct.

Questioner: Are there any other uses at all of tarot cards other than the one I just named?

Ra: I am Ra. To the student the tarot images offer a resource for learn/teaching the processes of evolution. To any other entity these images are pictures and no more.

Questioner: I was specifically thinking of the fact that Ra, in an earlier session, spoke of the tarot as a system of divination. Would you tell me what you meant by that?

Ra: I am Ra. Due to the influence of the Chaldees, the system of archetypical images was incorporated by the priests of that period into a system of astrologically based study, learning, and divination. This was not a purpose for which Ra developed the tarot.

Questioner: The third card also shows the wand, I am assuming it is, in the right hand. The ball atop the wand is the round magical shape. Am I in any way correct in guessing that the Catalyst of the Mind suggests the possible eventual use of the magic depicted by this wand?

Ra: I am Ra. The wand is astrological in its origin and as an image may be released from its stricture. The sphere of spiritual power is an indication indeed that each opportunity is pregnant with the most extravagant magical possibilities for the far-seeing adept.

Questioner: The fact that the clothing of the entity is transparent indicates the semi-permeability of the veil for the catalytic process. Is this correct?

Ra: I am Ra. We again must pause.

(Fifteen second pause.)

I am Ra. We continue under somewhat less than optimal conditions. However, due to the nature of this instrument's opening to us our pathway is quite clear and we shall continue. Because of pain flares we must ask you to repeat your last query.

Questioner: I was just wondering if the transparency of the garments on the third card indicates the semi-permeable nature of the veil between the conscious and unconscious mind?

Ra: I am Ra. This is a thoughtful perception and cannot be said to be incorrect. However, the intended suggestion, in general, is an echo of our earlier suggestion that the nature of catalyst is that of the unconscious; that is, outward catalyst comes through the veil.

All that you perceive seems to be consciously perceived. This is not the correct supposition. All that you perceive is perceived as catalyst unconsciously. By the, shall we say, time that the mind begins its appreciation of catalyst, that catalyst has been filtered through the veil and in some cases much is veiled in the most apparently clear perception.

Questioner: I'm at a loss to know the significance of the serpents that adorn the head of the entity on this drawing. Are they of Ra and, if so, what do they stand for?

Ra: I am Ra. They are cultural in nature. In the culture to which these images were given the serpent was the symbol of wisdom. Indeed, to the general user of these images perhaps the most accurate connotation of this portion of the concept complexes might be the realization that the serpent is that which is powerful magically. In the positive sense this means that the serpent will appear at the indigo-ray site upon the body of the image figures. When a negative connotation is intended one may find the serpent at the solar plexus center.

Questioner: Is there any significance to the serpent? Is there any polarity to the serpent as we experience it in this illusion?

Ra: I am Ra. We assume that you question the serpent as used in these images rather than the second-density life form which is a portion of your experience. There is a significance to the serpent form in a culture which coexists with your own but which is not your own; that is, the serpent is symbol of that which some call the kundalini and which we have discussed in previous material.

Questioner: Is there any other aspect of this third card that Ra could comment on at this time?

Ra: I am Ra. There may be said to be many aspects which another student might note and ponder in this image. However, it is the nature of teach/learning to avoid trespass into the realms of learn/teaching for the student. We are quite agreed to comment upon all observations that the student may make. We cannot speak further than this for any student.

We would add that it is expected that each student shall naturally have an unique experience of perception dealing with each image. Therefore, it is not expected that the questioner ask comprehensively for all students. It is, rather, expected and accepted that the questioner will ask a moiety of questions which build up a series of concepts concerning each archetype which then offer to each succeeding student the opportunity for more informed study of the archetypical mind.

May we ask for one more query at this time. We are pleased to report that this instrument has remembered to request the reserving of some transferred energy to make more comfortable the transition back to the waking state. Therefore, we find that there is sufficient energy for one more query.

Questioner: I am assuming that you mean one full question. I'll make that question in this form. I'd like to know the significance of the shape of the crux ansata, and if that's too much of an answer I'll just ask if there is anything that we can do to make the instrument more comfortable or to improve the contact?

Ra: I am Ra. There are mathematical ratios within this image which may yield informative insights to one fond of riddles. We shall not untangle the riddle. We may indicate that the crux ansata is a part of the concept complexes of the archetypical mind, the circle indicating the magic of the spirit, the cross

indicating that nature of manifestation which may only be valued by the losing. Thus the crux ansata is intended to be seen as an image of the eternal in and through manifestation and beyond manifestation through the sacrifice and the transformation of that which is manifest.

The support group functions well. The swirling waters experienced by the instrument since our previous working have substantially aided the instrument in its lessening of the distortion of pain.

All is well. The alignments are well guarded.

We leave you, my friends, in the love and the light of the infinite One. Go forth, therefore, rejoicing in the power and in the peace of the one infinite and glorious Creator. Adonai. ✨