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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 100 NOVEMBER 29, 1982

**Ra:** I am Ra. I greet you, my friends, 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. It is as previously stated with the exception of the vital energy distortion which leans more towards strength/weakness than the last asking.

**Questioner:** Thank you. To continue with the tarot, I would like to make the additional observation with respect to Card Number Six that with the male's arms being crossed, if the female to his right pulls on his left hand it would turn his entire body and the same is true for the female on the left pulling on his right hand from the other side. This is my interpretation of what is meant by the tangle of the arms. The transformation, then, occurs by the pull which tends to turn the entity toward the left or the right-hand path. Would Ra comment on that observation?

**Ra:** I am Ra. We shall. The concept of the pull towards mental polarity may well be examined in the light of what the student has already accreted concerning the nature of the conscious, exemplified by the male, and the unconscious, exemplified by the female. Indeed, both the prostituted and the virginal deep mind invite and await the reaching.

In this image of Transformation of Mind, then, each of the females points the way it would go, but is not able to move, nor are the two female entities striving

to do so. They are at rest. The conscious entity holds both and will turn itself one way or the other or, potentially, backwards and forwards, rocking first one way then the other and not achieving the transformation. In order for the Transformation of Mind to occur, one principle governing the use of the deep mind must be abandoned.

It is to be noted that the triangular shape formed by the shoulders and crossed elbows of consciousness is a shape to be associated with transformation. Indeed, you may see this shape echoed twice more in the image, each echo having its own riches to add to the impact of this complex of concepts.

**Questioner:** Thank you. We will probably return to this card in the next session with more observations after we consider Ra's comments. To make efficient use of our time at this time I will make some notes with respect to Card Seven.

First, the veil between the conscious and unconscious mind is removed. The veil, I assume, is the curtain at the top and is lifted. Even though this veil has been removed the perception of intelligent infinity is still distorted by the beliefs and means of seeking of the seeker. Would Ra comment on that?

**Ra:** I am Ra. As one observes the veil of the image of the Great Way of Mind it may be helpful to ideate using the framework of environment. The Great Way of Mind, Body, or Spirit is intended to limn the milieu within which the work of mind, body, or spirit shall be placed.

Thusly, the veil is shown both somewhat lifted and still present, since the work of mind and its transformation involves progressive lifting of the great veil betwixt the conscious and deep minds. The complete success of this attempt is not properly a portion of third-density work and, more especially, third-density mental processes.

**Questioner:** The fact that the veil is raised higher on the right-hand side indicates to me that the adept choosing the positive polarity would have greater success in penetrating the veil. Would Ra comment?

**Ra:** I am Ra. This is a true statement if it is realized that the questioner speaks of potential success. Indeed, your third-density experience is distorted or skewed so that the positive orientation has more aid than the so-called negative.

**Questioner:** It would also seem to me that, since Ra stated in the last session that the limit of the viewpoint is the source of all distortions<sup>1</sup>, the very nature of the service-to-self distortions that create the left-hand path are a function of the veil. Therefore, they are dependent, you might say, to some degree on at least a partial continued veiling. Does this make any sense?

**Ra:** I am Ra. There is the thread of logic in what you suppose.

The polarities are both dependent upon a limited viewpoint. However, the negative polarity depends more heavily upon the illusory separation betwixt the self and all other mind/body/spirit complexes. The positive polarity attempts to see through the illusion to the Creator in each mind/body/spirit complex, but for the greater part is concerned with behaviors and thoughts directed towards other-selves in order to be of service. This attitude, in itself, is full of the stuff of your third-density illusion.

**Questioner:** The crown of three stars, we are guessing, would represent the balancing of the mind, body, and spirit. Is this in any way correct?

**Ra:** I am Ra. This device is astrological in origin and the interpretation given somewhat confusing. We deal, in this image, with the environment of mind. It is perhaps appropriate to release the starry crown from its stricture.

<sup>1</sup> Ra made this statement in response to a personal question which, along with its answer, was removed from the last session.

**Questioner:** The small black-or russet-and white entities have changed so that they now appear to be sphinxes which we are assuming means that the catalyst has been mastered. I am also assuming that they act as the power that moves the chariot depicted here so this mastery enables the mind in its transformation to become mobile unlike it was prior to this mastery, locked as it was within the illusion. Would Ra comment?

**Ra:** I am Ra. Firstly, we ask that the student consider the Great Way not as the culmination of a series of seven activities or functions but as a far more clearly delineated image of the environment within which the mind, body, or spirit shall function. Therefore, the culturally determined creatures called sphinxes do not indicate mastery over catalyst.

The second supposition, that of placing the creatures as the movers of the chariot of mind, has far more virtue. You may connote the concept of time to the image of the sphinx. The mental and mental/emotional complex ripens and moves and is transformed in time.

**Questioner:** There is the forty-five minute signal. Does Ra suggest a termination of this session, taking into consideration the instrument's condition?

**Ra:** I am Ra. Information pertinent to this query has been previously covered. The choice of termination time, as you call it, is solely that of the questioner until the point at which we perceive the instrument beginning to use its vital resources due to the absence of transferred or native physical energy. The instrument remains open, as always.

**Questioner:** In that case I will ask only one more question and that will have to do with the sword and the scepter. It seems that the sword would represent the power of the negative adept in controlling other-selves and the scepter would indicate the power of the positive adept operating in the unity of the mind, body, and spirit. However, they seem to be in the opposite hands than I would have guessed. Would Ra comment on these observations?

**Ra:** I am Ra. These symbols are astrological in origin. The shapes, therefore, may be released from their stricture.

We may note that there is an overriding spiritual environment and protection for the environment of the mind. We may further note that the negatively polarized adept will attempt to fashion that covenant

for its own use whereas the positively polarized entity may hold forth that which is exemplified by the astrological sword; that is, light and truth.

**Questioner:** Would there be two more appropriate objects or symbols to have the entity in Card Seven holding other than the ones shown?

**Ra:** I am Ra. We leave this consideration to you, O student, and shall comment upon any observation which you may make.

**Questioner:** 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. The appurtenances are most conscientiously placed. We thank this diligent group. There is much greater distortion towards harmony at this asking and we join you in praise and thanksgiving. This is always the greatest boon to improvement of the contact, for it is the harmony of the group which supports this contact.

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

*(RA, Session #101, December 21, 1982, and RA, Session #102, April 22, 1983, contain only personal material—pertaining to the illnesses of the instrument and the scribe which delayed the Ra contact during the winter—and were, for that reason, removed from The Law of One, Book IV.) ❄*