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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 94 AUGUST 26, 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. There is some small increase in physical energy deficit. It is not substantial. All else is as at the previous asking.

**Questioner:** From the previous session the statement was made that much is veiled to the most apparently clear observation. Would Ra expand on what was meant by that statement? I assume that this means the veiling of all that which is outside of the limits of what we call our physical perception having to do with the spectrum of light, etc., but I also intuit that there is more than that veiled. Would Ra expand on that concept?

**Ra:** I am Ra. You are perceptive in your supposition. Indeed, we meant not any suggestions that the physical apparatus of your current illusion was limited as part of the veiling process. Your physical limits are as they are.

However, because of the unique biases of each mind/body/spirit complex there are sometimes quite simple instances of distortion when there is no apparent cause for such distortion. Let us use the example of the virile and immature male who meets and speaks clearly with a young female whose physical form has the appropriate configuration to cause, for this male entity, the activation of the red-ray sexual arousal.

The words spoken may be upon a simple subject such as naming, information as to the occupation, and various other common interchanges of sound vibratory complex. The male entity, however, is using almost all the available consciousness it possesses in registering the desirability of the female. Such may also be true of the female.

Thusly an entire exchange of information may be meaningless because the actual catalyst is of the body. This is unconsciously controlled and is not a conscious decision. This example is simplistic.

**Questioner:** I have drawn a small diagram in which I simply show an arrow which represents catalyst penetrating a line at right angles to the arrow, which is the veil, depositing in one of two repositories which I would call the right-hand path and the left-hand path, and I have labeled these two repositories the Experience. Would this be a very rough analogy of the way the catalyst is filtered through the veil to become experience?

**Ra:** I am Ra. Again, you are partially correct. The deeper biases of a mind/body/spirit complex pilot the catalyst around the many isles of positivity and negativity as expressed in the archipelago of the deeper mind. However, the analogy is incorrect in that it does not take into account the further polarization which most certainly is available to the conscious mind after it has perceived the partially polarized catalyst from the deeper mind.

**Questioner:** It seems to me that the Experience of the Mind would act in such a way as to change the

nature of the veil so that catalyst would be filtered so as to be acceptable in the bias that is increasingly chosen by the entity. For instance, if he had chosen the right-hand path the Experience of the Mind would change the permeability of the veil to accept more and more positive catalyst. Also the other would be true for accepting more negative catalyst if the left-hand path were the one that was chosen. Is this correct?

**Ra:** I am Ra. This is not only correct but there is a further ramification. As the entity increases in experience it shall, more and more, choose positive interpretations of catalyst if it is upon the service-to-others path and negative interpretations of catalyst if its experience has been of the service-to-self path.

**Questioner:** Then the mechanism designed by the Logos of the action of catalyst resulting in experience was planned to be self-accelerating in that it would create this process of variable permeability. Is this an adequate statement?

**Ra:** I am Ra. There is no variable permeability involved in the concepts we have just discussed. Except for this, you are quite correct.

**Questioner:** Now I can understand, to use a poor term again, the necessity for the archetype of Catalyst of the Mind but what is the reason for having a blueprint or model for the Experience of the Mind other than this simple model of dual repositories for negative and positive catalyst? It seems to me that the first distortion of free will would be better served if no model for experience was made. Could you clear that up for me?

**Ra:** I am Ra. Your question is certainly interesting and your confusion hopefully productive. We cannot learn/teach for the student. We shall simply note, as we have previously, the attraction of various archetypes to male and to female. We suggest that this line of consideration may prove productive.

**Questioner:** In the fourth archetype the card shows a male whose body faces forward. I assume that this indicates that the Experience of the Mind will reach for catalyst. However, the face is to the left which indicates to me that in reaching for catalyst, negative catalyst will be more apparent in its power and effect. Would Ra comment on this?

**Ra:** I am Ra. The archetype of Experience of the Mind reaches not, O student, but, with firm

authority, grasps what it is given. The remainder of your remarks are perceptive.

**Questioner:** The Experience is seated upon the square of the material illusion which is colored much darker than in Card Number Three. However, there is a cat inside of this square. I am guessing as experience is gained the second-density nature of the illusion is understood and the negative and positive aspects separate. Would Ra comment on this?

**Ra:** I am Ra. This interpretation varies markedly from Ra's intention. We direct the attention to the cultural meaning of the great cat which guards. What, O student, does it guard? And with what oriflamme does it lighten that darkness of manifestation? The polarities are, indeed, present; the separation nonexistent except through the sifting which is the result of cumulative experience. Other impressions were intended by this configuration of the seated image with its milk-white leg and its pointed foot.

**Questioner:** In Card Number Three the feet of the female entity are upon the unstable platform, signifying the dual polarity by its color. In Card Number Four one foot is pointed so that if the male entity stands on the toe it would be carefully balanced. The other foot is pointed to the left. Would Ra comment on my observation that if the entity stands on this foot it will be very, very carefully balanced?

**Ra:** I am Ra. This is an important perception, for it is a key to not only this concept complex but to others as well. You may see the T-square which, at times riven as is one foot from secure fundament by the nature of experience yet still by this same nature of experience, is carefully, precisely, and architecturally placed in the foundation of this concept complex and, indeed, in the archetypical mind complex. Experience<sup>1</sup> has the nature of more effectively and poignantly expressing the architecture of experience, both the fragility of structure and the surety of structure.

**Questioner:** It would seem to me, from the configuration of this male entity in Card Number Four, who looks to the left with the right foot pointed to the left, that this card would indicate you must be in a defensive position with respect to the

<sup>1</sup> Card Number Four.

left-hand path, but there is no need to concern yourself about protection with respect to the right-hand path. Would Ra comment on that?

**Ra:** I am Ra. Again, this is not the suggestion we wished to offer by constructing this image. However, the perception cannot be said to be incorrect.

**Questioner:** The magical shape is on the right edge of the Card Number Four which indicates to me that the spiritual experience would be on the right-hand path. Could Ra comment on that?

**Ra:** I am Ra. Yes. The figure is expressing the nature of experience by having its attention caught by what may be termed the left-hand catalyst. Meanwhile, the power, the magic, is available upon the right-hand path.

The nature of experience is such that the attention shall be constantly given varieties of experience. Those that are presumed to be negative, or interpreted as negative, may seem in abundance. It is a great challenge to take catalyst and devise the magical, positive experience. That which is magical in the negative experience is much longer coming, shall we say, in the third density.

**Questioner:** Both the third and fourth archetypes, as I see it, work together for the sole purpose of creating the polarity in the most efficient manner possible. Is this correct?

**Ra:** I am Ra. This cannot be said to be incorrect. We suggest contemplation of this thought complex.

**Questioner:** Then prior to the veiling process that which we call catalyst after the veiling was not catalyst simply because it was not efficiently creating polarity, because this loading process, you might say, that I have diagrammed, of catalyst passing through the veil and becoming polarized experience, was not in effect because the viewing of what we call catalyst by the entity was seen much more clearly as the experience of the one Creator and not something that was a function of other mind/body/spirit complexes. Would Ra comment on that statement?

**Ra:** I am Ra. The concepts discussed seem without significant distortion.

**Questioner:** Thank you. Then we're expecting, in Card Number Four, to see the result of catalytic action and, therefore, a greater definition between the dark and the light areas. In just glancing at this card we notice that it is more definitely darkly

colored in some areas and more white in others in a general sense than in Card Number Three, indicating to me that the separation along the two biases has occurred and should occur in order to follow the blueprint for experience. Could Ra comment on that?

**Ra:** I am Ra. You are perceptive, O student.

**Questioner:** The bird in Card Number Three now seems to be internalized in the center of the entity in Card Number Four in that it has changed from its flight in Card Number Three. The flight has achieved its objective and has become a part, a central part, of the experience. Could Ra comment on that?

**Ra:** I am Ra. This perception is correct, O student, but what shall the student find the bird to signify?

**Questioner:** I would guess that the bird signifies that a communication that comes as catalyst signified in Card Number Three is accepted by the female and, used, becomes a portion of the experience. I'm not sure of that at all. Am I in any way correct?

**Ra:** I am Ra. That bears little of sense.

**Questioner:** I'll have to work on that.

Then I am guessing that the crossed legs of the entity in Card Four have a meaning similar to the crux ansata. Is this correct?

**Ra:** I am Ra. This is correct. The cross formed by the living limbs of the image signifies that which is the nature of mind/body/spirit complexes in manifestation within your illusion. There is no experience which is not purchased by effort of some kind, no act of service-to-self or others which does not bear a price, to the entity manifesting, commensurate with its purity. All things in manifestation may be seen in one way or another to be offering themselves in order that transformations may take place upon the level appropriate to the action.

**Questioner:** The bird is within the circle on the front of the entity on Card Four. Would that have the same significance of the circular part of the crux ansata?

**Ra:** I am Ra. It is a specialized form of this meaningful shape. It is specialized in great part due to the nature of the crossed legs of manifestation which we have previously discussed.

**Questioner:** The entity on Card Four wears a strangely shaped skirt. Is there a significance to the shape of this skirt?

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

**Questioner:** The skirt is extended toward the left hand but is somewhat shorter toward the right. There is a black bag hanging from the belt of the entity on the left side. It seems to me that this black bag has a meaning of the acquiring of the material possessions of wealth as a part of the left-hand path. Would Ra comment on that?

**Ra:** I am Ra. Although this meaning was not intended by Ra as part of this complex of concepts we find the interpretation quite acceptable.

*(Thirty second pause.)*

I am Ra. As we observe a lull in the questioning we shall take this opportunity to say that the level of transferred energy dwindles rapidly and we would offer the opportunity for one more full question at this working, if it is desired.

**Questioner:** I would just state that this card, being male, would indicate that as experience is gained the mind becomes the motivator or that which reaches or does more than the simple experiencer it was prior to the gaining of the catalytic action. There is a greater tendency for the mind to direct the mind/body/spirit complex, and other than that I would 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. In the context of your penultimate query we would suggest that you ponder again the shape of the garment which the image wears. Such habiliment is not natural. The shape is significant and is so along the lines of your query.

The support group cares well for the instrument. We would ask that care be taken as the instrument has been offered the gift of a distortion towards extreme cold by the fifth-density friend which greets you.

Although you may be less than pleased with the accouterments, may we say that all was as carefully prepared as each was able. More than that none can do. Therefore, we thank each for the careful alignments. All is well.

We leave you, my friends, in the love and in the light of the one glorious infinite Creator. Go forth,

then, rejoicing in the power and in the peace of the One. Adonai. ✨