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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 IV, SESSION 79 FEBRUARY 24, 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 give me the condition of the instrument?

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

Questioner: The instrument would like to ask if there is any danger in the instrument receiving too much transferred energy in her present condition?

Ra: I am Ra. No.

Questioner: She would like to know the function of the energy transfer during the session?

Ra: I am Ra. The function of this energy transfer is a most helpful one in that it serves to strengthen the shuttle through which the in-streaming contact is received. The contact itself will monitor the condition of the instrument and cease communication when the distortions of the instrument begin to fluctuate towards the distortions of weakness or pain. However, while the contact is on-going the strength of the channel through which this contact flows may be aided by the energy transfer of which you spoke.

Questioner: We have been ending our banishing ritual prior to the session by a gesture that relieves us of the magical personality. I was just wondering if we should maintain this personality and omit that gesture while we are walking the Circle of One and then relinquish the magical personality only after the

circle is formed or after the session? Which would be more appropriate?

Ra: I am Ra. The practice of magical workings demands the most rigorous honesty. If your estimate of your ability is that you can sustain the magical personality throughout this working, it is well. As long as you have some doubt it is inadvisable. In any case it is appropriate for this instrument to return its magical personality rather than carry this persona into the trance state, for it does not have the requisite magical skill to function in this circumstance and would be far more vulnerable than if the waking personality is offered as channel. This working is indeed magical in nature in the basic sense. However, it is inappropriate to move more quickly than one's feet may walk.

Questioner: I would like to question about the third-density experience of those entities just prior to the original extension of the first distortion to the sub-Logoi to create the split of polarity. Can you describe, in general, the differences between the third-density experience of these mind/body/spirits and the ones who have evolved upon this planet now?

Ra: I am Ra. This material has been previously covered. Please query for specific interest.

Questioner: Specifically, in the experience where only the service-to-others polarity in third density evolved, was the veil that was drawn with respect to knowledge of previous incarnations, etc., in effect for those entities?

Ra: I am Ra. No.

Questioner: Was the reincarnational process like the one that we experience here in which the third-density body is entered and exited numerous times during the cycle?

Ra: I am Ra. This is correct.

Questioner: Is it possible to give a time of incarnation with respect to our years and would you do so if it is?

Ra: I am Ra. The optimal incarnative period is somewhere close to a measure you call a millennium. This is, as you may say, a constant regardless of other factors of the third-density experience.

Questioner: Then prior to the first extension of the first distortion the veil or loss of awareness did not occur. From this I will make the assumption that this veil or loss of remembering consciously that which occurred before the incarnation was the primary tool for extending the first distortion. Is this correct?

Ra: I am Ra. Your correctness is limited. This was the first tool.

Questioner: Then from that statement I assume that the Logos first devised the tool of separating the unconscious from the conscious during what we call physical incarnations to achieve its objective? Is this correct?

Ra: I am Ra. Yes.

Questioner: Then from that statement I would also assume that many other tools were conceived and used after the first tool of the so-called veil. Is this correct?

Ra: I am Ra. There have been refinements.

Questioner: The archetypical mind of the Logos prior to this experiment in veiling was what I would consider to be less complex than it is now, possibly containing fewer archetypes. Is this correct?

Ra: I am Ra. We must ask your patience. We perceive a sudden flare of the distortion known as pain in this instrument's left arm and manual appendages. Please do not touch this instrument. We shall examine the mind complex and attempt to reposition the limb so that the working may continue. Then please repeat the query.

(Ninety second pause)

I am Ra. You may proceed.

Questioner: Thank you. Prior to the experiment to extend the first distortion how many archetypes were there at that time?

Ra: I am Ra. There were nine.

Questioner: I will guess that those nine were three of mind, three of body, and three of spirit. Is this correct?

Ra: I am Ra. This is correct.

Questioner: I am going to guess that in the system of the tarot those archetypes would roughly correspond to, for the mind, the Magician, the Emperor, and the Chariot. Is this correct?

Ra: I am Ra. This is incorrect.

Questioner: Could you tell me what they correspond to?

Ra: I am Ra. The body, the mind, and the spirit each contained and functioned under the aegis of the matrix, the potentiator, and the signifier. The signifier of the mind, body, and spirit is not identical to the signifier of the mind, body, and spirit complexes.

Questioner: I now understand what you meant in the previous session by saying that to extend free will the signifier must become a complex. It seems that the signifier has become the complex that is the third, fourth, fifth, sixth, and seventh of the mind, the tenth on of the body, and the seventeenth on of the spirit. Is this correct?

Ra: I am Ra. This is incorrect.

Questioner: Could you tell me what you mean by "the signifier must become a complex"?

Ra: I am Ra. To be complex is to consist of more than one characteristic element or concept.

Questioner: I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

We have, as you have stated, the matrix, the potentiator, and the signifier. I understand the matrix as being that which is what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand

these three terms especially with respect to the time before there was a division in consciousness. Could you expand even more upon the Matrix of the Mind, the Potentiator of the Mind, and the Significator of the Mind, how they differ, and what their relationships are, please?

Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

The Significator of each mind, body, and spirit may be seen as a simple and unified concept. The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

Questioner: The first change made then for this extension of free will was to make the communication between the Matrix and the Potentiator of the Mind relatively unavailable one to the other during the incarnation. Is this correct?

Ra: I am Ra. We would perhaps rather term the condition as relatively more mystery-filled than relatively unavailable.

Questioner: The idea was then to create some type of veil between the Matrix and the Potentiator of the Mind. Is this correct?

Ra: I am Ra. This is correct.

Questioner: This veil then occurs between what we now call the unconscious and conscious minds. Is this correct?

Ra: I am Ra. This is correct.

Questioner: It was probably the design of the Logos to allow the conscious mind greater freedom under the first distortion by partitioning, you might say, this from the Potentiator or unconscious which had a greater communication with the total mind, therefore, allowing for the birth of uneducated, to use a poor term, portions of consciousness. Is this correct?

Ra: I am Ra. This is roughly correct.

Questioner: Could you de-roughen it or elucidate a bit on that?

Ra: I am Ra. There is intervening material before we may do so.

Questioner: OK. Was then this simple experiment carried out and the product of this experiment observed before greater complexity was attempted?

Ra: I am Ra. As we have said there have been a great number of successive experiments.

Questioner: I was just wondering since this seems to be the crux of the experiment, the large breaking point between no extension of the first distortion and the extension of the first distortion, what the result of this original experiment was with respect to that which was created from it. What was the result of that?

Ra: I am Ra. This is previously covered material. The result of these experiments has been a more vivid, varied, and intense experience of Creator by Creator.

Questioner: Well I was aware of that. I probably didn't state the question correctly. It's a very difficult question to state. I don't know if it's worth attempting to continue with but what I meant was when this very first experiment with the veiling process occurred, did it result in service-to-self polarization with the first experiment?

Ra: I am Ra. The early, if we may use this term, Logoi produced service-to-self and service-to-others mind/body/spirit complexes immediately. The harvestability of these entities was not so immediate and thus refinements of the archetypes began apace.

Questioner: Now we are getting to what I was trying to determine. Then at this point were there still only nine archetypes and the veil had just been drawn

between the Matrix and the Potentiator of the Mind?

Ra: I am Ra. There were nine archetypes and many shadows.

Questioner: By shadows do you mean the, what I might refer to as, birthing of small archetypical biases?

Ra: I am Ra. Rather we would describe these shadows as the inchoate thoughts of helpful structures not yet fully conceived.

Questioner: Would The Choice exist at this point during the creation of the first service-to-self polarity?

Ra: I am Ra. Implicit in the veiling or separation of two archetypes is the concept of choice. The refinements to this concept took many experiences.

Questioner: I'm sorry that I have so much difficulty in asking these questions, but this is material that I find somewhat difficult.

I find it interesting that the very first experiment of veiling the Matrix of the Mind from the Potentiator of the Mind and visa-versa created service-to-self polarity. This seems to be a very important philosophical point in the development of the creation and possibly the beginning of a system of what we would call magic not envisioned previously.

Let me ask this question. Prior to the extension of the first distortion was the magical potential of the higher densities as great as it is now when the greatest potential was achieved in consciousness for each density? This is difficult to ask. What I am asking is that at the end of fourth density, prior to the extension of free will, was what we call magical potential as great as it is now at the end of fourth density?

Ra: I am Ra. As you understand, if we may use this misnomer, magic, the magical potential in third and fourth density was then far greater than after the change. However, there was far, far less desire or will to use this potential.

Questioner: Now, to be sure that I understand you: prior to the change and the extension of free will, let's take specifically the end of fourth density, magical potential for the condition when there was only service-to-others polarization was much greater at the end of fourth density than at the end of fourth

density immediately after the split of polarization and the extension of free will. Is that correct?

Ra: I am Ra. Magical ability is the ability to consciously use the so-called unconscious. Therefore, there was maximal ability prior to the innovation of sub-Logoi's free will.

Questioner: OK. At the present time we are experiencing the effects of a more complex or greater number of archetypes and I have guessed that the ones we are experiencing now in the mind are as follows: We have the Magician and High Priestess which correspond to the Matrix and Potentiator with the veil drawn between them which is the primary creator of the extension of the first distortion. Is that correct?

Ra: I am Ra. We are unable to answer this query without intervening material.

Questioner: OK. Sorry about that.

The next archetype, the Empress, is the Catalyst of the Mind, that which acts upon the conscious mind to change it. The fourth archetype is the Emperor, the Experience of the Mind, which is that material stored in the unconscious which creates its continuing bias. Am I correct with those statements?

Ra: I am Ra. Though far too rigid in your statements, you perceive correct relationships. There is a great deal of dynamic interrelationship in these first four archetypes

Questioner: Would the Hierophant then be somewhat of a governor or sorter of these effects so as to create the proper assimilation by the unconscious of that which comes through the conscious?

Ra: I am Ra. Although thoughtful, the supposition is incorrect in its heart.

Questioner: What would be the Hierophant?

Ra: I am Ra. The Hierophant is the Significator of the Body [Mind¹] complex, its very nature. We may note that the characteristics of which you speak do have bearing upon the Significator of the Mind complex but are not the heart. The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn.

¹ Ra corrected this error in Session #80. The Hierophant is the Significator of the Mind.

Questioner: Then is the Hierophant that link, you might say, between the mind and the body?

Ra: I am Ra. There is a strong relationship between the signifiers of the mind, the body, and the spirit. Your statement is too broad.

Questioner: Let me skip over the Hierophant for a minute because I am really not understanding that at all and just ask if the Lovers represent a merging of the conscious and the unconscious or the communication of the conscious and unconscious?

Ra: I am Ra. Again, without being at all unperceptive, you miss the heart of this particular archetype which may be more properly called the Transformation of the Mind.

Questioner: Transformation of the mind into what?

Ra: I am Ra. As you observe Archetype Six you may see the student of the mysteries being transformed by the need to choose betwixt the light and the dark in mind.

Questioner: Would the Conqueror or Chariot then represent the culmination of the action of the first six archetypes into a conquering of the mental processes, even possibly removing the veil?

Ra: I am Ra. This is most perceptive. The Archetype Seven is one difficult to enunciate. We may call it the Path, the Way, or the Great Way of the Mind. Its foundation is a reflection and substantial summary of Archetypes One through Six.

One may also see the Way of the Mind as showing the kingdom or fruits of appropriate travel through the mind in that the mind continues to move as majestically through the material it conceives of as a chariot drawn by royal lions or steeds.

At this time we would suggest one more full query for this instrument is experiencing some distortions towards pain.

Questioner: Then I will just ask about the one of the archetypes which I am the least able to understand at this point if I can use that word at all. I am still very much in the dark, so to speak, in respect to the Hierophant and precisely what it is. Could you give me some other indication of what that is?

Ra: I am Ra. You have been most interested in the Signifier which must needs become complex. The Hierophant is the original archetype of mind which has been made complex through the subtle

movements of the conscious and unconscious. The complexities of mind were evolved rather than the simple melding of experience from Potentiator to Matrix.

The mind itself became an actor possessed of free will and, more especially, will. As the Significator of the mind, the Hierophant has the will to know, but what shall it do with its knowledge, and for what reasons does it seek? The potentials of a complex significator are manifold.

Are there any brief queries at this working?

Questioner: Only is there anything that we can do to make the instrument more comfortable or to improve the contact?

Ra: I am Ra. All is well. For some small portion of your future the instrument would be well advised to wear upon the hands those aids to comfort which it has neglected to use. There has been some trauma to both hands and arms and, therefore, we have had to somewhat abbreviate this working.

I am Ra. You are conscientious, my friends. We leave you in the love and in the light of the one infinite Creator. Go forth, therefore, rejoicing in the power and the peace of the One Glorious infinite Creator. Adonai. ♣