

L/L RESEARCH



HOMEcoming 2014
LOUISVILLE, KY

AUGUST 29-31

THE PARTICIPANT-DRIVEN SYMPOSIUM

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PRESENTATIONS & DESCRIPTIONS

Roman V	<i>What is my service?</i>	My presentation will be about the lessons I have learned during my work with L/L Research. I have moved to Louisville in the early 90s to participate in the channeling sessions. I will talk about my experiences during this time and what they taught me about the nature of spiritual seeking.
Sephira V	<i>The Law of One Glossary Project</i>	A list of the terms to be included and the raw quotation reference lists for each term will be included in the handout. I will explain the Glossary Project, how it will work and what its purpose is. Then I will explain the list of terms and quotations, what they may be used for, and how these lists differ from a standard lawofone.info search. Finally, if there is time, I will answer questions concerning any particular term based on my research so far.
Carla R	<i>My Songs and Poetry</i>	Original work by Carla, some put to music with her brother Tommy. Some readings accompanied by Austin Bridges on guitar.
Gary B	<i>Silent Intensive</i>	I will share a report of my first intensive silent meditation retreat in the mountains (seriously I was on a mountainside) of beautiful western North Carolina, where the wild Buddhist roams.
Doug K Kim T	<i>Poetry, Song, & The Wanderer's Retreat</i>	We would like to share a song, perhaps hold an impromptu drum circle, and speak with you about our labor of love we call "Wanderer's Retreat" – a beautiful piece of wooded property in central Virginia.
Austin B	<i>Integral Theory and the Law of One</i>	I will describe and discuss the basics of Integral Theory as developed and promoted by Ken Wilber and the Integral Institute. I will draw parallels and connections between the Law of One and Integral Theory, and point out where one may fill gaps that the other leaves, and describe a project to fully explore and write about the connections between these two spiritual frameworks.
John L Jenellen F	<i>Firestorm: Reflections on Spiritual Awakening</i>	Celebrate the Positive Path with an uplifting ritual, poems from poet John Love, and songs by vocalist Jenellen Fischer.
Pupak H Thanasios M	<i>Offering Our Gifts to the World</i>	This presentation is a personal talk about who we are and what our gifts to the world is.
Ken W	<i>Film and Reflection</i>	A showing of a couple short films I'm working on followed by some personal reflections of how I found myself in my current situation.
Wayne H	<i>Coming Home</i>	A personal story about about an impersonal love. From the path of Bhakti Yoga, or Union through the love of God, we will shed some light on practical tools from an ancient lineage. God Bless, Namaste, Ohm.

Jim I	<i>This Seeker's View of 3rd Density: A Story of Challenges and Blessings</i>	I would like to share a narrative about some of my experiences as they pertain to my path of seeking and service.
David K	<i>Interactions with Non-Third Density Life</i>	I wish to share some experiences that I and a few friends have had with life. Since this organization considers itself to be research oriented into the nature of love and light, I offer these "stories" as examples of the nature of life that we typically do not experience. Many people would consider someone telling such stories to be a few fries short of a Happy Meal, but I think those attending this meeting would accept some insights into parts of reality that broaden our perspective. Lots of things I don't fully understand. Perhaps hearing the stories will stimulate your thinking. Every experience I'll share has been for me spiritually pleasant and exciting.
Morris H	<i>Positively Oriented Sharings</i>	I lead a rather busy life. So I will literally be constructing my presentation on my drive to Homecoming. Trust it that will be epic, and positively oriented – two words that are often used to describe me. And btw, I am not writing this description. For this you can thank Gary... who has done this without my knowledge or permission. But as he is in charge of filling in this section, I am completely unable to prevent this.
Jim M	<i>Q&A with Jim McCarty</i>	Jim will be taking questions from the circle regarding L/L Research, its material, spirituality, and the championship prospects of the Nebraska Cornhuskers this year.

ROMAN VODACEK
What is My Service?

During the early 90s, LL Research newsletters and the Law of One books caught my interest and I wanted to learn more. The mystery of being was drawing me in. I came to visit one of the public meditation session in 1992 and discovered a strong attraction to channeled information from the Confederation sources. I have read other inspiring texts, for example the Seth Material or the Autobiography of a Yogi, but the Confederation „stuff“ resonated more. I thought that if I ask probing questions, the answers would increase my understanding of the mystery. Seeking of truth is not that straightforward but the will to learn was there so I decided to move to Louisville.

I was surprised that not many people in Louisville at that time were interested in LL Research meetings. A Sunday session would often consist of just Jim, Carla and me. That was fine, more room for my questions. Both Jim and Carla were quite patient with my desire to form questions, they have seen it before. The three of us would talk, decide on a topic and Carla would channel. Jim would take over for the follow-up questions. I went on like this for several years and I did get the chance to ask my questions. Some were better than others. The quality of the answers was always excellent ...deep and thoughtful, always loving, always encouraging. Since the answers were emphasizing the need for silence, I have gradually developed a meditation routine.

Jim and Carla have a large library of transcripts going back to early 70s and I read most of them. Less visible result of all that reading were slow changes in my consciousness. I would ponder the transcripts and the Law of One books, trying to grasp their deeper meaning. The grasp was tenuous because my approach was too intellectual. But intellectual I was so I would read and ponder. The mystery of the heart does not yield easily to the logical mind but it does yield to will and perseverance. My early seeking followed a circular path:

attraction to mystery led to questions

answers led to more questions

silence gradually replaced questions

and the mystery remained!

I gaze with wonder at the mystery of being to this day. I started with many questions along the line of “What does this mean?” but ended up with the question of “Who am I?” Somehow along the way, I have also developed faith, the faith that all is well.

I think that the conscious mind does not ever have a good understanding on what is really happening in the metaphysical universe. Distractions are many. Ra would use the term understanding/distortion...that tells you something. However, a conscious seeker can use his mind to accelerate the learning. Look for clues that mark the way one advice I remember. Persevere and results will come is another. I have found it helpful to look for patterns in my life, to meditate regularly and to not take myself too seriously. Seriously!

When I think of the lessons I have learned about my service, I can describe them to you in a round-about way. That’s because my lessons were always personal and contrasted with a particular life experience. Looking at the experience and my reaction to it would, sometimes, bring a revelation. For example, dealing with my father and his lack of expressed love taught me about forgiveness and acceptance. Worrying about job and occasional lack of money taught me to share what I have. I would tell you to look for inner

resonance and to search for meaning in all experiences on your path. Look for that “Aha!” moment, that understanding that comes out of the blue but makes total sense to you.

I have selected several concepts from the Confederation transcripts that were helpful for me to ponder. Helpful because they embody concepts that can be grasped intellectually but need to be seated in the heart. In your heart lies wisdom that is hard to exaggerate. So if one of these concepts catches your attention, look for resonances and questions that come up. They mark a path that will show you more of who you really are and that is the direction to follow. The more you learn, the further this path goes.

- All is One
- Silence is the key
- Who are you?
- Where is love in this experience?
- All services are equal
- Seeker receives what he needs for each part of his journey
- You are not alone

The process of learning does not have to be straightforward. I would pick and choose, working with one thought then another, coming back and circling around. The best strategy that I can discern is to live your life and work with whatever lesson that comes before you. Have faith that all is well, each day and every day. Over time, you will notice a shift in your inner peace.

To keep this inner peace, I needed to integrate these concepts into my daily life. I call it balancing being and doing. I am still not sure what my service is but that is OK. I encourage you to pursue your own journey. The path of seeking ever recedes in front of you but it will lead you home. To quote Ra, there is no end to this journey.

Channeling from June 2, 1985

Sunday Meditation

(Carla channeling)

I am L/Leema. We greet you in the love and in the light of the one infinite Creator. It is a pure delight to us that you have in your discussion this evening asked for information on a certain subject, that being the only way we may channel answers through this instrument for this instrument is not allowed, nor should she be, to use the question and answer format, lest this instrument move into that which you call the trance state.

We would then speak to you this evening of service. There is a road that always seems to lead upward. To the seeker, perhaps the most burning question of daily living is the question of how to serve those about you. For those who do not seek, the question remains, yet is phrased differently, depending upon the polarity of

the entity. To those who are neutral, the question is how to get along with those about you, how to impress those about you, how to live among other people. For those negatively oriented, the question is how to manipulate other people, how to use other people, and how to enslave other people.

In this way we bring you to the questions that one asks if one is of positive polarity. Those of the positive polarity are of service when by action or thought or even intention, another entity or the self is freer to seek his or her own path than before the intended service was performed. The seeker who loves others wishes them to be free. When that seeker is intimately associated with others, that desire can become so far misted and confused by the glassy illusion of societal demands, of shoulds and oughts, that it is often beyond any conscious understanding to reason out how to be of service. Often, in order to grant another freedom, the greatest service is to remain anonymously and impersonally compassionate and supportive. In other words, to pull the point of view backwards, to remove oneself from the microcosm of the relationship to the macrocosm of the perfection of all that is conscious and of the infinity of time that each conscious being has to choose freely, first this path, then this one, and then another.

Let us begin at the beginning of service to others. The beginning is meditation. Many have called this meditation prayer. The overwhelming concept that we wish to instill in you when we speak of meditation and the reason that we use the alternate word, prayer, is that there is a surrender in what this instrument knows as Christian prayer, a surrender that says, "Thy will, not mine, be done." The separation of the self from the Creator is a distortion, for you are co-creators—you and the Creator. Nevertheless, within you, there is a self that is like a clay vessel that deals with mundane things, and that shall not last. Within that clay vessel there is a great treasure. That is your other self—that is, your consciousness. You feed your physical vessel in order that it may supply you with the movement which you need; the surrender in meditation and prayer is the opening of the door to a great dining room, a dining room in which there is a food and a drink that your clay vessel will never know nor need, but without which your consciousness gradually becomes embittered, bowed down, and weary beyond words.

Thus, service to others begins with cleansing the self and sitting down to the feast of silence. In that silence there is a perfection. That perfection is reached first by faith. There is no reasonable or logical way to find or accept perfection within the self, for it is unseen yet never unknown. We listen in silence and are fed and answered in silence. Let us pause for a moment and give an example of one who could not surrender.

It is within this instrument's mind and we take it from her. We find this instrument to be strongly Christian in the contents of the mind, and so we shall use this imagery, asking forgiveness for the limitations of its viewpoint. Remember, there are great truths within any philosophical and spiritual system, and we shall use this example from the holy work which is called the Holy Bible.

The one known as Moses was going about its daily work, and suddenly it looked up and saw the bush that burned but was not consumed. This entity was afraid. A voice called from the bush, identifying Itself as the Creator and calling Moses by name. The one known as Moses in this day and age responded by affirming that he was indeed there, yet he was afraid. The voice informed him that he was on holy ground. The very ground upon which he stood was holy, and yet Moses was afraid. There was not the surrender.

Because of the fact that there is nothing that is not holy, because of the fact that there is nothing that is not of the Creator and that is not the Creator in all of Its perfection and infinity, the seeker will constantly be exposed to stimuli which may be seen to be sanctified. Sorrow, terror and ill negative emotions, feelings and thoughts are sanctified just as much as those positive thoughts that take you very high very quickly. There is nothing that is not holy, that is not the Creator. It is always your choice, each of you, whether or not you shall be afraid, whether or not you shall see, whether or not you shall hear, whether or not you shall understand. This is the work of the self, of the discipline of the self, of the growing love of the self, not on

the mundane level, not because of anything that could be considered within the confines of the clay vessel, but because you are upon holy ground, you are sanctified. You are perfect.

This step is so central as the beginning step of service to others and is so difficult compared to action that we emphasize it. You will find that action is far easier than the discipline of the turning of the mind to the Creator, to those things which a child of the Creator may feel as his or her birthright, those things being joy, lightness, power, courage, perseverance, patience and the compassionate forgiveness that is endless. It is as though with the meditation we are focusing upon reality that is far deeper than the clay vessel. That which is your ability to be of service begins to shine as if the clay became more and more transparent and the treasure within became more and more visible to others as well as to the self. Indeed, among those who are of service to others, it is rare that the one who serves is even one-tenth aware of the beauty of the self and could multiply by ten times the amount of service, the quality and the depth of that service in action by expanding knowledge of the nature of the being of self.

We next offer you the image of the shepherd. A shepherd is of service to sheep in very simple ways. A shepherd is not necessarily wise. A shepherd is a simple person, doing a simple job, keeping the sheep safe because the shepherd sees that which the sheep does not. If the sheep is caught, the shepherd can see how to disentangle it; if the sheep has gone astray, the shepherd can find it and bring it back so that it may eat and drink and be comfortable. The sheep, you see, have already been provided for.

The universe in which they live is complete without the shepherd. However, without the shepherd, the quality of the life of the sheep may well be much less, for to be eaten by wolves is not considered to be a good thing, and the shepherd comes to stand on guard. Furthermore, the shepherd helps the sheep to be useful and give its service to others in ways the sheep itself would never imagine. Can you imagine a sheep walking under its own power and will to be sheared so that it might offer its wool to warm a wintry world? How the sheep love being shorn, for in the warm, soft breezes of summer it is well to be without the heavy overcoat. Nothing is lost to the sheep, and the sheep have gained by giving, and this would not have happened without the shepherd.

What we are saying to you is that each of you is shepherd to each other, to each other that you meet, but more especially with whom your lives are more closely entwined. You tell those about you when they have gone astray. You reach a hand to disentangle that which is tangled; you nurse that which is sick. You provide the best of what the natural second density creation has to offer. And because you are dealing with entities such as yourselves and not sheep, the dimension of the shepherd as a cheerful giver arises. Animals such as sheep respond, of course, to a peaceful, cheerful and serene shepherd. So do those about you.

A great deal of what is considered to be a highly complex subject is actually very simple, for those things which are complex are also those things which entities must for themselves do. You may hold the mirror to an experience for one to whom to you wish to be of service. You explain your point of view and offer all of yourself in the situation which you see before you that confronts another. But how and when can you walk for another, can you see for another, can you feel for another?

You cannot be effective if you consider that change is the result of service to others. Surrender—always surrender will give it. Release it and let it go. The shepherd is one who watches, one whose life is dedicated to the care of those entities that have come into its care. And you as shepherds shall more and more vibrate with that compassion. But as you wish to be of service, look always to the freedom of each individual whom you serve. After you have used all of your resources, after you have lifted from the snare that sheep which is caught, after you have fed your friend, your mate, your acquaintance, the stranger who comes to you and says, “Help me,” you then remain at peace within your own being, for the choices that shall be made shall be the result and the free will of each individual.

If you have spoken clearly, if you have done the commonplace things and if you have taken difficult situations and given them your best discernment, shown how another can be more peaceful, more harmonious, less antagonistic, or have done whatever you see to do for another, you then step back and realize that you have had the intention to serve, you have formulated the thought as to how to serve and perhaps, if you have been fortunate, you have had the opportunity to put the intention and the thought into action, for that is not only the easiest part but the most naturally joyful part of being of service. Then all is released, all is let go, and you remain aware of the perfection that was and is and shall be.

There is much to be said for the serenity of the one known as Siddhartha, the one who is central to another great philosophical and spiritual system upon your sphere. That serenity is possible because of the surrender of the self to the vicissitudes of the still and the not-still waters of existence and consciousness. You are most of service in and of yourself, and if you can cast your mind towards those who are of service to you, you shall perceive the truth of this statement. Those who are of service to you are as touchstones as much for what they are, who they are, how they are, and why they are as for their actions toward you.

To conclude. In being of service to others, begin with the largest picture, that of infinite, everlasting consciousness, the one original Thought, the Logos. In meditation, in focused silence, fall into the deep ocean of that infinite space, that infinite light, that everlasting love, and lose yourself, lose your small clay vessel. When you come back to this reality as you may call it of the planetary sphere and its day-to-day occurrences, you shall have brought back a treasure—yourself—in the larger sense. Each moment shall seem so much more precious to you, for there are so few of them while you are within this clay vessel, while you are able to interact as you do within the illusion which you enjoy.

Then take upon yourself the cloak of the shepherd. Take up your crook, and do not count the cost of giving nor begrudge any outcome. But within yourself, refine your intentions until they are true, refine and hone your perception until they do not fail you. And when you offer them, give them away. Support, love and set those about you free. With that surrender, you have again entered the Logos, the one original Thought. We wish you well upon your journey. Each of you is of service when you know it and when you do not know it. It does not bear analysis after the fact. Work upon your own powers of discrimination and perception, empathy and sympathy and compassion and most of all, surrender, so that that which is the most positive may shine through regardless of how it is seen by the one whom you wish to serve.

We smile in our hearts as we imagine each of you attempting to picture the perfection of those about you or of yourself. How foreign these thoughts are to you. That is why it is difficult to be of service. Your minds are full of opinions, my friends, your hearts are full of hidden corners, walled-off rooms, and fear. There is nothing to fear. You are free and in the third-density illusion. You can be of the greatest assistance to each other that you shall ever be to anyone. We cannot possibly emphasize enough the height, the breadth and the depth of the possibilities for service in your earthen vessel overbody, for yours is the density of choice. You shall choose your priority or have already chosen, and as you serve, you are aiding the one whom you serve to choose his or her polarity or to increase it. The opportunity will not come again. After the density which you now enjoy, the process of refining begins in earnest and the steps you take become smaller and smaller as they become more and more refined. We share with you our excitement at the very thought at being where you are. We share with you our enormous sympathy and compassion for the pain, disappointment and confusion which you must endure to be where you are now. And we share with you our understanding, such as it is, that you have chosen these moments, these few precious moments of eternity to make your choice and to aid others as they go forth to choose between the light and the dark use of love.

We are those of L/Leema, and again we cannot tell you how grateful we are that you have settled upon this format, for it enables us to use this instrument as we had hoped to. We hope that we have been of some small service to you and wish to ...

(Side one of tape ends.)

(Carla channeling)

I am L/Leema, and am again with this instrument. We leave you as we bask together in the glow of your eventide, in the small sounds that we may hear through your ears, sounds of contentment, birdsong, the humming of the domicile about you, the pets that live about you and speak now to each other. There is blessing in the wind, my friends. When it calls your name, do not be afraid. You shall not be consumed by the fire of life. We of L/Leema bid you farewell in the love and in the light of the One Who Is All. Adonai. Adonai. Adonai.

(Jim channeling)

I am Latwii, and we greet you, my friends, in the love and the light of that same Creator. We have been privileged to listen with you as those of L/Leema have spoken of that most difficult service, that is, the experience of your lives, and we join you in seeking to purify our service. Our service is a humble one. We shall attempt to answer any queries which may remain. May we begin, my friends, then with your first query?

Carla: In general is it possible for a service-to-self person living on this planet at this time to appear to be service-to-others oriented, even to close scrutiny?

I am Latwii. My sister, this query is one which requires an understanding which your peoples are frequently without, for to pierce to the heart of service to self, it is as difficult a task as understanding that concept of service to others. For indeed, to serve in a polarized sense, one must be able to perceive the intentions with which an entity enters into its actions and with which it conducts its thoughts. One who is adept at pursuing the path of serving the self first and foremost is one who has for a great portion of its incarnation been what you would call a conscious seeker, and has sought consciously to gather about itself those powers and items which it has determined will best suit its purposes. A portion of the ability to accomplish these tasks is the ability to conceal from others the intentions and the purposes for the actions and the experiences, for few would consciously choose to give over the will to another if they knew that they then in any sense whatsoever would become enslaved by such a choice of action.

Thus, it is indeed possible for an entity to seem quite of the service to others but to be at the heart of its intention of quite the polar opposite polarity. The ability of entities to determine the actions and intentions of another is that factor which makes the recognition of such negatively-oriented (*inaudible*) difficult. Yet if one gives with a whole heart, with a desire to serve and love all about it, one need not fear the meeting of such an entity.

May we answer you further, my sister?

Carla: Well, my motive for asking that question was personal. I had run into a fairly powerful entity over the weekend, a fellow named P, and subsequent experiences that I've had have seemed to me—have had to do with the openness with which I met this entity, due to the fact that I had just had a healing and my taking on of some of the vibrations which he offered which I would not normally have done. I guess there's a lot of fear in the motivation for asking the question, so I suppose the corollary to that is, in what way does one cease to fear that which is hurting one?

I am Latwii. My sister, begin first with the foundation of all creation, that is, unity. From this unity the one Creator, the one original Thought of love, springs all the infinite variety of forms of life and directions for each. Look then to any which seem of a fearful or doubtful nature. See there the Creator that rests as well within your own being. Love that Creator as if It were yourself, for in truth It is. See that which is feared; bathe it in love, see it as self, bless it, bid it travel its journey, and then bathe your own being in the love and the light of the One. In so doing, you have affirmed the unity of all creation, for in truth that is all that there is. To move from that truth and to see any separation is to step upon the grounds which the entities of the negative polarity rule when fear and separation are with the entities there.

May we answer you further, my sister?

Carla: No, thank you.

I am Latwii, and we thank you as well. May we attempt another query at this time?

N: Yes, Latwii, along this same line. I too encountered a number of entities, many of which were very loving and positive and some which were negative. Yet those which seemed to be negative seemed to have a very great psychic awareness, of the ability to interpret past lives of an individual just by sight, perhaps future lives and ... Is this psychic awareness the same as service—I meant gleaned through service to others as well as service to self?

I am Latwii, and, my brother, may we suggest that the tools which the one Creator has placed before each of Its portions may be utilized in either the positive or negative sense. An entity may choose to use any ability in either manner.

May we refine our answer in any degree, my brother?

N: Well, perhaps I'm seeking direction for increased psychic awareness, perhaps for myself. I don't know whether that's service to self or service to others. I previously was much more oriented in service to others and would like to redirect myself in that respect again but I'm having trouble.

I am Latwii, and, my friends, we have from that comment perhaps found a point, a comment upon which we may also comment. As one seeks to serve others in the manner which our brothers and sisters of L/Leema have expressed, that is, to allow the entity to be freer, to do that which he chooses, we may make this attempt in one of two basic ways. One which is the most common among your peoples is to attempt to decide with the intellectual mind what one may do to serve, how one may develop one's abilities, and just how these abilities shall be utilized. This is an attempt, shall we say, to fashion and structure the manner and mode in which one serves. It is a noble attempt, one borne of the best of intentions, yet the one most often to fail, for the one Creator moves unseen and quite often unfelt within each entity and each entity has in the deeper portions of its being decided to serve as a channel for the One. How this service shall be manifest is that which is unknown.

To surrender the self, to surrender the decision-making ability in a large degree and to give over the self to the use of the one Creator is the second manner which is most successful and least often chosen among your peoples. To await that which is within is difficult, for you see others seeming to serve very effectively in a manner which is apparent and seems to bear fruit. That you are not first on your block to do so is discouraging, but that you shall eventually do so gives you comfort, and that you shall choose to do so in such and such a manner seems to give more comfort. But, my friends, may we suggest that you give over your desire to do this or to do that in this or that manner and pray that the one Creator moves through you

in the way most salubrious, shall we say, for true service to be manifested through being. For each has at least one ability which shall be developed. It may not be showy; it may not be flashy; it may not draw oohs and ahhs from a great crowd. Yet, my friends, the One shall move through you. Know that in your hearts and calm your minds.

May we attempt another query?

N: Then, it is a suggestion that we continue to try to develop this oneness through meditation. And even though the first on the block as you suggest, I would like to be one of those on the block sooner or later, but seemingly with great difficulty at this particular time and place.

I am Latwii, and, my brother, we have perceived an incomplete query upon your part. Yet we do feel that therein lies another point which we might be of service in uncovering. That is that each of you in the heart of your being as you move through your daily experiences is truly of service, for you can do none else but serve. You seek to refine that service in a manner which you may amplify and thereby increase the service. To begin by knowing that you serve is a good beginning. To await that amplification that will point a way that seems more clear is our suggestion. Rather than attempting to, as it has been said, push against the river, move with that river, and in the appropriate moment you shall set sail and call upon many ports and be of service in yet another manner. Do not forget that you serve at all times though, my brother.

May we answer further, my brother?

N: Thank you very much. It's nice to know that we serve at all times. It just seems that sometimes we seem to have more or less direction of service to self. May I ask why the general knowledge of the Council of Nicaea, with reference to the elimination of Christ's teachings and all other teachings concerning reincarnation, is not generally known and, if known, isn't very well accepted?

I am Latwii, and, my brother, many within your organized religious circles are unaware of such information, for who wants to hear bad news? And if such were brought to the attention of these entities, there could be no proof that would be powerful enough to convince them, for one will see what one will see and one will believe what one wishes. Is that not true for each? Let each travel that path that each has chosen, for all paths, as it is said, lead to home, if we may paraphrase.

May we answer further, my brother?

N: Well, yes. In a way it would seem that a deliberate deletion from what was previously the handwritten bibles is an infringement of free will to a certain extent. Why should it be considered "bad news" to such an extent that the news should be shielded or the views should be shielded from the masses? Not that everything is shielded in many of the metaphysical writings, but many of the metaphysical writings are not accepted by the—particularly by the fundamentalists?

I am Latwii, and, my brother, it is not true that those who are willing and able to hear this message of which you speak do indeed hear it. Thus the shield is not complete; it works for those who wish it to work.

May we answer you further?

N: No, thank you very much.

I am Latwii, and we thank you very much. May we attempt another query?

Carla: Just to follow up on that. I have a human opinion, and that was that those at the Council of Nicaea were afraid that the punch would go out of the story of Christ's death on the cross and his resurrection if it were known that you didn't just have this chance to become "saved" but have an infinite number of chances. Could you confirm that?

I am Latwii, and this is in part correct, my sister. To continue, it is also a point which makes what may be called the priestcraft important to the general population, for the one known as Jesus had shown what all could do, and [if] it were generally known that all would live again, then each would have a closer relationship, shall we say, a direct access, not only to the one known as Jesus but to the model and the kind of life and experience and possibilities which that one exemplified, and there would be less need for an intermediary to speak to the great for the lowly, for the lowly and the great would be seen as one.

May we answer further, my sister?

Carla: No, thank you.

I am Latwii, and we thank you. Is there another query at this time?

A: Is the instrument weary?

I am Latwii, and this instrument has a good deal of energy, for it is fresh in the channeling this evening for those of the brothers and sisters had a good deal of the stage for this evening and we are fresh upon it. May we attempt another query?

N: May I ask if there is a method of meditation which will more truly focus our ability to become, shall we say, in macro contact, or shall I say, in contact with the universal mind?

I am Latwii, and, my brother, there are many, many means of meditation which can allow one to experience the unity of all creation. It is, however, not so important the means by which one meditates as it is the desire which fuels the meditation. Whatever path is chosen must needs be chosen with a desire that burns incessantly, for that which you desire is that which you shall gain and that which you shall realize. You shall realize it in a direct proportion to that desire. Choose whatever means you wish, whatever feels right to you, my brother, whatever means you seem to have a natural ability to exemplify in your meditations, whether it be to watch the breath, to focus upon one point, to focus upon a concept, be it love or wisdom, to focus upon a mantra, to do this or to do that. Whichever you do, do with a desire to be one with all.

May we answer you further, my brother?

N: Thank you very much. Would you address, please, a consideration for the fact that whether there is or is not going to be an Armageddon?

I am Latwii, and this is a very humorous question, my brother. We hope that you do not think that we have an unusual sense of humor. But it is as if one at a dance had asked us, "Where was the dance?" My brother, you live within the Armageddon. The times, as it has been said, are indeed a'changing. You live within times that are most uncertain, in which all portions of the life experience change and change with great rapidity. Look about you, my brother. You see the battle of light and dark in all places, in all hearts. You see the doubts and the fears, you see the prophets, the sages; you see all that has been foretold and, yes, you are at the dance.

May we answer you further?

N: Thank you very much. You seem to confirm what I thought, whereas many people feel that it is a future battle rather than a current elevation. Thank you.

I am Latwii, and we thank you, as always, my brother. Is there another query?

(Pause)

I am Latwii. Ahh, my friends, we see that we have quickly exhausted the queries. Yet, we have enjoyed ourselves immensely. This instrument seems to be loosening up somewhat. Perhaps we should subject him to long conversations with discarnate entities more regularly, and tire his overactive mind out. Ah, perhaps this is the formula—we shall remember.

We leave you now. We are those of Latwii. We are with you always upon your requests for the meditation and the deepening of your meditation. We leave you in love and light, for there is nothing else around. I am Latwii. Adonai vasu.

Channeling from February 19, 1995 Sunday Mediation

Group question: The question this week has to do with the “Who am I?” question that each seeker asks. We are wondering about the incarnational personality as a focus as to who each seeker might be. The incarnational personality, of course, has connections with the soul identity that has been through many incarnations and has connections with the one Creator as a portion of that Creator. We are wondering if you could tell us something about the incarnational self, who that self is, and use it as a vehicle for evolution.

(Carla channeling)

We are those of Q’uo. Greetings in the love and in the light of the one infinite Creator. We are most pleased to have been called to your group this day. There are also those energies about which you know as those of Hatonn. However, as this instrument ascertained, the energies of Hatonn are simply to be placed upon the circle of seeking and in a very subtle sense upon that tape recording device which records these words. That carrier wave, shall we say, of meditative quiet and stillness is an helpful one, and those who listen to such a recording such as this one may be offered that silent gift. In addition, we shared a joke with this instrument which caused the challenging process a little longer to deal with. We are always hoping that this instrument will not be too earnest about her challenging, so when she asked us if we came in the name of the one known as Jesus we said, “Oh yes, we stop in the name of love.” But this instrument would not accept that. However, to our minds the one known as Jesus is the one known as Love, for this entity managed during incarnation to express that energy in its fullness.

As always, when speaking with a group, we request that our words be taken with a grain of salt and that the personal discrimination be used. We do indeed thank this group, and deeply, for sharing these moments with us and allowing us to share with you what humble service that we may offer at this time.

The question of self-identity is indeed the signal question of a density devoted to the exploration of self-consciousness. The other experiences gained in first and second density, as powerful and all-encompassing as

they have been, are as a simply elementary school class compared to the complexities of self-discovery and self-perception. Being aware of the self being is in many ways confusing. There is confusion because of each entity viewing itself through the passing kaleidoscope of circumstance and event about which one spins one's life's threads.

The child, that young soul whose mind is infinite and eternal but whose body is clumsy and small, must determine what of his body makes him who he is and what not of his body but of the mind or of the emotions. This is most puzzling and the questioning begins for each entity as that soul becomes enough aware of itself within its little world that the focus becomes inward.

Those of young ages are frequently viewed by their parents and teachers as those who do not have native wisdom or the ability to think upon abstractions at the age of pre-school, as this instrument would call the years of four and five. Yet by this age the larger part of your people are philosophers in their own small way, picking up questions of life, death and being and looking seriously and probingly at them for clues as to identity and that ineffable and indescribable sense of belonging that is yearned for but not entirely felt with those identities which the world sees and passes so to the young self.

Each year, indeed, each season, which adds to the child's life its burden of days, yields also a crazy quilt of perception and misperception, accurately perceived and inaccurately perceived memory and the drifting of memory and thought through those inner seasons which color perception so profoundly, usually without being themselves perceived. The burdens that the child has taken up often become invisible yet still are burdens carried, yet carried not within the conscious mind but stowed safely as in a ship's hold for the long voyage which shall occur before that self is able or ready to open the cargo doors and work with that burden which has laid patiently awaiting such a visit since the childhood.

These hidden storage areas of the self are hidden for good reason. The self is a living entity in a way which transcends current definitions of life, for there is not the embodiment or the gross manifestation in many forms of vivid life which entities upon your sphere tend to attach life to. The life within, as has been pointed out by this group, moves through incarnations, one upon the next, in a journey unimaginably larger than the journey through incarnation. Yet that journeying and questing self that is infinite and eternal is only taken in full realization and seated or embedded within that infinite self through the processes within incarnation through which the mind comes to be more and more acquainted with the self.

Therefore, sitting down and taking the pen and writing upon paper those things known about the self, and those things logically assumed and attempting to infer identity in some mental way—this process is not useful, for the self is not built with the logic of the mind. That self which is the deepest self is a distortion of love and the heart as it opens simply becomes more and more able to resonate to the pure emotions which are that unique distortion of love which is each entity. Thusly, one better feels and intuitively one's way towards a deeper understanding of the identity of the self than work with the logic and the mind can ever produce.

These are subtle matters. And using words is a clumsy option when working in this area, yet we do not have a choice other than these words, so if you will forgive us and this instrument who must, in a way, translate our concepts, we shall continue attempting to throw some light upon this very central subject.

When the entity that each is comes into incarnation it is aware ahead of that time that it will lose its way; it will not remember that way; and it will need to wake up in the life in order to begin that journey of self-discovery. Those such as this circle now present were awakened by the call of that nature which as each grew it uncovered within its self. So each has gone through several generations of thought concerning self-identity and has discarded many self-identities, finding them too limited and not enough evocative of self-perceived

spiritual advancement or evolution. It is good to have started this searching, this pilgrimage, for as entities seek the light, as they are drawn to love, they are also seeking their identity.

The ideals and philosophical arrangements which work to create a more spiritually aware life experience must hang in mystery and in veiling much that the self would know yet cannot know within incarnation. There is no use in incarnations if the work done within incarnation is over and if the puzzle, shall we say, is completely and perfectly solved for an entity, then this entity has just transcended third density and will soon depart from this planet and its physical third-density existence.

It is a prerequisite, shall we say, of incarnation or the continuance of incarnation that the person be working to discover truth, the truth of self, the truth of love—the truth, however that entity describes or phrases it. When school is out the Creator simply allows that entity to move on. So the one sure thing about entities within incarnation upon your planet at this time is that they are imperfectly known to themselves. This, then, being a prerequisite for life as you know it may be counted a good thing by some although one would not expect a universal “yes.”

It does, however, seem to most entities somewhat unfair, in that the deck is stacked against being able to know the truth that is so hungrily sought. Yet we say to you that the spirit within incarnation that is still seeking is that spirit that has the right to manifest within the illusion those gifts that may help that illusion. No one upon your sphere, native or wanderer, is fully realized. Each entity is upon that journey, and so are we, and for us, as larger truths have appeared, things have fallen away and new mysteries have appeared. So it has been also for you and so shall it continue to be.

One may gaze at this identity at the level of its programming and see a very mechanical aspect to self-identity and by this we mean that there exists within the melding made between consciousness and the biocomputer of your brain those ways of perceiving which have been chosen throughout incarnation so far, which have re-written and distorted the way and the priority with which incoming sense data is received and processed. Thusly, on one important level the seeker may find its identity to be an amalgam of those programs which run when the self is presented with sense data. A simplistic example of this would be the cliché which this instrument is aware of concerning the glass of water being half full to the optimist and half empty to the pessimist. By such judgments the self accretes a system for judging incoming perceptions, and it decides and makes choices concerning this incoming data based upon choices previously made which have biased the incoming perceptions before they have arisen to the conscious mind.

So that it is very fruitful to move back into inner work gazing at those things which grab the attention throughout each day, and working with that harvest of daily knowledge of self by observing and contemplating what has been observed. Much healing might be done by the entity who goes back into those early experiences which biased the program, discovering those centers of pain, anger, disappointment or whatever negative complex of emotions caused that crystallization which distorted the programming in the first place. And we encourage those efforts to know the self by working with the memory and with the dreams which may offer memories which have been forgotten. However, it is equally helpful to surrender all knowledge of self as being utterly irrelevant to the self that wishes to become one with the one infinite Creator, who wishes only to lose itself in that presence, who seeks to tabernacle with the infinite love that is the one Creator.

Each entity has an identity. Looked at from the highest level each entity is an illusion. And as the densities mount towards the end of an octave those self-realized entities which were so full of emotion in earlier densities and who experienced such ideal states of compassion and wisdom find themselves releasing layer after layer of illusion until in the final gesture of individual personality the self is released into all that there is

by desire. We cannot at this point in our own learning imagine what it is like to yearn so for the infinite One that the personality is completely released, but this does in the end occur, as far as we know.

Theoretically, then, if one took no thought at any time and simply stayed comfortable when in incarnation and avoided worry it might be possible never to be concerned with self-knowledge, simply choosing to love the Creator. No entity has as yet taken this shortcut, however, since the physical senses in any density are such as to give the individual clear subjective proof of existence and self-awareness.

Perhaps the best way to advise a seeker to look at the incarnational personality is to suggest that each allow the self the freedom of semi-permeable boundaries, allow the self to go deeply within, encourage the self to move deftly and deeply within the self as the opportunities, the moment come to each. This is not something one can do with a schedule. These moments of clarity come when they will, and we simply urge each to appreciate them and to yield to them when they come, for these are good opportunities to learn. And when the self is not in such a state we encourage each to allow the questions to rest, for self-discovery is a process which needs time. It is not something which is grasped in a crystallized and gestalt way, but, rather, lies too deep for such experiences. And as long as the self is allowed its natural freedom to be profound at one mood and shallow at another, to be light one day and heavy another, and so forth, this is the best way to study the self. It is a matter of catching it unawares. One cannot gaze forever at the self with profit. One must look away and become spontaneous.

There is that balance between the work and the rest which fuels and feeds the work which we would encourage each to keep in mind. The mundane tasks of everyday life may not reveal the self to the self, and certainly one is not what one does. Yet washing the dishes, teaching, or any activity whatsoever may one moment may mean nothing and another moment reveal profound truth. So the wise seeker is one who is alert to those moments when the present moment ceases being a moment in time and reveals the infinity of depth and width and breadth that is the truth of each present moment, for the present moment is the only one which exists and all present moments exist simultaneously. Do not be surprised to find realization occurring in the midst of the smallest and most routine chore, for the inner mountain tops of experience are not those which seem high in the outer world but rather those which have there being and their altitude deep within the self.

As we said, this is a difficult subject, for the truth of personality is a shifting one, yet we honor it greatly, for from it has come all that has been needed by us to evolve to where we are now, and we feel secure in saying that for each entity. This is also tending to be true, that within the everyday and ordinary daily existence lies not one way but many ways to pursue self-discovery. No truth you find of your nature shall ever be complete within incarnation, for there is not the amount of material available to the waking self.

However, we have offered enough for a beginning and welcome future queries at a later session. We would at this time transfer this contact to the one known as Jim. We are those of Q'uo, and leave this instrument in love and in light.

(Jim channeling)

I am Q'uo, and greet each again through this instrument in love and in light. We would like to thank the one known as Carla for allowing us to speak our thoughts through her this afternoon, for we know she suffers some discomfort.

At this time we would ask if those present might have another query to which we might provide a small answer?

P: How does the process of individuation differ from the process of separation that the service-to-self entity would practice?

I am Q'uo, and am aware of your query, my sister. The entity which has chosen the service-to-self path will in the process individualize itself as you have mentioned in a fashion that will utilize the intelligent energy gift of the one Creator in a manner which sets entities and events about it in the influence or control of this entity. Thus, the energy that it receives on a daily basis and from moment to moment is utilized in a fashion which causes others to serve this self.

The entity which has chosen to proceed on the evolutionary path in the positive sense utilizes the same daily gift of intelligent energy in a fashion which attempts to share this energy with others and to seek with them the mystery of creation and its subtleties. Thus, the use of energy by each polarity is opposite. The individualization process for each polarity is that process in which the seeker will utilize the intelligent energy of the Creator in a fashion which either reveals the unity of creation in some degree for the positive entity or which reveals the power of the entity which has chosen the negative path.

Is there a further query, my sister?

P: No, thank you.

I am Q'uo, and we thank you, my sister. Is there another query?

Carla: I want to follow up on P's question. How is the person who is self-aware different from the person who is serving the self as a choice of polarity?

I am Q'uo, and am aware of your query, my sister. We shall attempt to clarify. The entity which is self-aware, whether it is on the negative path or the positive path, is an entity which is seeking to utilize the energy of the one Creator in a manner which reveals more of itself to itself. If this entity who is becoming more self-aware has chosen the negative path then the use of this energy to become self-aware is utilized in a fashion which tends to cause others to serve it, thus bringing them under the control in more or less degree of this entity. If this entity which is becoming more self-aware has chosen the positive path, it shall further refine the use of the intelligent energy of the one Creator in a manner which reveals the Creator to those about it and thus offers this energy as a kind of gift to others.

Is there another query, my sister?

Carla: No, thank you.

I am Q'uo, and we again thank you, my sister. Is there another query at this time?

P: I wonder if the archetypes have an effect in shaping national identities of a large number of people and have an effect in shaping history and how nations interact?

I am Q'uo, and we believe that we grasp your query, my sister. The archetypal mind of the one Creator represented in this portion of the creation by your local logos has an effect upon all experience within the illusion that is, shall we say, in its care. There is the calling upon archetypal influences in each instance in which entities interact. In most cases this calling is not done consciously. However, the nature of the relationships and the choices which are made by all entities within them determine the kind of influence which is called upon by the very energy expenditure that is made in each relationship. The effectiveness of

the calling upon archetypical concepts and influences is increased by the more and more conscious and willed calling upon these archetypes.

There are few who do this in a conscious fashion, for most of your peoples pass through their incarnational patterns without becoming aware of the basic architecture of the great Mind of which they are but a small portion. Yet each entity in its daily round of activities does move in a fashion which, by the expenditure of energy—its nature, intensity, purity and so forth—does call upon larger and larger influences that may redound to the very nature of the archetypical mind itself, for the nature of your creation is one in which there is a simple structure, a relationship to the Creator which is logical and all-pervasive and which resonates when a small portion of its being is set in motion by its own free will choice in a certain fashion.

If you can see the experiences that you share with each other being likened to a song, a great chorus, if you will, each note of the interrelationship sets up an harmonic response from larger and larger or, shall we say, more and more basic portions of the one creation, the most basic in many ways being the archetypical mind, the most basic in a fundamental sense being the universal mind of the one Creator.

Is there another query, my sister?

P: When a nature engages in war what kind of archetype is it fulfilling and does it need to do that in order to grow? How can they help themselves to find peace?

I am Q'uo, and though we are aware of your query, my sister, it is of such a large nature that we could not begin to answer it, for there is much complexity within the process of evolution for each individual entity and each group entity and the historical relationships that are built over thousands of years of experience. Yet you may rest assured that all archetypes are available and utilized in some fashion in this entire process. It is most helpful in the study of archetypical imagery and influence, in our opinion, for it to be reserved for the individual entities that are the seekers of truth. This is not to say that any entity would be excluded from this group but that the archetypical mind is most effectively seen and utilized by individuals in their own incarnational experiences.

Is there a further query, my sister?

P: No. Thanks so much.

I am Q'uo, and again we thank you, my sister. Is there a final query at this time?

Carla: Might we ask that query again as a main question?

I am Q'uo, and we are of the opinion, my sister, that the query concerning the relationship of the archetypical mind to the movement of nations is a query which asks too much explanation for how the archetypical mind would move through each entity within a country that has had generations of entities moving through its borders and within its influence. Thus, we would suggest that queries concerning the archetypical mind be reserved for the experience of individual entities and how the influences of the deeper levels of mind might be brought to bear within that sharper focus.

Is there a further query, my sister?

Carla: No.

I am Q'uo, and we would ask if there is a final query at this time?

(Pause)

I am Q'uo, and as it appears that we have exhausted the queries for the nonce we shall take this opportunity to express our complete gratitude at having been invited to join your group. We feel that we have been blessed with a great honor and we are always glad to respond to the call of this group, for when we walk with you we are enriched in our own journey as well.

We shall, then, at this time take our leave of this group. As always, we leave each in the love and in the ineffable light of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai.

Channeling from September 15, 1996

Sunday Meditation

Group question: The question this week has to do with the feeling that we won't have enough time to do the work that we came to do. When is this work really done in relation to time? What is occurring when we worry? Talk to us about time, worry and spiritual work.

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet each of you in the love and in the light of the infinite Creator. May we thank each for coming to this circle of seeking. We are so grateful to have been called to your meeting and to speak to you on the subject of time and some of the implications that lie in that concept of time. As we speak we ask each to use his own discrimination, for each of you has the power and the wisdom to recognize the truth that is yours. It is as though your truths lie waiting for you to rediscover them and to remember that which is already known. If some of our thoughts have that ring of remembered truth then by all means we offer them to you with a full and happy heart. If we do not hit that mark, then we ask you to simply drop those thoughts and go on.

Talking about time is talking about one of the prime distortions that makes up your illusion. Let us then start with our concept of time and space. Although we cannot be sure of this, it is our opinion that time is a building block that exists in order for the illusion of sequence to offer the Creator's children a seeming sequence of events, small and large. It is half the basic building block of your perceived consensus reality, the universe as your culture and science know it. It is as though the Creator took the Logos, which is Love, and paired that great original creative Force with the means to make it into a perceived illusion. The means of this impregnation of love to create a kinetic universe is light, the basic unit of light. The photon, we feel, is combined with one unit of love to create space and time. It also creates time and space.

Now, the perceived physical creation about you we have labeled space/time, that is space-slash-time, indicating the apparent ascendancy of space over time. That is the illusion in which you dwell during an incarnative experience. There is a universe which this instrument prefers to call the universe of spirit or the world of spirit. This metaphysical universe is created of time/space, or time-slash-space, or time over space. Within this creation it is the illusion of time that has the ascendancy and in this illusion conditions are much different. However, both the physical universe of space/time and the metaphysical universe of time/space are equally illusory and are created for a combining and overarching purpose, and that is, as we

said, to create an illusion of sequence. As far as we know the least illusory state is that state in which there is no space or time. This is the truth in which all are rooted and all are members of that which lies beyond space and time entirely.

However, without the illusion the creation rests in unity. It does not dream or talk to Itself. Indeed, one might somewhat whimsically call space/time and time/space as the dream of the one infinite Creator, and in this dream the Creator hopes to know Itself. The Creator hopes that each unit of Itself, each being that is love, which each of you are, will experience those things which add to the knowledge the Creator has of Its nature, for it has generously given Its complete nature to each co-Creator of the universe. To us, to you, to the highest, and to the seemingly lowest of creatures that has an awareness of the self is given one nature and that nature is love. Through the machinations of time/space and space/time choices are made. Each unit of love finds itself progressing, finds itself offered any number of actions and thoughts and avenues and directions. And there is no attempt to control the thoughts and reactions of any, for each is treasured as it is. The Creator loves so completely, so utterly, so purely that It loves each and every tiny thought or kind or state of being whatever, including all of those facets of the self which this instrument often calls the dark side of the personality.

Loved as you are there is nowhere to go, nothing to accomplish that can create between you and the Creator any greater approval or any more vehement or intense love. Before any thought of you was visible to the most metaphysical eye, you were already created and loved, for the units that have been sent out to experience and to come back into unity have gone out and come back many, many times and as far as we are aware this is an infinite universe.

Now, what is the nature of this grand illusion, space/time? How can you use it? What is the nature of time/space, and how can you use that? Firstly, we ask each to consider the possibility that the right use of time is first of all the right use of consciousness or attention. Within your culture the weight of importance is generally given to actions undertaken and completed. There is much spiritual encouragement along the lines of “by their fruits you shall know them,” which entities almost always take to mean the fruits of time and attention which are money or projects completed or services offered in love, and surely all of these achievements are excellent and show that stewardship of talents and gifts that is, as far as we know, the right use of those gifts.

However, what this point of view misses is the far deeper importance of the way your consciousness is aligned with respect to the vibration of the one original Thought which is Love. Indeed, you may grade yourself, firstly, on that tuning with which you meet consensus reality moment by moment. To our mind, we cannot conceive of running out of time to do one’s main job because one’s main job is to experience in as clear and undistorted way all of those catalysts which come before you with that vibration which is most essentially yours which is closest to the tuning of love. This tuning, which one may think of as a constant such as the speed of light—let us say, the speed of love—is the same for all entities. However, each entity is unique, and so each entity’s path is unique. And each entity’s way of tuning the self moment by moment must be his own and not something taught to a group by rote, each person doing precisely the same as each other. The path to the clearest self-awareness is unique for each seeker.

However, we encourage each when thinking about the right use of time to remember to consider before all else whether the self is tuned to match the vibration of love. Each feels this constant within and we would pause for a moment at this time to allow each person to move into the heart, move the attention into that place within that is the metaphysical equivalent of the heart, the green-ray energy center. Here is the seat of love coming into the created body. Here is that holy of holies where love dwells fully, undistorted and pure. Moving into this sacred place within, open the heart and feel the love of the one infinite Creator.

Like the sun lights up the sky, the Creator rests in full strength within you, lighting your way. The key to this door, the key that opens the door into your own sacred heart, is silence, a turning within to listen to the silence. And this habit of turning within, of centering first upon the Creator which is love, shall stand each in very good stead as each attempts to seek the truth of its own being and its own journey.

Thus, one can finish an incarnation and only then realize that one has run out of time [for that] which one has come to do. Yet that [for] which one took flesh is available to be done in every living moment.

We would greet the one known as O, as he squeaks happily and high, and assure this smallest of our circle that we rejoice with him.

Moving from that place within which contains truth, which contains love, one may begin to feel an energy—which has nothing to do with how much sleep one has gotten, or how healthy the physical body seems—beginning to enhance and energize not the body but the spirit which moves the body about. Each may find this a very present helper as she goes upon her way. This aid will enable each to know, recognize and acknowledge those gifts which have been given to each, for each has come with at least three things, at least, to do: to experience, to learn personally, and to use one's gifts in service to each other, for in serving each other you serve the one infinite Creator.

We ask each to see each other as the hands, the voice and the face of the Creator. The Creator cannot smile upon any nor reach a hand to any, nor feed nor clothe any. The Creator's voice, hands and actions are yours. You represent and give meaning to love by your service to the Creator within those with whom you share your fragile island in space. It does not matter whether these services are small or great or considered important or unimportant by any society or way of thinking whatever. What matters is that you are attempting to open the heart, are attempting to use your gifts, and are attempting to make what sense you can of your experience. These are your basic commitments in incarnation. These you may do minute by minute and day by day, and to the world you may be doing nothing useful. But each who has come within the glow of your smile or the friendliness and cheer of an open handshake or hug knows that more is going on than just passing the time.

When entities attempt to think of time as a value inevitably they become completely frustrated. The reason for this is that time is illusory. It is tied into space as space is tied into time to create the illusion that something is happening, that there is a past and a future. In actuality, it is our understanding that we are all without space and time, without separation. All is occurring within this one instant that ever has or ever will occur. It is one whole. It is love. Through the illusion of time love is articulated and mirrored back to its source, and this is deeply, deeply satisfying to the infinite Creator.

So when you think of how you spend your time release yourself from the judgments of those who have strictures of what constitutes service and love, for by the way your being meets the world that it perceives through its senses each of you is giving the greatest gift of all to the Creator, to each other, and to the planetary vibration, and we feel this is worthy of being emphasized. For as your planet and as the entire solar system of which your planet is a part rotates into a never before entered part of time and space, it is nearing, closer and closer, true fourth-density space/time.

The nature of space/time is beginning to alter. The nature of the way each perceives time and space is slowly altering. Even values that your physicists attempt to understand, subatomic particles and new—we cannot find the word for this instrument, but those things which are newly discovered by your scientists—are various new particles which are part of space/time in fourth density. Your planet is being prepared to enter

this environment as are all of the global inhabitants, and at this time we are very pleased to say that much progress has already been made in lightening the planetary consciousness.

Wanderers who come to this planet from other densities have served as beacons of light through song and art and government and through all of the little-known and seldom understood ways in which simple vibrations aid the planet. And each of you is as a beacon of light. That light will grow dim or grow bright as you allow the infinite love that comes from the Creator to all to move freely through the ever-opening heart and out into the world. You cannot love, for your human love will be very limited. There comes a time when the effort must cease and no matter how firm the intention, love cannot any longer be expressed in a human sense. It is only when one quits trying to be love and allows love to come through the self from infinity that one becomes able to withstand that great force and to be able to offer it on a continuing basis.

So, each is encouraged to think of the self as a kind of light house or radio station with the light being brighter or the tuning being higher the more one's heart is stayed in love, and is open to love, and is open for loving. All of these things are yours to give before you rise from your bed to begin the busy day. And no matter what gift you give the world during those daylight hours of commerce and satisfying accomplishment, that which is the deepest service shall always be your vibration, your signature that we would recognize from any other entity in the creation, no matter in what density or under what circumstances we met you. You are yourself, full of glory and full of a life that is unending.

There were concerns about the use of time and the use of energy and what effect worrying would have upon the service that one offers in time, and we can say to each that there is no need to worry about using time poorly. If one worries, if one frets and takes up the time in the mind, then one is vibrating at a certain rate. Perhaps it may be true that worry affects the open heart to some extent, contracting it, holding some of the light within because of over-concern. But this is acceptable. It does not alter the basic vibration.

What alters the basic vibration of any entity are those thoughts that one has and that one moves back into time and time again. Thoughts of "not enough." Thoughts of "unworthiness." Thoughts of "fear." These keep that heart closed. However, when one gazes at whether one who does great things in the world is superior to one who does nothing greater than re-diaper the baby or take care of a pussy cat or simply get through a difficult day without complaint, [one finds they] are doing completely congruent acts because what is important with any act is the love with which it is done.

The one known to you as Khalil Gibran, in one of this instrument's favorite quotations said that work is love made visible. Whether your love is invisible, except when you smile, or whether your love is incredibly visible with a thousand accomplishments, that love is that love and it is that vibration, not the acts which accompany it, that are your true gift to the infinite One.

So, if you worry, by all means get it all out of the closet. Number your worries. Revel in them. Roll in them as Scrooge McDuff in his money piles. Do that which concerns you to do whether it seems foolish or wise, whether it seems useful or useless. Your intuition may sometimes suggest to you odd things. To the extent that they do not interfere with your health or another's freedom, by all meaning do those things which you have a hunch which are the right things for you. And worry not about whether you are centered if you are worrying, for truly we say to you that if you are a loving person worrying, then your vibration is very little affected by worrying or by anything else that does not close the heart. Each of you remembers a better way, and we would call that way the way of the open heart. Compassion opens the night and makes it daytime. Seek always, then, to center in love to revel and enjoy being loved by the infinite One. And that which your love is to do, those places where your love is to shine, will come too and you will know them.

We would end this instrument's part of this first larger question with a look at faith which is simply that quality that enables those who cannot see into the metaphysical world to act as though they could. In the metaphysical world which your spirit rests in at this precise moment and at all moments, you are a larger being by far. You have chosen many, many things about your present experience that have deep reasons for being as they are. Faith is a matter of trusting that this experience is on the track that you intended it to be before you came. But you will never receive an objective proof of any of [the] thoughts that we are sharing because it is essential that each entity within these illusions make the choices that they make without the advantage of knowing that they are right. It is always your free choice to love and serve the infinite Creator and to do it in this way or that.

So, know that you are underpinned, bolstered by a Self that is as sturdy as you are frail and as wise as each of you feels foolish. When one feels secure in one's moments, when one feels that one is on the track, is in the right place and so forth, then a great weight is lifted off the attention, and one is not nervous or concerned that one has missed the boat. Allow little seeds of faith to grow in your garden of thought. Invoke faith without knowing that it is reasonable to do so. Live as though you had perfect faith, that your destiny will come to you and all that is for you will simply be attracted to you as it is time for it to appear. Live as though it were true and notice those subjectively interesting hints and suspicions and suggestions and synchronicities that say to you, "Yes, you are on the right track." Each of you will have various experiences that, for you, grow to be the signal for, "Yes, you have got it right. Yes, this is what you should be doing." And you will find greater and greater satisfaction in these subjectively interesting coincidences.

We thank this instrument for the services which it has provided and would leave this instrument in love and in light and would transfer to the one known as Jim. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and in light through this instrument. We would ask at this time if there are any other questions from this group that we may speak to?

P: Concerning the change to fourth density on our planet. How is it affecting the lives of the children?

I am Q'uo, and am aware of your query, my sister. The young entities upon this planetary sphere are those who have by seniority of vibration chosen to enter incarnation at this time of harvest. Thus, these are entities who are old upon this planetary sphere for the most part although there is a great influx of those you have called wanderers. So that those who are taking incarnation at this time are those who are full of the essence of life, shall we say. These entities have come with a full agenda, with much history, with great expectations, with talents both active and latent that will add to the richness and the variety and the intensity of experience upon your plane for many of your years to come. These are entities who will seem to many to be of another breed, a different race, as it were, for the energy awareness at their disposal is great and is like the sack of seeds that is ready to be sown by the great Sower. The harvest, indeed, draws nigh and many are those who shall partake in it.

Is there another query, my sister?

P: What can we do to ease and aid their work? There seems to be a discrepancy between the old mindset of the world and the work that they are to do.

I am Q'uo, and am aware of your query, my sister. We would recommend that interaction with these entities is most important, that the relationships of the family be emphasized and be supported in all their

many expressions of excitement, interest and dedication. These entities, as each generation notes, seem to be of another order so that the ways of the culture, though providing many foundation stones for the new building, yet do not fit in every instance, so that there is the need for the individuality of each entity to be recognized, nourished and directed with a means of giving praise and thanksgiving to the one Creator in a regular fashion and in a way which gives the young entity a sense of wonder for the immensity and the infinity of all creation. The young entity needs to find his or her place within this infinite creation, and as the family and friends of each young entity provides support, the young entities are able to test their new legs in a safe and supportive environment. Give each entity those values which are most important to you, those means of discipline that show it that there is a way to approach any situation that takes into account the individuality of the entity and the rights of others as well. Make your discipline that which is both loving and firm that the young entity be made aware that it is indeed surrounded by those who care.

Is there a further query, my sister?

P: From my classes I was shown a picture of a race in Egypt with larger craniums and I wondered about their history. Could you comment on them?

I am Q'uo, and we would need more information as to the time and the place of any entities that we would attempt to identify for you.

P: I'm not certain of the time. The place of Egypt and time of the pharaohs at least 6000 years ago. They seem to have a skull about three times larger than ours.

I am Q'uo, and am aware of your query, my sister. There are among the Egyptian peoples the interbreeding and intervention of other sources and places of origin that are other than this planetary sphere. Many have referred to these entities as being those who were representing the sun and have made drawings and statues of these entities and passed these records as lore to succeeding generations so that there is a mixture of places of origin for these particular entities of whom you speak. Thus, the folk traditions and historical records are mere remnants of the appearance of these entities amongst the Egyptian peoples a great portion of your time in your past. These entities have been known by various names, the name most similar to this group being that of Ra. However, we again caution that there has been much cultural overshadowing and infusion of sources, shall we say.

Is there another query, my sister?

P: Not at this time. Thank you.

I am Q'uo, and again we thank you, my sister. Is there another question?

Carla: Yes, O'B's friend, R, who has just had had a kidney transplant. Could you give her a special message?

I am Q'uo, and am aware of your query and the request. We would say to the one known as R that the surgery and transplantation which has been effected is that which is designed to lengthen the span of life in this incarnation, for this entity is yet full of that which is the desire to serve, to know the Creator, and to learn that known as love. We would assure this entity that there is no power upon this planet that can remove it before its time and when its time has come, with rejoicing it shall go. It is also appropriate to inform this entity of that about which it is already aware, and that is that there are many upon the inner planes that move in rhythm with this entity, lending assistance where necessary, inspiration where asked and guidance at all times.

Is there a further query, my sister?

Carla: No. Thank you, Q'uo.

I am Q'uo, and we thank you. Is there another query at this time?

(Pause)

I am Q'uo, and we shall take our leave of this instrument and this group at this time, leaving each, as always, in the love and in the ineffable light of the one infinite Creator. Adonai, my friends. Adonai.

SEPHIRA VOX
The Ra Material Glossary

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1. Activate

27.13	41.18	50.12
28.1	41.19	52.11
30.5	47.10	53.8
35.1	47.11	62.29
38.5	47.13	65.19
40.4	47.15	66.14
41.14	48.7	74.3
41.17	50.2	79.20

2. Adept

3.16	61.3	74.11
13.23	61.13	74.13
39.10	64.10	74.16
47.8	64.12	75.23
48.10	64.13	75.24
49.8	67.17	75.31
50.8	72.17	76.9
50.9	73.7	88.24
50.13	73.8	89.19
54.15	73.10	89.36
54.16	73.20	89.44
54.17	74.4	90.29
54.18	74.6	91.35
54.31	74.9	97.9
58.3	74.10	103.8

3. Armor of Light

25.4	57.6	66.5
46.2	57.12	106.22

4. Astrology

19.20	61.2	61.4
19.21	61.3	88.23

5. Aura

Aura Infringement

1.1	33.19	55.16
2.3	34.10	69.19
30.17	38.5	90.4
31.8	39.3	
31.10	48.2	

6. Awakening

30.5	48.7	53.17
31.9	53.8	79.20
36.24	53.12	80.10

7. Balance

Balancing

3.1	21.20	38.10
5.2	22.26	40.4
6.1	25.6	41.14
12.31	26.20	41.18
14.7	26.30	41.19
15.4	26.31	41.23
15.8	29.23	41.24
15.9	29.27	42.1
15.12	29.29	42.3
16.2	34.4	42.4
16.6	36.3	42.5
16.7	36.7	42.6
18.5	38.5	42.9
18.11	38.9	42.10

42.11	57.6	68.12
43.8	57.24	71.7
46.9	57.33	74.6
49.6	58.23	74.8
51.7	60.5	74.9
52.11	60.8	80.4
54.8	61.6	83.16
54.15	61.11	85.16
54.16	64.6	86.7
54.25	66.8	90.3
54.27	66.20	104.2
54.32	67.3	
55.17	67.20	

8. Bid

53.16	55.4	55.6
55.3	55.5	55.7

9. Biorhythm

61.2	64.11	89.4
61.3	64.12	89.5
61.4	64.13	
64.10	64.14	

10. Black Hole

29.18	29.19	40.1
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11. Body, Blue Ray

3.8	51.2	67.15
12.5	54.6	
47.8	67.6	

12. Body, Green Ray

3.8	47.11	63.25
47.8	54.6	63.27

13. Body, Indigo Ray

3.8	48.7	70.14
47.8	51.10	70.17
47.11	54.6	71.6
47.15	66.14	

14. Body, Orange Ray

3.8	47.8	47.14
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15. Body, Red Ray

3.8	47.8
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16. Body, Sun

41.4	52.12
41.5	82.8

17. Body, Violet Ray

3.8	48.7
47.8	54.6

18. Body, Yellow Ray

3.4	47.14	75.24
3.8	47.15	79.9
47.8	48.10	103.2
47.10	68.6	
47.13	74.3	

19. Brothers and Sisters of Sorrow

12.26	52.9	65.7
23.10	55.7	

20. Calling

1.0	14.2	43.28
4.8	14.18	43.29
7.1	14.24	55.4
7.2	21.14	55.7
7.3	21.15	60.27
7.4	21.16	62.20
7.5	21.18	65.7
7.6	21.19	72.8
7.7	21.20	73.3
7.8	22.17	73.8
7.9	22.19	74.12
8.12	22.25	74.13
10.12	23.1	80.14
10.13	23.6	85.4
11.18	24.8	89.39
12.26	26.34	90.3

21. Catalyst

4.20	33.9	40.12
5.1	33.14	40.15
19.12	33.15	42.1
19.13	33.16	42.3
22.5	33.17	42.9
22.6	34.6	42.10
28.1	34.7	43.9
28.5	34.9	43.18
29.30	34.12	42.22
33.6	34.13	46.7
33.7	34.14	46.9
33.8	36.17	46.14

46.15	61.7	83.27
46.16	64.20	86.7
50.2	65.15	86.20
50.3	66.9	93.8
50.5	66.13	93.11
54.17	66.14	93.12
54.24	66.32	93.20
54.28	66.33	101.2
55.17	66.34	101.4
60.20	76.21	104.4
61.2	81.13	
61.4	83.18	

22. Channel

Trance, Narrow Band Channel

1.0	18.3	60.25
1.10	18.14	61.12
1.11	19.22	62.20
2.4	22.1	62.23
2.6	22.2	64.5
3.15	22.19	68.6
4.7	23.7	68.11
5.1	30.2	69.3
6.1	30.4	69.4
6.3	35.8	69.5
7.10	36.10	69.7
12.15	36.21	69.18
13.13	37.4	69.19
14.25	38.1	72.5
14.32	44.8	72.17
17.14	50.9	74.17
17.22	60.24	74.3

75.8	81.7	91.10
75.33	81.8	91.11
75.34	81.10	94.3
79.4	83.2	94.7
79.5	84.8	94.9
81.3	88.5	97.15
81.4	88.10	106.9
81.5	89.2	
81.6	89.6	

23. Choice

16.7	50.7	77.16
16.11	67.11	77.19
19.15	67.21	78.24
19.16	76.15	79.31
19.17	76.16	85.9
19.18	77.14	89.33
20.11	77.15	92.22

24. Compassion

Love

4.17	42.6	67.13
17.30	42.7	70.22
22.6	43.14	75.2
25.5	59.3	75.14
25.6	60.3	75.15
27.13	60.8	75.32
32.9	61.6	75.39
33.20	61.11	81.23
34.17	62.26	84.4
41.26	63.5	85.16
42.1	65.11	89.29

89.35	99.5
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25. Complex

79.42	83.20
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83.19	89.20
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26. Complex, Body

Body

3.16	40.9	63.25
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4.17	40.12	63.27
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4.18	40.14	62.28
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5.2	41.21	62.31
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6.1	43.22	65.19
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6.2	46.9	65.22
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10.14	47.8	66.34
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15.4	47.9	67.23
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15.8	47.10	68.6
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19.9	48.2	73.22
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19.10	48.10	76.20
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19.11	49.5	77.9
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19.13	51.5	77.17
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19.20	54.6	78.5
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20.3	56.1	78.10
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23.7	58.3	78.11
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26.13	58.19	78.12
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30.2	60.20	78.19
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30.3	61.2	81.14
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30.5	61.6	82.12
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31.6	61.7	82.14
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31.15	61.10	83.2
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36.8	61.11	83.5
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39.1	62.5	83.6
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83.19	87.22	99.10
83.20	88.17	105.14
83.22	90.11	105.16
83.23	90.12	105.19
84.17	90.18	105.20
86.12	92.19	105.21
86.18	94.3	106.4
86.20	97.10	

27. Complex, Concept

Archetype

27.4	77.23	89.20
34.4	88.16	90.30
77.12	89.18	96.21
77.13	89.19	97.9

28. Complex, Consciousness

Consciousness

6.24	68.6	80.20
9.18	68.7	82.7
21.9	74.4	82.11
28.19	75.24	82.12
61.2	78.11	84.8
67.6	78.33	87.7
67.13	78.37	91.33
67.15	79.20	

29. Complex, Mind

Mind

3.1	5.2	10.8
3.16	6.1	10.14
4.17	10.3	11.17

16.49	49.5	78.11
19.11	49.8	78.12
19.13	51.5	78.19
19.20	52.2	79.37
20.33	56.1	79.40
23.7	61.2	79.41
26.13	61.9	81.14
30.2	63.31	83.19
30.4	61.13	86.18
30.5	64.4	86.20
31.15	65.17	88.16
32.10	66.34	88.17
35.8	67.23	90.14
36.10	67.30	90.28
39.1	73.22	92.19
40.14	76.8	94.3
41.21	77.6	94.11
46.2	77.12	97.10
46.9	77.13	106.4
46.12	78.10	106.22

30. Complex, Mind/Body/Spirit

Entity, Person, People, Mind/Body/Spirit

1.10	13.21	19.20
2.3	13.22	26.21
3.8	14.4	26.22
3.16	14.13	26.23
4.2	14.14	28.13
4.10	15.9	28.14
4.20	15.12	29.7
6.10	17.30	29.25
12.10	18.6	29.26

29.27	52.3	68.7
30.2	54.5	70.7
30.3	54.8	70.10
30.5	54.24	70.11
34.8	54.27	71.13
36.2	52.30	72.5
36.5	54.31	73.21
36.8	58.12	74.4
36.9	58.15	77.23
36.10	58.23	78.19
36.11	59.11	78.20
37.6	59.20	81.27
39.6	61.2	83.16
41.18	61.3	86.18
46.2	63.6	87.17
47.8	63.7	91.11
47.13	63.28	92.13
48.7	66.9	93.12
49.5	66.34	97.17
51.4	67.23	105.16
51.5	68.5	
51.10	68.6	

31. Complex, Physical

11.30	20.3	77.9
18.15	29.19	90.11
18.20	30.2	91.11
18.27	30.3	94.10
19.10	41.12	105.16
19.13	47.8	
19.20	69.5	

32. Complex, Social

10.1	18.6	22.22
10.7	18.8	23.1
10.12	18.21	31.4
10.15	19.11	64.15
11.17	21.28	83.10
16.6	22.6	83.14

33. Complex, Spirit

Shuttle, Spirit

4.2	26.23	67.30
4.17	26.38	73.22
4.18	30.2	78.10
6.1	30.4	78.11
10.8	30.5	78.12
10.14	32.10	78.19
13.21	35.8	79.4
15.12	39.10	80.10
16.59	40.14	80.14
17.18	41.21	80.17
18.11	46.2	80.20
19.20	48.2	81.14
20.24	49.5	83.19
21.9	51.5	88.17
23.7	52.11	98.7
26.21	61.3	105.20
26.22	63.31	

34. Complex, Vibratory Sound

4.6	71.6	74.13
14.28	74.12	74.14

74.15	74.18	75.26
74.16	74.19	75.27
74.17	75.17	75.28

35. Complex, Social Memory

3.6	12.26	41.26
3.10	14.7	43.13
6.2	14.32	43.14
6.16	15.18	43.15
6.23	16.32	45.11
7.8	17.13	47.2
7.15	18.6	52.3
8.2	25.5	65.17
10.1	37.7	78.23
10.7	38.6	83.28
11.16	38.7	87.14
11.17	38.14	

36. Concept

27.4	77.13	86.6
24.19	78.5	88.16
34.4	78.32	89.20
35.8	79.19	90.12
40.1	79.20	90.30
40.15	79.29	97.9
77.12	79.30	

37. Confederation

6.24	7.7	7.15
6.25	7.8	8.12
7.1	7.9	12.9
7.6	7.12	12.18

14.13	21.15	25.8
16.32	21.17	26.21
16.33	22.16	26.22
19.5	25.4	31.12
19.7	25.5	51.1
20.28	25.6	53.3
21.14	25.7	

38. Consonant with the Law of One

6.14	18.5	42.10
7.9	18.8	52.7

39. Control

Manipulate

52.7	65.8	87.7
54.25	75.19	87.8
62.20	83.12	99.8

40. Council of Saturn

6.7	7.9	9.4
6.8	7.10	39.9
7.8	7.12	70.15

41. Crux Ansata

Ankh

55.14	93.24	96.21
92.24	94.26	
92.30	94.27	

42. Crystallization

Crystallize

2.3	29.27	34.10
29.23	29.30	39.12

47.7	57.16	75.23
49.8	58.18	81.27
51.7	66.15	83.3
51.8	73.10	83.18
56.3	73.17	84.11
57.6	74.8	
57.8	74.9	

43. Darkness

21.9	73.4	80.10
40.1	79.20	85.11
62.20	80.7	89.29
71.7	80.8	

44. Defense, Magical

32.1	74.13	95.14
44.10	74.14	95.15
68.11	75.2	96.4
68.12	75.3	96.5
69.3	75.4	101.7
69.5	76.2	103.16
72.7	91.38	103.17
72.8	95.4	103.18
72.13	95.5	103.19
72.14	95.6	105.6
72.17	95.7	105.8
74.12	95.8	106.9

45. Density

6.14	13.8	13.22
7.16	13.13	16.2
8.15	13.20	16.21

16.51	40.6	63.8
17.1	41.7	63.25
19.12	41.8	63.29
26.24	43.22	63.32
27.17	43.28	71.13
28.15	43.29	77.24
28.16	48.10	78.18
29.13	54.4	82.12
32.12	54.5	82.29
40.1	62.27	90.24
40.3	62.28	
40.5	62.29	

46. Density, Blue Ray

6.6	42.6	62.21
13.20	43.14	65.12
16.21	43.20	67.14
16.41	43.21	75.17
25.9	43.23	77.24
25.10	45.11	78.24
25.11	47.3	78.25
32.8	48.6	87.6
32.9	52.4	87.7
33.20	52.5	87.9
36.1	53.19	90.5
41.16	57.33	90.7

47. Density, Eighth

6.8	28.15	52.12
14.32	36.8	
16.21	51.1	

48. Density, Green Ray

6.15	40.9	50.9
11.12	40.12	52.5
12.17	40.15	57.33
13.20	41.16	63.8
13.22	43.9	63.25
13.23	43.10	62.37
16.21	43.11	63.28
16.32	43.12	65.12
16.50	43.13	66.7
25.9	43.14	66.30
25.10	43.16	66.31
27.13	43.17	77.15
29.19	43.18	78.24
29.22	43.19	78.25
32.8	43.26	85.9
32.9	47.3	87.9
36.1	47.6	90.4
38.7	48.6	90.5
38.14	50.7	

49. Density, Indigo Ray

1.1	16.22	37.6
6.6	25.9	41.4
6.4	32.8	41.5
8.20	33.20	41.6
13.20	36.1	41.16
14.19	36.8	43.15
14.20	36.12	43.24
14.21	36.15	52.9
16.21	36.16	57.33

64.6	77.24	81.16
65.12	78.25	

50. Density, Orange Ray

9.14	19.3	41.14
9.15	19.15	41.15
9.17	20.1	41.17
10.3	20.2	46.2
13.17	20.3	76.13
13.18	30.7	76.16
13.19	30.10	98.6
13.21	30.12	98.7
14.1	30.13	98.15
14.2	31.4	101.5
16.21	40.3	
19.2	41.10	

51. Density, Red Ray

13.15	28.6	41.8
13.16	28.15	41.10
13.17	29.11	76.13
13.18	31.6	76.16
16.21	40.3	78.29

52. Density, Violet Ray

13.20	19.20	37.6
16.22	32.8	39.4
16.21	36.1	41.16
16.23	36.8	

53. Density, Yellow Ray

6.6	10.3	13.22
6.15	13.21	13.23

14.3	36.1	77.14
16.2	36.17	77.15
16.21	38.6	78.24
16.39	38.7	79.9
19.4	41.14	81.3
19.9	41.16	82.15
19.10	42.3	82.17
19.11	48.6	82.18
19.13	57.33	82.19
19.15	61.9	82.21
20.18	63.13	83.10
20.21	63.8	90.8
20.24	63.32	90.9
20.26	64.8	90.10
20.27	71.2	91.21
21.9	76.15	92.11
30.1	76.16	95.24
30.10	76.17	95.25
33.9	76.18	97.9

54. Dimension

4.2	4.9	6.8
4.4	6.4	13.8

55. Disciplines of the Body

4.17	41.21	64.20
4.18	41.22	66.32
5.2	61.6	66.33

56. Disciplines of the Mind

3.16	5.2	41.22
4.17	41.21	42.1

46.9	44.10	82.3
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57. Disciplines of the Personality

4.8	52.7	74.9
11.20	52.11	74.10
52.1	54.8	74.11
52.2	54.15	82.3
52.3	54.16	84.22
52.4	60.13	85.16
52.5	71.15	
52.6	74.8	

58. Disciplines of the Spirit

4.17	41.22	74.11
4.18	52.11	80.9
6.1	73.17	103.8
41.21	73.22	

59. Distortion

1.10	40.12	82.14
4.9	46.2	94.10
13.12	48.2	104.2
14.10	54.8	106.7
14.20	54.28	106.8
15.21	57.33	
18.6	80.4	

60. Distortion, First

Finity, Free Will, Awareness

3.14	11.18	13.12
7.1	13.6	13.13
8.30	13.7	13.16
10.12	13.8	15.21

16.1	30.11	69.17
16.2	31.15	70.11
18.5	33.9	71.11
18.6	36.7	71.12
19.12	36.12	71.13
19.17	39.4	71.14
20.3	39.6	72.7
21.18	40.1	72.8
21.19	41.25	73.12
21.20	42.20	73.13
22.17	43.30	73.14
24.8	47.2	76.22
26.13	48.8	77.17
27.5	51.10	77.19
27.8	54.7	78.5
27.9	54.13	78.19
27.10	54.27	78.20
27.12	63.30	82.10
28.1	65.19	83.14
28.6	66.10	89.18
28.13	67.11	89.44
28.14	67.26	92.13
29.10	68.16	92.18
30.7	68.18	

61. Distortion, Primal

3.14	11.20	14.28
4.20	13.8	22.27
7.15	13.12	29.27
9.10	14.10	56.3
10.12	14.18	

62. Distortion, Second

Logos, Love, Co-creator, Primal Co-creator

13.7	28.11	52.11
13.8	28.19	52.12
13.9	28.20	54.4
13.13	29.2	54.8
13.15	29.4	54.9
13.16	29.5	54.17
15.9	29.8	54.27
15.12	29.10	59.11
15.21	29.11	63.29
16.37	29.13	63.30
18.6	29.13	65.17
19.12	30.14	71.11
27.5	30.15	71.12
27.6	32.12	74.4
27.7	39.6	76.18
27.12	40.1	77.17
27.13	41.4	77.19
27.14	41.6	78.19
27.15	41.7	78.20
27.17	41.8	78.22
28.1	41.12	80.22
28.2	41.18	81.23
28.3	41.25	81.30
28.5	42.1	81.33
28.6	46.14	82.6
28.7	47.2	82.7
28.8	51.10	82.8
28.9	52.2	82.9
28.10	52.7	82.10

82.11	90.17	92.18
82.12	92.13	93.5

63. Distortion, Third

Light

2.1	28.8	59.11
6.14	29.16	60.10
12.5	32.12	60.12
13.9	39.6	60.13
13.16	40.1	64.6
13.17	41.9	66.5
13.18	47.8	67.13
15.21	52.5	67.14
17.18	52.11	67.15
27.13	52.12	70.19
27.14	54.4	72.8
27.16	54.10	74.17
27.17	54.27	78.9
28.2	56.3	78.21
28.3	58.16	78.22
28.4	57.33	82.5
28.5	58.12	82.7
28.7	58.15	85.11

64. Dreaming

14.25	86.7	86.12
83.3	86.8	86.13
83.16	86.9	86.14
84.8	86.10	86.15
85.19	86.11	95.18

65. Ego

15.10	18.5	67.7
15.11	62.20	
15.12	62.23	

66. Electricity

28.18	48.6	69.11
28.19	57.18	59.17
31.2	58.16	75.33
33.17	60.18	87.18
36.12	63.13	93.3
36.15	66.22	93.6
39.4	66.26	

67. Elemental

16.44
17.37
77.6
95.4
96.2
97.6
99.8

68. Elements

Fire, Wind, Water, Earth

6.1	20.42	88.23
6.7	54.27	95.6
9.5	60.20	95.7
13.16	73.10	102.2
13.18	78.29	
15.12	84.20	

69. Energy Blockage

12.31	15.12	26.38
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31.2	50.12	72.16
31.4	51.5	74.6
31.5	54.11	84.10
31.9	54.12	84.18
31.14	54.15	84.19
31.15	54.31	86.7
32.2	54.32	87.21
32.5	56.3	91.35
32.14	57.33	102.11
37.5	58.5	103.5
41.25	60.31	103.8

70. Energy Center

15.7	43.8	55.16
15.12	44.14	56.3
17.39	48.7	57.6
21.9	48.10	57.33
32.12	49.5	58.3
34.17	50.2	58.5
35.1	50.12	60.31
38.5	51.5	62.29
39.10	51.7	71.15
40.4	54.8	73.10
41.8	54.9	74.6
41.9	54.12	74.8
41.14	54.15	78.18
41.16	54.17	82.8
41.18	54.28	84.11
41.19	54.29	86.7
42.9	54.30	87.21
42.11	54.31	
43.5	54.32	

71. Energy Center, Blue Ray

15.12	48.7	84.20
26.38	49.6	84.21
32.5	51.8	91.35
32.14	54.17	96.2
39.10	54.25	96.3
41.25	54.31	
47.3	73.22	

72. Energy Center, Eighth

11.8	34.2
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73. Energy Center, Green Ray

15.12	34.17	54.31
21.9	35.1	66.5
26.38	39.10	71.17
31.3	41.25	73.22
31.5	42.7	83.18
32.5	47.3	84.9
32.14	48.7	84.16
34.9	49.6	84.20
34.10	50.8	84.21
34.12	51.8	87.21
34.13	54.17	
34.14	54.25	

74. Energy Center, Indigo Ray

11.8	32.14	50.13
15.12	47.4	51.8
26.38	48.7	54.17
32.5	49.2	54.25
32.6	49.6	54.31

54.32	73.13	89.29
57.33	73.19	91.35
58.19	74.6	101.2
58.23	74.8	103.4
71.15	74.11	103.5
73.10	84.21	105.2

75. Energy Center, Orange Ray

15.12	34.12	54.17
26.38	34.16	54.25
31.14	41.14	76.20
32.2	41.25	84.18
32.14	49.6	84.19
34.9	51.8	

76. Energy Center, Primary

39.10	41.19	47.3
40.4	41.25	

77. Energy Center, Red Ray

15.12	34.16	50.2
26.38	39.10	51.8
31.4	39.11	54.17
31.5	41.25	54.25
34.15	46.9	57.6

78. Energy Center, Violet Ray

11.8	32.7	48.10
14.13	33.19	49.6
15.12	34.15	50.13
26.38	39.10	51.1
29.27	41.19	51.8
29.30	48.7	54.15

54.27	58.23	73.13
54.30	58.24	83.7
54.31	72.17	84.21
57.6	73.7	

79. Energy Center, Yellow Ray

15.12	34.16	54.17
26.38	39.10	54.25
31.9	41.14	66.5
32.2	41.15	84.18
32.14	41.25	84.19
34.9	49.5	102.2
34.10	49.6	102.11
34.12	51.8	

80. Energy Transfer

Mating, Sexual Energy Transfer

25.1	32.8	84.9
26.38	32.9	84.10
30.10	32.10	84.11
31.2	39.10	84.13
31.3	48.2	84.14
31.4	54.25	84.16
31.5	54.31	84.17
31.7	66.9	84.18
31.9	68.2	84.20
31.11	72.16	84.21
31.14	73.21	84.22
31.15	73.22	86.20
32.2	76.2	86.21
32.5	78.38	87.18
32.6	83.3	87.22

87.23	92.20	106.13
87.27	99.10	

81. Enlightenment

4.8	18.5	71.22
15.13	57.24	80.15
17.2	57.33	
17.37	70.4	

82. Error

Mistake, Misstep, Incorrect

8.6	23.16	71.6
12.24	32.1	73.19
14.34	32.4	76.10
17.0	32.9	78.1
17.12	44.17	78.27
17.17	53.16	78.28
18.23	69.17	80.8
18.1	70.4	85.14

83. Evolution

(of spirit)

30.1	41.18	65.17
30.5	45.11	67.11
30.7	47.2	70.22
30.14	48.8	71.6
36.15	50.5	74.10
36.17	51.5	77.10
37.3	52.2	77.24
39.10	52.11	78.33
40.3	54.24	82.7
41.10	60.27	82.12

84.22	92.11	105.14
84.24	92.17	105.16
90.11	92.19	105.17
91.36	97.9	106.23

84. Faith

3.9	60.18	94.7
16.18	67.30	95.16
41.22	73.13	97.9
42.12	80.13	101.2
46.9	80.20	105.1
54.24	82.29	
54.31	84.21	

85. Forgetting

36.16	65.19	89.34
46.17	69.6	89.35
50.7	82.12	89.38
52.8	82.17	89.40
65.12	89.33	105.19

86. Forgiveness

17.20	40.13	71.6
18.12	41.25	71.7
26.30	50.7	71.20
34.4	52.7	78.5
34.5	65.19	
34.17	68.3	

87. Gateway to Intelligent Infinity

4.2	9.4	11.11
6.1	11.8	11.20
8.2	11.10	14.16

14.32	39.10	58.23
15.12	39.12	61.13
17.2	40.4	63.19
17.18	47.8	64.4
17.25	48.10	67.30
17.33	49.2	74.11
29.27	52.2	81.27
29.29	54.31	84.20
29.30	54.32	84.21
30.2	57.24	86.20
31.3	57.33	89.27
34.16	58.19	

88. Gravity

20.7	29.19	40.1
29.15	29.20	70.23
29.16	29.21	71.14
29.17	29.22	
29.18	37.8	

89. Great Work

6.1
48.6

90. Greeting, Psychic

53.1	62.1	67.2
53.22	62.2	67.3
55.1	62.3	67.7
55.2	62.4	67.8
57.1	62.5	67.9
57.2	62.7	67.21
57.3	63.5	67.23
61.4	65.1	68.5

68.6	75.14	80.8
68.7	75.17	81.3
69.3	76.2	87.9
69.5	77.6	89.2
69.7	77.24	90.3
69.9	80.3	90.4
70.4	80.4	94.6
72.5	80.5	95.6
72.7	80.6	98.5
72.17	80.7	101.2

91. Guardians

7.9	12.3	50.5
9.6	12.5	51.1
9.7	16.1	52.12
9.8	16.5	54.10
9.9	20.28	67.13
9.18	48.8	

92. Harvest

6.11	11.8	17.1
6.13	12.27	17.22
6.14	12.28	17.25
6.15	13.22	17.29
6.16	13.23	17.34
6.17	14.14	17.41
6.18	14.16	17.42
6.19	16.11	17.43
7.16	16.39	19.1
7.17	16.40	19.2
8.2	16.41	19.3
10.9	16.61	22.13

26.28	51.1	66.30
30.4	62.15	78.10
34.16	63.8	78.22
40.7	63.20	82.10
40.8	63.25	82.11
40.9	63.29	82.12
40.10	65.13	82.29
40.11	65.14	89.27
47.6	65.15	
48.7	66.29	

93. Harvestable

17.15	41.19	71.2
21.28	47.3	71.3
30.13	47.6	77.16
34.16	47.8	82.29
34.17	48.7	87.6
35.4	49.6	90.23
38.14	50.8	98.6
40.4	54.18	98.7

94. Healing

2.3	4.20	26.30
2.4	5.1	35.8
3.14	10.9	38.5
3.15	12.31	40.12
4.5	17.18	40.13
4.8	21.3	40.14
4.9	21.9	41.21
4.13	22.6	47.8
4.14	22.22	54.31
4.19	23.7	55.12

55.13	62.5	73.13
55.16	62.6	73.17
55.17	64.15	73.18
56.3	66.5	73.19
56.4	66.8	75.11
56.6	66.9	75.35
56.7	66.10	77.9
57.6	66.13	78.5
57.12	66.14	78.6
57.30	66.15	86.2
57.32	66.16	102.21
58.23	71.6	
59.8	71.7	

95. Healing, Crystal

2.3	55.17	58.4
22.21	56.3	58.5
22.23	57.4	58.6
29.23	57.5	58.18
29.24	57.6	60.31
29.25	57.7	66.5
29.27	57.8	88.7
29.30	57.9	
55.16	58.3	

96. Higher Self

35.3	36.6	37.6
36.1	36.7	37.7
36.2	36.8	48.8
36.3	36.9	51.1
36.4	36.10	54.3
36.5	36.12	60.4

61.7	69.14	75.36
68.6	70.7	83.3
68.7	70.8	86.7
69.6	70.9	101.4
69.11	70.10	
69.13	71.6	

97. Honor/Responsibility

2.2	17.25	23.10
2.6	18.6	33.1
4.20	18.7	34.17
16.18	18.8	35.8
16.41	22.5	73.16
16.42	22.26	80.5

98. Humor

21.9	57.1	91.8
37.5	67.26	106.20
53.9	67.27	

99. In Potentiation

30.5	41.17	48.10
35.1	47.9	62.29
38.5	47.10	

100. Indigo Children

Dual Activated

17.1	63.15	63.22
63.8	63.16	63.23
63.12	63.17	63.25
63.13	63.18	63.28
63.14	63.21	65.19

101. Infinity

Unity, One Infinite Creator, One Creator, Intelligent Infinity

3.8	27.5	52.12
6.5	27.6	78.15
6.25	27.7	78.21
7.12	27.12	78.22
12.5	27.15	80.20
12.6	28.1	81.19
12.7	28.2	81.20
13.5	28.13	81.33
13.6	28.16	82.5
13.7	29.10	82.6
13.13	40.1	82.10
13.16	41.4	83.9
16.37	43.31	84.20
18.1	47.2	92.22
18.13	49.6	92.24
19.1	51.10	97.9

102. Initiation

2.3	56.3	57.32
2.4	56.6	58.23
3.15	56.7	59.8
3.16	57.13	60.16
4.2	57.14	76.8
17.18	57.15	94.7
42.18	57.18	106.3
55.11	57.24	106.12

103. Innocence

8.15	19.15	21.9
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30.1	74.10	92.10
31.11	75.16	92.19
71.6	75.23	

104. Inspiration

17.2	42.15	82.19
26.38	52.2	84.20
38.2	54.31	87.27
38.3	65.17	
38.4	74.4	

105. Intelligent Energy

3.8	26.22	47.15
4.14	26.24	51.5
8.2	27.2	51.10
9.4	27.5	52.2
10.15	27.6	54.7
13.7	27.7	54.8
13.8	27.12	54.27
13.9	27.17	54.31
13.13	28.2	58.12
13.15	28.6	58.19
14.32	28.13	58.23
15.9	28.19	63.6
15.12	29.30	63.7
16.5	30.2	63.19
17.18	31.3	73.13
18.6	36.7	76.8
19.1	39.10	80.21
19.3	41.4	80.22
19.12	47.4	92.13
21.13	47.8	92.18

106. Intelligent Infinity

3.8	13.17	40.1
3.9	14.16	41.4
4.2	14.28	47.3
4.5	14.32	47.4
4.13	15.7	48.10
4.18	15.12	50.9
4.20	27.2	51.10
6.1	27.5	52.2
7.15	27.6	54.31
8.30	27.7	57.24
10.15	27.12	57.33
11.8	28.1	71.17
12.26	28.2	80.14
13.6	28.6	80.21
13.7	29.30	80.22
13.8	30.2	82.4
13.9	31.3	92.13
13.12	34.2	92.18
13.13	36.7	
13.15	39.10	

107. Intuition

19.11	38.4	74.4
19.13	49.4	88.17
26.38	58.23	
30.2	65.17	

108. Judgment

5.2	32.9	44.1
26.9	38.5	78.11

93.3	94.9	100.4
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109. Karma

9.2	16.61	34.17
10.1	17.20	35.1
10.4	18.12	35.8
12.28	34.4	71.20
12.29	34.5	

110. Kundalini

11.10	49.6	54.31
17.38	50.2	93.21
17.39	54.27	93.22
34.2	54.29	
49.5	54.30	

111. Law of Confusion

3.14	48.4	73.13
11.19	54.13	73.14
16.1	58.7	76.12
16.2	61.8	79.10
16.6	67.25	79.23
16.7	68.5	79.33
21.9	69.12	88.23
26.36	72.7	98.5
27.10	72.8	

112. Law of One

1.0	2.2	4.17
1.1	2.6	4.19
1.4	3.10	4.20
1.9	4.13	6.14
2.1	4.14	7.12

7.15	18.12	42.10
7.17	19.1	48.7
9.9	20.36	49.6
12.3	22.6	52.11
12.5	22.27	57.24
12.7	25.4	57.33
14.18	26.4	64.6
14.20	26.5	67.11
14.26	26.6	71.7
14.34	26.7	71.13
15.7	26.8	71.17
15.14	26.9	75.29
17.18	26.12	80.11
17.33	26.23	97.9
17.43	27.13	104.26
18.1	37.6	
18.5	41.4	

113. Law of Responsibility

20.17	34.17	99.5
22.5	60.16	101.8
22.6	60.27	104.3
23.15	76.21	

114. Law of Squares

Law of Service, Law of Seeking

7.1	7.7	14.18
7.2	7.9	15.6
7.3	10.12	15.7
7.4	10.13	17.2
7.5	10.14	18.13
7.6	11.11	24.8

26.40	66.15	72.10
29.29	67.11	83.17
37.7	67.26	89.30
62.15	67.27	89.39
65.15	70.5	

115. Laws of Foreverness

3.10	27.10
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116. Laws of Light

3.10	16.50	90.5
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117. Laws of Love

3.10	9.10	14.10
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118. Laws, Natural

13.13	28.5	46.14
13.15	28.8	47.2
13.16	28.11	54.17
17.18	28.20	70.17
19.12	29.2	71.11
22.27	29.11	77.17
27.15	29.16	78.20
27.17	41.4	93.14
28.1	41.8	

119. Learn/Teaching

Teach/Learning

1.9	42.20	58.23
2.1	52.11	73.22
3.6	56.4	73.16
15.13	57.26	74.4
15.22	57.28	76.8

77.23	93.23
89.18	99.6

120. Light Touch

18.6	34.6
24.4	106.20

121. Light, Downward Spiraling

2.4	54.29	66.5
4.2	54.31	72.17
4.5	56.3	73.7
4.18	57.6	73.8
49.5	57.14	73.10
49.6	57.33	
54.27	59.11	

122. Light, Upward Spiraling

4.18	54.27	59.8
13.15	54.29	59.9
13.17	54.31	59.10
13.23	56.3	59.11
14.2	56.6	59.13
19.3	56.7	59.14
28.14	57.6	59.15
29.16	57.14	59.16
29.18	57.33	66.5
30.5	58.11	72.17
41.10	58.12	73.7
49.5	58.19	73.8
49.6	59.6	73.10
50.2	59.7	73.17

123. Light/Love

3.4	12.3	29.16
3.15	14.20	51.1
4.20	15.4	52.11
6.14	15.9	
7.17	15.22	

124. "Logic Bias" (Place Under "Distortion, Second" Heading)

16.30	90.20	90.26
16.31	90.21	92.33
55.7	90.22	94.20
84.22	90.23	99.10
86.20	90.25	100.8

125. Love/Light

2.6	12.5	15.22
3.4	12.7	18.5
4.20	13.13	18.6
7.17	14.22	36.12
10.9	15.9	52.11
10.12	15.12	

126. Magic

16.54	49.8	67.9
16.55	50.8	67.13
16.56	50.9	67.14
16.57	55.2	67.15
12.14	61.12	68.11
18.5	62.6	68.12
22.2	63.5	68.16
25.5	64.4	69.22
31.3	67.7	71.15
42.13	67.8	71.16

71.17	75.3	85.4
71.18	75.4	85.6
72.8	75.5	85.7
72.14	75.6	87.2
73.2	75.7	87.3
73.3	75.11	89.44
73.7	75.16	91.19
73.8	75.28	92.25
73.10	75.29	93.18
73.12	75.36	94.20
73.22	75.37	95.3
74.11	76.4	95.4
74.12	76.5	95.5
74.13	79.5	95.7
74.14	79.32	95.24
74.15	79.33	96.4
74.16	80.2	96.5
75.2	83.2	96.14

127. Magnetism

30.10	57.18	60.11
31.7	58.3	60.12
48.2	58.5	67.27
49.4	58.16	68.7
49.5	59.7	68.14
49.6	59.16	93.3
50.2	59.20	
56.3	60.10	

128. Major Cycle

6.14	6.15	9.4
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129. Male/Female

5.2	74.4	89.36
26.38	78.3	91.18
31.7	78.36	92.20
31.8	84.22	92.25
31.10	87.27	94.14
54.3	87.28	

130. Martyrdom

44.1	75.14	103.4
60.3	75.15	103.5
60.4	75.16	103.8
72.10	84.4	105.2

131. Matrix

78.10	78.34	80.15
78.11	79.20	87.28
78.33	79.42	92.34

132. Meditation

12.1	44.10	63.17
15.14	49.6	66.12
17.40	49.8	66.18
21.3	57.24	66.19
42.13	59.23	66.28
42.14	60.2	71.5
42.15	60.27	78.36
43.31	61.11	101.2

133. Memory

4.2	6.23	16.22
6.20	11.10	21.3

30.2	65.19	85.9
31.16	66.6	91.7
37.6	70.5	92.14
64.20	84.8	

134. Mind, Archetypal

16.49	78.30	90.17
30.2	78.31	90.20
42.16	78.32	90.21
66.21	78.33	90.28
67.30	79.14	90.29
71.13	79.15	90.30
74.4	79.17	91.3
76.8	79.20	91.4
76.9	79.28	91.7
76.10	79.29	91.14
76.11	79.30	91.15
76.12	80.20	91.16
77.12	81.14	91.17
77.13	88.19	91.18
77.14	88.23	91.34
77.21	88.24	91.35
77.22	89.19	91.36
77.23	89.20	91.37
78.11	89.23	92.11
78.12	89.25	92.12
78.13	89.26	92.16
78.16	89.44	92.17
78.15	90.11	92.34
78.18	90.14	93.13
78.19	90.15	93.14
78.20	90.16	93.23

94.18	100.10	104.26
97.9	101.4	105.19

135. Mind, Cosmic

22.1	74.4	91.3
30.2	90.14	91.4
49.5	91.2	91.17

136. Mind, Racial

Racial Memory, Mass Mind, Planetary Mind, Akashic Record

2.4	31.16	66.31
5.2	40.8	90.14
10.6	40.11	91.6
10.8	41.14	91.7
14.32	43.5	91.12
30.2	43.6	

137. Mind/Body

2.2	13.21	39.10
4.18	19.20	46.9
9.4	30.5	86.18
10.1	31.4	106.4

138. Mind/Spirit

15.12	35.8	47.8
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139. Narrow Band Vibration

1.0	18.1	65.4
15.1	59.23	88.10
15.2	61.12	

140. Nothingness

6.7	82.6	82.10
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141. Octave

6.14	78.15	81.33
16.21	78.18	82.4
40.1	78.22	82.6
41.7	81.18	82.12
78.10	81.28	97.17

142. One Original Thought

1.0	60.27	78.34
1.9	71.12	82.9
28.16	71.13	82.10
35.1	77.19	82.11
52.11	78.10	84.22
52.12	78.19	93.5
54.8	78.20	105.16
54.10	78.22	

143. Or

1.7	82.29	95.16
2.2	91.35	
27.12	94.7	

144. Orion Group

7.14	12.22	20.31
7.15	14.13	25.4
8.12	16.2	25.5
12.9	16.17	25.6
12.18	16.57	48.6
12.19	16.60	52.15
12.20	20.29	62.16
12.21	20.30	69.9

145. Other-Self

5.2	33.14	74.9
14.5	33.17	74.11
16.5	38.5	82.17
18.6	50.7	99.8
18.12	71.5	101.8

146. Oversoul (Group)

7.16
36.22
37.7
52.9

147. Parallel Existence

11.3	36.3	36.5
36.2	36.4	

148. Perfect/Imperfect

4.20	42.15	67.11
10.15	47.7	75.15
12.31	52.7	78.5
15.8	52.9	95.25
19.20	55.6	105.4
30.5	55.7	105.17
38.5	57.33	

149. Personality

1.10	52.2	72.12
2.2	52.3	73.17
3.16	52.7	74.9
17.15	54.15	74.11
35.4	72.11	75.32

79.5	81.27	89.35
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150. Personality, Magical

73.7	74.16	79.5
73.10	75.32	86.7
73.11	75.36	88.14
73.17	75.37	89.19
73.22	75.38	

151. Plane, Blue Ray

17.37

152. Plane, Green Ray

11.7	17.36
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153. Plane, Indigo Ray

15.4	17.1
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154. Planes, Inner

6.11	25.4	69.3
7.9	25.6	69.6
14.30	26.22	70.17
16.48	29.9	71.6
17.36	47.15	71.20
17.38	47.8	90.4
18.10	51.1	90.25
21.5	63.25	
23.6	63.26	

155. Planetary Consciousness

22.11	49.8	65.12
41.14	50.8	71.16
42.7	50.9	90.14

156. Planetary Entity

2.4	9.4	40.6
6.24	25.7	65.16
6.25	25.9	65.17
8.15	29.9	

157. Planetary Sphere

2.4	17.23	62.29
6.6	22.6	63.8
6.15	26.27	63.31
10.6	26.28	65.16
10.7	26.30	65.17
13.15	26.31	66.29
13.22	28.6	66.30
13.23	29.9	66.31
14.32	29.10	82.7
15.9	30.14	89.11
16.25	43.28	89.12
16.61	48.8	
17.1	60.20	

158. Polarity (Ethical)

8.12	19.16	28.18
16.6	19.18	28.19
16.8	19.19	29.10
16.9	20.9	30.1
16.10	20.10	31.14
16.59	20.11	33.8
17.1	22.5	34.10
17.33	25.5	34.14
19.15	26.34	34.17

35.4	71.2	85.7
36.11	71.14	86.5
36.14	71.16	86.7
36.17	72.7	86.20
38.9	73.3	87.5
38.14	73.4	87.25
42.9	73.11	89.44
44.15	73.18	89.39
46.7	74.16	89.41
46.16	75.16	90.23
49.4	75.23	90.18
50.7	77.16	92.10
52.7	77.19	92.22
55.3	77.20	92.24
64.6	78.20	92.33
64.16	78.24	93.3
66.33	78.25	93.4
67.26	79.28	93.5
67.27	80.7	93.6
68.6	81.29	94.11
68.7	82.21	94.12
68.8	82.28	94.13
68.10	83.16	94.16
68.17	83.17	94.20
68.18	84.16	97.16
69.11	84.22	100.9
70.23	85.4	

159. Polarity (Non-ethical)

5.2	28.18	31.7
19.16	26.38	32.8
25.6	31.2	32.10

39.4	78.13	91.18
54.13	84.13	92.20
77.6	87.27	

160. Potentiate

28.1	39.10	78.34
31.2	40.1	78.37
35.1	41.4	79.20
36.12	48.6	85.9
38.5	48.7	
39.4	57.6	

161. Potentiator

78.10	78.34	92.18
78.11	79.20	

162. Power

8.2	52.7	80.7
8.11	56.3	80.8
11.19	60.18	85.7
11.31	64.6	87.6
15.12	68.16	87.7
17.17	69.17	87.12
19.18	74.17	87.14
20.32	75.32	87.15
23.15	75.39	90.5
32.2	78.7	99.5

163. Prana

56.3	59.11	66.5
57.33	59.16	
59.10	60.13	

164. Probability/Possibility Vortex

Possibility/Probability Vortex

11.3	19.21	60.20
16.53	36.2	65.2
16.54	36.3	65.9
16.56	36.4	65.10
17.5	56.3	

165. Prophecy

65.7	65.10	86.13
65.9	86.7	

166. Purity

17.14	57.14	73.23
25.6	60.3	74.16
36.14	60.18	78.24
37.4	62.6	80.5
40.4	67.15	81.8
41.19	69.5	90.3
41.21	71.14	95.23
55.5	72.7	95.24
55.6	73.4	
55.7	73.13	

167. Quarantine

7.8	16.2	17.28
8.15	16.3	24.8
12.3	16.4	67.19
12.5	16.5	67.20
12.6	16.6	72.8
12.7	16.7	
16.1	17.27	

168. Random

6.1	22.17	50.5
7.14	23.7	58.2
8.15	26.38	59.24
13.8	30.5	61.9
13.16	31.4	66.33
13.17	31.5	83.5
16.4	31.6	95.24
16.5	33.12	95.25
17.27	41.10	
17.28	46.9	

169. Repression

41.19	46.10	52.7
42.9	46.11	66.32
42.10	46.12	99.8
46.9	46.13	

170. Sacrifice

Price		
37.3	62.26	94.26
41.26	69.5	103.5
42.15	83.2	103.8
44.2	84.20	
55.7	93.24	

171. Seeking

1.1	7.17	11.28
1.6	10.12	14.14
2.2	10.13	14.26
3.10	10.14	15.7
7.15	11.17	15.12

15.14	49.6	70.4
16.11	57.14	73.22
17.20	57.24	74.13
29.16	57.33	77.17
29.18	60.18	91.37
29.29	65.2	94.9
29.30	66.14	99.11
31.3	66.16	

172. Self

3.10	17.30	48.6
5.2	17.43	53.9
8.17	18.6	54.7
10.14	18.7	54.27
11.28	18.12	57.33
11.31	21.9	58.23
12.10	26.38	65.20
12.31	32.14	66.32
13.16	33.14	70.9
13.21	33.15	70.12
14.14	33.16	71.5
15.7	34.6	71.16
15.14	36.5	73.22
16.50	40.14	74.11
16.56	40.15	75.25
17.2	41.21	75.32
17.18	42.11	92.18

173. Self-Conscious

Self-Consciousness, Self-Aware, Self-Awareness

13.21	15.12	19.11
14.1	19.3	20.4

30.1	41.16	82.12
30.2	41.19	83.10
34.14	41.21	90.9
35.4	48.8	90.10
36.14	50.5	92.10
40.3	75.23	92.11
46.15	78.33	
41.10	79.20	

174. Seniority

17.41	33.12	48.8
17.42	33.13	57.12
17.43	34.15	65.5
26.13	48.5	
31.6	48.7	

175. Service to Others

7.15	19.17	39.11
7.17	25.5	39.12
10.1	25.6	42.9
11.20	26.38	42.20
12.9	30.10	44.10
12.15	31.4	46.7
12.26	33.9	46.9
16.30	33.11	46.10
16.31	33.19	46.13
16.59	34.2	46.16
17.2	34.9	47.3
17.30	34.10	47.6
17.31	34.14	50.6
17.33	34.16	53.17
18.6	36.17	53.22

54.21	70.7	85.7
54.25	71.14	88.12
57.33	71.16	89.30
62.23	71.17	89.38
65.14	71.20	89.44
66.33	73.3	93.3
67.3	73.4	95.23
67.11	73.12	95.24
67.21	78.25	95.25
67.26	80.11	97.16
68.17	80.15	99.8
69.11	80.17	100.9
69.15	83.17	
70.5	83.18	

176. Service to Self

7.14	12.14	19.17
7.15	12.15	24.6
7.17	12.16	25.5
8.2	14.13	25.6
8.11	16.2	26.34
8.12	16.8	26.36
10.1	16.9	26.38
11.11	16.15	30.10
11.15	16.17	31.14
11.16	16.30	32.2
11.18	16.31	33.13
11.20	16.57	33.19
11.21	17.1	34.16
11.31	17.32	35.4
12.9	17.33	35.5
12.13	19.15	36.12

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36.14	62.17	80.11
36.16	62.20	80.15
36.17	65.14	80.17
38.7	66.29	85.4
38.14	66.30	85.7
39.11	66.31	85.9
39.12	66.32	85.11
44.16	66.33	86.5
46.7	67.7	87.6
46.9	67.26	87.7
46.10	68.6	87.8
46.11	68.16	87.9
46.12	68.17	87.11
46.16	68.18	87.12
47.3	69.9	87.14
47.4	69.11	87.15
47.5	69.15	87.16
48.6	70.7	87.25
49.4	70.23	89.31
50.6	71.7	89.35
51.7	71.14	89.44
53.11	72.8	89.45
53.14	73.4	93.3
53.16	75.19	95.6
53.17	75.23	95.26
54.19	77.17	97.16
54.22	78.25	99.8
54.25	80.5	100.8
55.3	80.6	100.9
55.4	80.7	101.2
55.5	80.8	

177. Significator

78.10	79.20	92.14
78.12	79.37	92.15
78.19	79.38	92.18
78.20	79.42	92.22
79.17	88.16	92.34
79.19	88.24	

178. Simultaneity

36.4	70.11	82.6
70.9	70.12	105.16

179. Sinkhole of Indifference

19.18	46.9	94.12
20.17	46.16	94.20
40.16	64.16	

180. Soul

12.14	26.22	47.15
14.3	34.10	54.15
26.21	44.10	72.5

181. Space/Time

2.2	28.2	39.4
6.9	29.11	41.8
12.7	29.12	41.20
13.8	29.14	43.22
13.22	29.16	52.10
13.23	29.17	54.24
19.1	29.19	55.9
26.22	29.22	57.1
26.32	30.4	57.33

58.16	65.9	71.5
62.4	66.14	71.6
63.24	70.12	71.7
63.25	70.14	74.8
63.27	70.17	82.15
63.28	70.19	83.3
65.2	70.22	105.4

182. Spiritual Entropy

7.15	46.9
36.15	87.14

183. Spiritual Mass

27.6	36.8	39.5
29.18	37.6	40.1
29.19	37.8	40.2
30.16	39.4	52.12

184. Sub-Density

16.51	17.38	71.13
17.11	17.39	90.25
17.12	22.13	
17.34	38.6	

185. Sub-Logos

28.10	29.7	51.10
28.11	29.9	54.5
28.20	39.6	54.17
29.1	40.1	54.27
29.2	41.4	65.17
29.4	41.7	71.11
29.5	46.14	71.12
29.6	47.2	78.19

78.20	82.7	92.13
79.20	82.8	92.18
81.30	82.9	92.22
81.33	82.10	

186. Thought-Form

3.13	16.43	26.32
3.14	16.44	37.6
6.23	16.45	43.5
7.9	16.46	43.6
7.12	16.54	43.7
8.30	16.56	53.14
12.5	16.57	62.23
12.9	17.17	70.19
12.21	17.37	78.7
13.23	23.6	
14.7	24.9	

187. Time/Space

1.10	21.5	39.4
2.2	21.7	41.20
2.6	25.6	42.6
3.14	26.22	48.7
6.10	26.30	50.7
6.13	26.32	51.7
8.2	28.2	52.10
10.9	28.18	53.3
10.12	29.12	55.9
11.30	29.17	57.33
12.1	29.19	58.16
14.10	30.2	59.14
14.24	32.12	62.5

63.25	70.17	76.13
63.26	70.19	78.5
65.2	70.22	81.4
65.9	71.5	81.5
66.14	71.6	82.25
68.6	71.7	83.3
69.6	71.20	84.14
70.12	71.21	84.17
70.14	74.8	105.4

188. Time/Space Analog

48.7	71.5	75.36
51.10	71.6	78.5
70.14	73.10	86.7

189. Timeless

4.8	77.17	106.13
28.6	78.29	
40.1	82.12	

190. Totality, Mind/Body/Spirit Complex

10.9	36.2	47.11
10.10	36.4	48.8
12.10	36.8	51.1
16.22	36.10	51.8
34.8	36.12	51.10
35.3	37.6	52.9
36.1	37.7	73.10

191. Transform

6.1	26.22	41.22
15.12	40.14	46.9
25.6	41.21	51.6

54.17	80.20	96.4
63.25	80.22	100.6
65.20	81.13	100.7
65.21	91.17	100.11
65.22	93.24	105.4
77.12	94.26	
79.40	95.27	

192. True Color

40.6	48.10	78.18
41.14	58.20	
48.7	77.17	

193. Unconscious

Subconscious, Deep Mind, Deeper Mind

16.49	66.16	86.9
20.33	69.18	86.12
21.16	70.4	88.17
22.1	73.22	89.19
22.2	74.4	89.44
30.7	78.11	90.28
41.21	78.36	91.34
44.11	78.37	91.37
46.12	79.20	92.11
46.14	79.33	92.27
50.12	79.42	93.10
52.7	83.19	93.14
53.1	83.20	93.20
53.12	84.8	94.11
53.13	85.19	99.8
61.13	86.6	100.6
64.4	86.7	101.4

105.19

194. Understanding

3.8	18.6	68.3
15.18	26.12	76.9
16.32	36.10	84.4
16.39	47.6	84.7
16.50	61.9	

195. Unmanifested Self

33.15	34.14	71.5
33.16	58.23	71.15
34.6	60.16	75.2
34.7	61.6	82.17
34.9	61.10	83.16
34.12	66.20	

196. Veiling

12.28	79.12	82.19
16.2	79.14	82.21
21.9	79.21	82.22
36.16	79.22	82.24
36.17	79.23	82.28
50.7	79.24	82.29
69.6	79.28	83.3
77.14	79.31	83.8
77.17	79.32	83.10
77.19	79.33	83.15
78.13	81.32	83.16
78.19	82.12	83.17
79.7	82.17	83.18
79.10	82.18	83.19

84.9	87.18	100.8
85.9	90.12	104.26
85.19	90.18	105.13
86.6	90.19	105.17
86.7	93.5	105.18
86.18	93.6	105.19
86.20	94.10	105.22
86.21	95.19	
87.17	100.7	

197. Vital Energy

15.1	44.13	72.10
15.23	48.1	75.1
18.4	53.1	76.2
19.22	63.6	83.2
24.1	63.7	86.2
25.1	64.4	88.6
26.40	65.4	103.1
33.1	70.2	
44.8	70.4	

198. Wanderer

11.25	16.61	53.7
11.29	26.13	54.21
12.26	32.9	58.20
12.27	32.10	59.3
12.28	36.16	63.10
12.29	36.17	63.17
12.30	36.18	63.18
13.23	36.24	65.3
14.18	48.7	65.11
16.59	52.9	65.12

65.19	75.24	89.34
66.6	81.27	89.36
66.34	84.2	89.38
69.17	85.16	89.39
70.15	88.5	98.5
70.16	89.33	

199. Will

21.1	49.8	74.12
28.14	52.7	74.13
28.13	52.11	74.16
29.29	53.1	77.9
31.3	54.3	77.10
31.7	54.29	77.17
36.11	55.6	79.32
36.14	55.17	79.42
38.4	56.3	80.20
41.18	57.14	81.8
41.19	60.3	82.19
41.22	60.18	82.29
42.12	63.6	84.4
42.13	66.14	84.21
42.14	67.21	85.19
42.15	70.4	86.18
43.8	72.7	88.6
43.31	72.10	91.19
44.1	73.4	94.7
44.8	73.11	97.9
46.9	73.22	101.2
47.13	74.4	

200. Wisdom

4.17	59.3	77.24
8.6	60.3	78.11
16.50	60.8	84.4
22.6	61.6	85.16
25.9	61.11	87.7
33.20	62.20	89.29
36.15	65.11	89.35
36.16	67.13	89.39
42.6	70.22	90.5
42.7	72.10	99.5
44.1	75.14	101.2
50.6	75.32	
51.10	75.39	

201. Work

2.3	16.32	63.17
3.15	20.9	68.3
4.14	20.10	73.10
4.17	22.29	73.12
5.1	27.5	73.13
5.2	27.6	73.14
6.1	27.7	73.22
9.2	46.10	75.16
9.18	56.3	78.11
12.1	59.11	78.24

202. Wrong

1.7	103.8
4.20	
54.13	
56.3	
57.12	
77.17	

CARLA L. RUECKERT
My Songs and Poetry

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The Tree of Life

Man was born within a garden,
Full of truth and free of strife.
In the garden stands a warden.
Prophets call it the tree of life.

Here's my friend with his hand on the latch
He shrugs his shoulders, drops the match
And his life is on fire, consumed like the light
Of the tree of life, of the tree of life.

Tree of life, your roots in heaven
Sweet seeds of eternity
Evergreens, your shade, like leaven,
Give us truth so light and free

Black old woman, rags for shoes
Wonder what she has to lose
Christmas day, she fights for the tree of life
For the tree of life.

(Bridge) Why do I want to say these things?
Why do I have this song to sing?
I'm yearning to stop the burning
Of the tree of life.
Of the tree of life

The body of the tree is man:
The sun his center;
Great his plan
His branches male and female be
Together in strength and harmony.

Atmosphere

Siamese, slab-sided, stretching on my sunny, smooth bed,
His molting winter fur fuzzing the air as I pat him—
The warmth of human-kindness and bouquets, remembered,
Though on a downstairs table, out of sight—
The clear, bright memory of shaded dapples,
Hazing past the window one traveling day—
The inner mood of gentle expectancy and kind waiting,
Simplicity sunlit in my unhurried mind—
These are visible, iceberg reasons for happiness today.

The Journey

The journey calls me, and I must go,
Though where it will lead me, I don't know.
Maybe I'll never know.
What am I doing? Is it wrong or right?
When shadows cross me, do I still fight?
I turn and they've faded from my sight.

(Chorus) The road is winding and long,
And everlasting is my love song.

Who am I seeking? Please show me Your face.
It comes in my visions and leaves no trace.
Maybe there'll be no trace.
And if my steps should lead me through some rocky times,
And I never really find You, I don't mind.
The Son of Love, Your Name You never sign.

Chorus

(Bridge) Jesus, it's lovely to love You.
It's being in love with love,
Being in love with love.
And all the faces that I see, of friends and strangers and you and me,
Are places where Your love dwells.
It tells me where to go.
It lets me know that all things will be well.
All things will be well.
Jesus Emmanuel!

The journey calls me and I must go,
But where it leads me, I don't know.
Maybe I'll never know.
But if my steps should lead me into rocky times
And I never really find you, well, I don't mind.
'Cause, Son of Love, Your name you never sign.

Chorus

Three Minor Thoughts for Don

If we knew what next we'd do
Then age would hold us tight.
If we could spy the reason why,
We would have wisdom's sight.
Now, as to who, that's me and you,
And I love us, through and through.

I propose we help others;
You give out the spaceships.
I'll make the songs.

If my elbows were wings I would fly to you
And thank you.
When I was alone without you,
I did not know how to be alone.
Present solitude finds me steady.
You taught me that. Here is my Valentine!

Caving

I just got to go to caving,
Hoping love can find me there.
Got to go down in the caverns,
Scuffling sightless through the rubble,
Catch and kill the white blind fishes,
Find the darkness black and bare,
Drink my bones in limestone taverns.
All those colors, that's my trouble,
Smother me in rainbow wishes.
Going back where it's black.
Sightless eyes make me wise.

(Chorus) Close your eyes, my darling.
Let it all go by.
Drop your brush and palette.
Let your spirits fly.
Down to the sun
Where we lose so much.
Where we learn to touch

(Coda) We're one.
We're one.
We're all one.

To Don in the Hospital

Your praise is the song of my soul;
Your beauty, my burden of joy.
If you will, stay a while,
For the carriage comes rolling too soon.
We must leave by the light of the moon.
Make me smile

We are the fortunate two
For we've always been our girl and boy
By our sides let us stay
For the carriage comes rolling too soon.
We have only this farewell tune.
Hold me close.

(Bridge) We shall run a good race as we leave from this place
We have found joy from strife and made a good life
Truth from life; love from strife.

The course of our race is begun,
My praises will always be yours.
If you will, stay a while,
For the carriage will roll all too soon
And we'll count every cost as a boon.
Let me stay with you and
Make you smile.

I'm A Cup

I'm a cup, Lord. Fill me up, Lord.

I want You to live my day.

I want Love to have its say.

Fill me up to the top! Fill me up.

Blessings

You touched me, Lord. Your sleeve brushed mine
At that long table, offering bread.
I took the bread made so divine.
For then, for now, all souls are fed.

Your eyes were tired, my gentle teacher,
As You gave the wine to me.
“Take this wine,” you told all seekers,
“‘Tis My blood I shed for thee.”

*(Chorus) We are here in the fullness
Of the blessing of the gospel of Christ.¹
We are here in the fullness
Of the blessing of God the Father.*

I am caught in this sad moment.
Puzzled, yet I shall obey,
As you bring me to Your presence
At this feast, this bliss, today.

Coda You are my strength, you are my song
And my salvation all the day long.
I shall not die, but I shall live,
And tell of the feast,
And tell of this moment,
Tell of the works of the Lord!

¹ Romans 15:29: “And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.”

Sister Pain

Hello, Sister Pain.
I thought to leave you when I slept,
But now the dawn's just crept
Into my eyes, and you remain,
My Sister Pain

(Chorus) Come, Holy Spirit, fill me with your glory,
Renew my life and show me how to tell Love's story.

O sharp, Sister Pain,
O jagged, ragged life I lead.
With you to guide, I fill my head,
To run Love's race, Love's Christ to gain,
My Sister Pain.

Chorus

Beloved Sister Pain
I offer hospitality,
A room, a meal, a cup of tea,
With gratitude for all I've gained
From Sister Pain.

Chorus

All I Discover

It's only when I lose myself
That I find myself in You,
Only when I die away
Like the ending of the day.
It's only when I yield my will
That I'm still enough to know
What it is you'd have me do,
What new land holds promise true,

For I find myself in you.
You are my explanation.
I lose myself in you.
You do my exploration.
And all I discover praises you.

It's only when I yield my shape
And my limits to the cave,
Only when I am no more
In any sense save to adore,
Only when I utterly die
And sink into the grave
That angels come with trumpet's tone
To roll away the light-struck stone.

And all I discover praises You
All I discover praises You.

Jesus Is Cool

(Chorus) Now He says, "Love the Lord your God."—now, that's simple!
"And love one another. Groove on your brother.
Then He'd go on down the line, changing water into wine.
Man, Jesus is cool, Jesus is cool
He went to cool school, fool!
Jesus is cool

Hey, my friend, I hear you been thinking.
That Jesus is square.
And when you've been drinking
And feel yourself sinking,
You know that no one is there.
So you grab all the gusto that you can.
And you stand there, a big brave man.
Then the barroom closes and alone you stand,
Because you think the Lord's nowhere.
But Jesus is cool.

Chorus

See they teach you in our modern schools that Jesus ain't cool
'Cause this ancient honky, he rode on a donkey
Or, sometimes, a mule.
But if you'll wipe the dust right off that Holy Book,
And open it up and take a good look
You'll find Jesus' fish line has a hook
And he's ready to save us fools.
Cause Jesus is cool.

Chorus

GARY BEAN
Silent Intensive

Southern Dharma Retreat Center

April 17 – 20, 2014

Hot Springs, NC

But we, who cannot fly the world, must seek
To live two separate lives: one, in the world
Which we must ever seem to treat as real;
The other in ourselves, behind a veil
Not to be raised without disturbing both
-Henry Adams, 1891

Introduction

Meditation, meditation, meditation. If there is a mantra to be found in the Confederation's message, the instruction to meditate would certainly be situated alongside their quintessential, oft-repeated message ringing to the tune: *all is one, all is one, all is one.*

We would give to you our encouragement and speak upon meditation, for it is the key which unlocks the door to that which is within you, and that which is within you is nothing less than the One Original Thought which is the Creator. – *Q'uo, March 16, 1986*

Thanks to the Confederation's broken-record emphasis upon the importance of meditation in their philosophy, along with other sources of spiritual insight echoing the same encouragement to meditate, a certain view regarding the practice and theory of meditation developed in my thought patterns long ago. In that view I gained a total, a complete, an unconquerable faith in the efficacy of disciplined meditation as one of the single-most effective means of self-transformation and self-realization. Total faith that in the conscious entrance into sustained, disciplined silence (aka: meditation) lies one of the most powerful means we hold in our own hands (or butts, as the case may be) for realizing who we really are. The most direct, the most immediate, and the most unmitigated route to self-discovery goes by the name, "meditation".

It is to learn how to *be with* and, without fear, embrace the actual experience of your life. In this art do we really learn how to live, what it means to live, and that, ultimately, the *who* that is doing the living: the one sacred one life living through this outer shell of personal memory and identity. There is no corner of perception, no hidden alcove of thought that is not touched and transformed in some way by meditation.

Yet, try though I may to rank meditation with the same importance as say, waking up in the morning, or finding at least one source containing an obscene quantity of sugar, something else in the day invariably takes precedence. I'm too busy, I'm too tired, I have to smuggle drugs across an international border this weekend. Again...

I find moments for formal meditation, and more moments for less formal contemplation, but if I'm going to actually fulfill the desire in my heart of hearts for spiritual evolution, those occasional moment don't feel sufficient. A guitar player doesn't become a Hendrix by dabbling every now and then when there is time; a painter doesn't become a Picasso by dipping his brush in the color palette in the few minutes between Netflix and dinner.

No, it's not all effort that yields proficiency in any given field. There *is* something to be said for that elusive characteristic quality we call being a "natural", the word we use to indicate that there is an inherent something about a person that endows them with a capability and a skill in a particular field of human achievement ranging anywhere from above-average to superhuman. But even the greats work at it, they practice. Mozart didn't hit his stride, it is reported, until after investing many hundreds if not thousands of hours into his composition and playing.

One becomes skilled in, and develops mastery of, *any* art by doing it. A lot. Same with meditation. To be clear, though, the goal is not to be a champion meditator and win all the meditation championships, like it's a skill that will result in material gain, or the adulation of others, or take one into the NCAA Final Four. Rather, the goal is to mediate well, and skillfully, in order to discover and uncover the self – both the illusory surface patterns of the mind and the essence of the eternal all-self; to accept the self through total forgiving, embracing, and loving awareness; and to become who you really are, aka: the one infinite Creator. It is a journey into the heart.

Despite my conviction in the efficacy of meditation as a means of self-realization, my practice has been lacking. Consequently I ventured forth on my first meditation retreat. Lead by a Buddhist teacher and undertaken in Buddhist style, it took place in the mountains of North Carolina at the Southern Dharma Retreat Center over the course of four days.

Following is a report for you and L/L Research on my experience therein. Beginning with:

Noble Silence

The Buddhists have a little something they call "Noble Silence". While we didn't receive a crash course in the outs and ins of the origin, history, and meaning of noble silence, we did take a vow to practice noble silence during our retreat. Essentially it means what all parents must at some time yearn for when managing their children: not uttering a sound from our mouth holes. Save for occasional logistical exceptions, like speaking when holding the feather or rock during our hour-long Dharma Discussion group, we were quiet as trees.

This practice though is not defined just by an absence of speech and sound. More profoundly it creates a space for the conscious presence of mindfulness. As you are not busy attempting to make conversation, or worried about what to say, you are more able to be present with your experience, to observe what is happening on the interior, or, if the attention turns outward, on the exterior.

Social Experience

The stress of having to make conversation, particularly with those I don't quite know, has always been a prominent part of my inner experience. I've avoided many social situations, especially those that involve being in a group of people I haven't previously met or barely know, for this reason.

Noble silence is a permission slip to be free from that. Not only are you refraining from speech, but everyone else is too! You're in a very social setting without all our noise-making mouth-machines blabbering on! Being freed from that is incredible. In that space you can observe more clearly; you can notice sounds, movements, the stepping of feet, the click of silverware against ceramic plate, the sound of the faucet, the fluttering of eyelashes nearby*, etc. – all of it helping to ground your awareness in the here and now. The noticing itself becomes an act of joy. Especially as many of these sounds are the sounds of people, including footsteps and pouring water and shutting doors, but none of the accompanying voices of people.

*Kidding. You cannot hear eyelashes flutter nearby. Not even if they are pressed against your eardrum and fluttered with all the fury of hurricane you cannot hear them.

The Not Nobly Silent Mind

Something else quite peculiar also emerges. Removing all external distractions (did I mention no cell phone, no TV, no internet, and no technology save for plumbing, electricity, doorknobs, etc.) and committing to mindfulness, it feels as if the motor mind actually gets *louder*, so to speak.

In our usual daily routines when not in meditation retreats, it seems that we are conditioned to receive *constant* bombardment of stimulation and distraction, our attention habitually moving outward, our mind consumed with any activity but paying attention to the moment. This is the experience ground into the fabric of our minds so thoroughly that when the practitioner attempts a radically different mode, like removing all the distractions for four days, the mental habit just inwardly recreates the distractions that are outwardly absent. The thinking mind abhors a void, and when it senses one it springs to life! The scattered waves upon the endless ocean of thought roars to loudness and spectacle. “Silence is the loudest noise”, one participant mused.

As part of Noble Silence and the retreat in general, all technological devices were shut off for the duration of the event. One quickly becomes aware of how reliant we’ve become on these things! Not reliance only for their indisputable utility, but reliant for their capacity to facilitate distraction. It was oh so nice not to be enslaved by the phone and the addictive pattern of checking for updates.

Measured in a quantitative way, when you’re attention is not hijacked by technology or conversation, you literally have more seconds for observation of the present moment. You literally have more clock time to practice the sacred art of presence.

Yet despite basically not talking for four days, I didn’t feel like I hadn’t talked. The process of being with your self and observing the transactions of the moment offer up a rich field of texture and experience.

EATING

The silence was most pronounced during our communal meals together. Thirty or so people in a room eating silently, silent in terms of no conversation, nor, for that matter, no externally released gastrointestinal music. Each meal begun with a prayer of gratitude.

Not talking in this eating setting was initially weird at first, not awkward but weird. We were not each at our own private table with some space between. Rather, we were sitting together at long, rectangular tables: a person on either side and people on the other side of the small table, some mere inches from you.

Your first impulse is to combat the silence, to fill it in with conversation no matter the substance of that conversation, so long as someone is making noise! God forbid we should have to just *be* there and eat together.

But that weirdness soon passes when it becomes clear that you’re not short on conversation – everyone is intentionally refraining from conversation. Everyone *wants* this! Everyone willingly undertakes the silence, yourself included. So you do what you came to do and participate. And the experience turns to rightness.

The joy of silent gnoshing

It becomes liberating to be free of the tension of having to make conversation. There actually emerges a sense of great relief for the introverted soul: a sanctified space is created to be mindful, to pay attention to the experience of the body/mind, and to move and breathe in rhythm – an experience in stark contrast to the usual non-rhythmic jangle of the everyday ordinary patterns. You feel a real and actual sense of intimacy to be with other silent folks engaged in the *same basic practice* of mindfulness.

Moments of joy bubbled up during these meals. Just pure and divine pleasure to be there. Coupled with moments of interior tension, to be sure. But one was truer than the other.

Food communion

One particular insight gained from eating in silence was watching the way I put food into my body. The mouth is the real interface between you and your meal. To be sure there is the sight of the food on your plate; the aroma rising to meet your senses; the hands that retrieve the food from its resting position on the plate's surface, dutifully shoveling it up to your face. But the switchboard of a hundred senses on the tongue and within the mouth is where you and the food really make contact.

You slow down the chewing. You chew many slow bites before swallowing. You notice so many nuances in taste and texture. The whole process is deeper than you realized, typically so overlooked and rushed over, so barely paid attention to. You are encouraged to chew thirty times per bite.

This was the first time I had really deliberately, methodically slowed down my eating in 16 years. When I first entered Basic Training we were encouraged... nay, we were *told* to dump it into our digestive tracks as quickly as we could get it in there. Ever since I've been a quick eater, making whatever is in front of me do a Houdini act: there one minute, not there the next.

Owing to this my body, much without my consent, feels compelled to belch some minutes after the completion of each of my quickly consumed meals. (It took loved ones pointing it out to me to even know that it was happening consistently.) My meals at Southern Dharma were the first time this phenomenon did not transpire.

Slowing down so, the act becomes a communion. A source of joy unto itself to be giving the body its sustenance while simultaneously growing dimly cognizant of the source underlying and uniting both the seeming *you* and the seeming *food*.

Singing bowls

And even though the absence of conversation makes it seem a very quiet affair, the mind conditioned to *vroom vroom* 365 days a year doesn't easily brake its momentum. As mentioned previously, it grows loud and boisterous as ever when practicing silence. So during the meals a Tibetan singing bowl is rung at random, its strong crystal clear tone ringing down its single note into a fainter and fainter sound.

When this happens, everyone in the dining area physically stops. There are no sounds of silverware, no sounds of shuffling feet, no sounds of chewing. It is like God hit the "pause" button on the entire scene. (Reminiscent of, though not identical to, the moment when Tom Cruise's character realizes his life is a programmed illusion in the movie "Vanilla Sky", and the entire scene freezes.) When this happens, the clattering clanging clashing mind stops and takes a special note to pull back from the runaway patterns in order to be present. However briefly it quiets down its over-active patterns, leaving in its wake a very special opening of emptiness and presence.

Meditation: Environment

Now to the actual meditation in the meditation. The first thing one notices during an intensive meditation retreat is that there are multiple periods of meditation scheduled, from morning through evening. How different (and splendid!) is this already from the usual daily patterns?

The second thing noticed is that there is a hall dedicated to meditation, its principle function. With a hardwood floor, it is mostly empty save for a shrine, a dry-erase board, and the third thing one notices, a

stack of cushions and seats including zafus and zabutons, benches, and legless chairs on the ground for the aspiring meditators.

The hall itself forms an environment very conducive to meditation. One puts their hands together in prayer style and bows at the entrance to show respect for the environment, and one does the same upon exit. It is treated reverently. This contributes to a sacred space.

Meditation: Repetition

Therefore, do not assume that you know what meditation is and what your goals should be towards it, but, rather, as you meditate, listen to that voice which speaks within and meditate as that voice instructs you. There is no set time nor is there a set method. There is one thing, however, which we must emphasize and that is **fidelity to the practice**. – Q'uo, March 16, 1986

As mentioned previously, the conditioned mental patterns get... noisier, for lack of a better word. More boisterous, more energized, more circus-like (minus trapeze artists and monkeys clanging cymbals... though come to think of it...).

When on the floor attempting to meditate, there are moments of holding the concentration with some degree of strength, but the thinking mind so formidably reasserts its runaway momentum that it can feel like your attempt to hold concentration might be likened to a housefly hopelessly attempting the taming of an unruly elephant.

Invariably your attention is whisked away on one mental distraction or another, typically about the past, or the future, seldom about observing right now. But you bring your attention back to the breath and begin anew. Not once, not twice, but times without counting.

This is where muscle building and meditation analogously intersect. In building muscle there is the process of repetition that increases the physical strength. Likewise in meditation there is the process of repeatedly returning the attention to the present moment so that it, too, gains strength over time with repetition. What gains strength? The capacity to consciously choose, and sustain, the attention, and all spaciousness and clarity that arises in consequence.

This habit of training and strengthening the attention asserts itself first and foremost in formal meditation, but the more that formal meditation is undertaken, the more this habit of presence takes root outside of the beginning and ending times of formal meditation, spreading into even the formerly impenetrable hustle and bustle of daily life. This becomes a habit and it activates during the course of the daily dance – suddenly you remember, or wake up, in the midst of being lost in activity and thought.

MEDITATION: Will and Faith

Per my study and practice of meditation, it seems that the principle *effort*, you might say, is simply to concentrate. Or rather, to concentrate simply. By concentration I do not mean to tightly force a focus through sheer strength of will whilst the remainder of the mind/body rages on, but rather to *gently* sustain an unwavering focus upon one point. As the thoughts detract and lead the attention invariably away, the concentration returns it to the chosen point, resting the attention upon, in my case, the breath moving in and out of the nostrils.

Stripping this practice of concentration down to what it is essentially, its true character emerges. This activity of concentration is a pure act of pure will. As physical muscles are strengthened through their use, so too is the will strengthened by its use.

There is but one technique for this growing or nurturing of will and faith, and that is the focusing of the attention. The attention span of those you call children is considered short. The spiritual attention span of most of your peoples is that of the child. Thus it is a matter of wishing to become able to collect one's attention and hold it upon the desired programming.

This, when continued, strengthens the will. The entire activity can only occur when there exists faith that an outcome of this discipline is possible. – Ra, 42.12

This concentration, that is, this relentless returning of the attention to rest gently in a single place, yields a certain energetic environment. As concentration increases and sustains itself, so in corollary does the monkey mind begin to quiet down. The monkey mind's distracting power becomes less as your power of presence becomes greater. Where before you were pulled this way and that, now you begin to find a footing, to so speak, a capacity to abide in the now and *witness* the antics of the mind. An open spaciousness and clarity develop wherein thoughts and feelings and sensations all arise, but they are less sticky. They are less successful into tricking you to identify with their patterns, as if "you" are contained within them, and not vice versa. Meaning you take the boldest, greatest, and most important step upon your spiritual journey: *you realize that you are not your thoughts*. This is a land of faith.

Meditation: The Witness

It is as though within the meditation, regardless of how scattered it seems, there is a pure and distilled waterfall of light which irrigates and illumines cell by cell the body, mind and spirit. It is like being rinsed and polished to relax into that presence which is holy. – Q'uo, November 16, 1994

There is something absolutely amazing about meditation. Behind everything you usually identify with, every role you play, every sensation you have, every thought and memory and moment of anticipation that rushes or drifts through your mind, there is an infinite opening behind it all that watches this passion play of the self, but is free of this play in a transcendent dimension, you might say, free from the suffering, free from the container of limiting belief, free from death.

It is like your usual identity is a movie screen onto which are projected images of your life, and all lives. The witness is that which is watching the movie. Fire burns buildings on the screen, rains flood city streets, the greatest triumphs are balanced against the greatest tragedies as densities and octaves come and go, and meanwhile that which is eternal and infinite within you, that to which the witness is a doorway or portal, remains forever unmoved, unchanged, and present; forever witnessing this unfolding of birth and death, giving and receiving, learning and forgetting.

At i

"I have a body, but I am not the body, who am I?"

"I feel tension, or contraction, or any number of sensations, but I am not these sensations, who am I?"

"What within me is aware of my thoughts? What within is that which is seeing but itself cannot be seen? What is that within me which is knowing but cannot itself be known?"

This is the sort of dynamic that arises leading into the investigation of who you really are. What you are doing is cultivating the witness. Behind all phenomenon of mind and body is a witnessing awareness within you.

Most of us are so consumed in thought that we are identified with the aggregate bundle of emotions/thoughts/sensations/conceptions. We are “stuck”, so to speak, in sticky containers of concepts that hold our identity firm, completely obscuring the fact that we are forever free of it all.

How do we think otherwise? How are we so *not* convinced that we are forever free from it all? Well, one simplified response to that question is that we are attached to, and identified with, the mental and bodily patterns and all its personal history. This attachment and identification causes a clinging, a feeding, a perpetuation that generally leads us away from the present moment – at least leads us conceptually away – and obscures the truth which might be articulated by stating: we are the clarity, we are the opening, we are the empty space within which the whole manifested world arises. This includes our personality shell, of course, but within that empty space is EVERYTHING, the entire manifested universe. All space and all time arise in this clear opening of the one present moment.

Finding this liberation is a consequence of meditation.

So we would say in meditation allow the silence to do its work. - Q’uo, March 23, 1997

Meditation: Already that

The peculiar and funny thing is that this is not something to be gained. It is not acquired anew because it has always been there. It is already here. There has never not been a moment when the infinite awareness was not already present. There is no time to it – the awareness is outside of time and it present for all time. There is no space to it – the awareness is outside of space and is present for all space. It is the effortless, spontaneous witnessing of whatever is arising in this moment, in this lifetime or the next; in this density or the next; in this octave or the next.

And in it is liberation, freedom, and resurrection into true identity as identification with the small “I” is sacrificed, released, and surrendered.

The second aid to increasing the ability to choose faith is meditation. You will note that we do not ever lose an opportunity to encourage seekers to prayer, meditation, praise and thanksgiving. These powerful techniques of tuning the mind and the heart have a cumulative effect. The first time you choose to go into the silence or to have a conversation with the infinite Creator that is honest and deep and probing it may not seem to have amounted to much. But if you persist, then, moving into that silence again and again, that silence will expand and lighten and become the holy of holies in which you are sitting with the Creator. Indeed, the Creator sits already within your heart of hearts and waits for you to come and join Him. – Q’uo, April 2, 2000

Missing the mark, missing the moment

Cultivating that witness through the activity known as meditation is a process of learning to “be with” your experience. Our minds are engaged in a perpetual, endless struggle, reaching, conflict, and resistance. We are always overlooking the present in an effort to get somewhere, or some-when, else.

What is one way to view all this present-moment avoiding activity? To see it, the small self, as a contraction, essentially; a “no” function in the face of infinity that creates what amounts to, what you might call, a false

self, or an illusory self: the fiction that we are an individual “I” that is separate apart from everything else. The illusion of all illusions that there is something other than unity.

Who is trying?

But if we *already are* free and liberating, if we *already are* one with the Creator, then what’s all the noise that we’re making and effort that we’re expending? That’s the paradox and the point. No amount of effort or self-will, therefore, is going to change our actual, real, already present truth. Can we “attain” perfection if we are already perfect? Can we “get” whole if we’re already whole? Can we “become” complete if we are already complete?

Then who is reaching, trying, attempting, chasing, and *doing*? That is a mystery we must each resolve on our own by pushing back into the source of our own awareness. In examination of this mystery it seems that all this effort stems from an illusory self which is operating on the false premise that the self is not complete, the self is not whole, the self is not one with all things. The truth is always somewhere *other* than here, always in some condition or circumstance or moment *other* than this one. Any effort, therefore, to attain or gain the truth just reinforces this basic premise.

The Great Search

Meditation and mindfulness is the only practice that undoes the Great Search. In meditation we learn to sit with, and be with, *what is*. We don’t seek another state, a special state, a different place, or a salvation in time. We simply lovingly embrace what is, seeking not to change it, not to alter it, not to transform it, but simply to bring it all into the present-moment awareness.

We work from where we are, *only* from where we are. Eckhart Tolle says that whatever your state of mind, that state of mind will do. Whatever your conditions, those conditions will do. Whatever you accept will get you “there”, so to speak.

It is a profound relaxation, but not into laziness or sleep, but rather into intense alertness and aliveness. We detach from the usual modes of mental activity and simply witness what arises, watching all phenomenon of inner and outer movement rise and fall against the backdrop of stillness and silence. We watch the mind engaged in its game of aversion and attachment, but gradually stop playing that game, needing not to hold onto and forever chase the desirable; needing not to run from and forever fear and avoid the *undesirable*. All life can be accepted as it is.

And then there is no great search. There is freedom to dance, to play, to love, to embrace life *as it is* without reference to the tortured little “I” any longer. Seeing the entire manifest universe as a beautifully complex and endless expression of the simple truth of infinity, eternity, unity – of the one life which you, in all ways, are.

Whatever your energy level within the illusion, resting back in the divine, letting the self be, evokes a contentment that does not reach nor does it shun those things which are about one. This is the self that is often accessed by meditation. One of the benefits of meditation, indeed, is that the door betwixt the conscious intellectual mind and the subconscious in the roots of mind is, if not wide open, at least ajar. Time spent in the silence is time spent listening to the voice with no sound that indeed does carry the messages of faith and choice, but not to a schedule. And this is where the entity within your illusion, feeling confused, loses that quality that so well supports the spiritual seeker. That quality is patience. – Q’uo, November 18, 1998

Through meditation we tend, then, to feed and energize these patterns less and less. We learn to abide in the great expanse that we already are. We learn to rest in that peace which remains undisturbed by any possibility event within the manifest world.

Meditation: Seeing the mind

It is not an easy practice to begin with for a mind enculturated and distraction and the perennial question for satisfaction and meaning through the attainment of things.

But as you stick with it you see that all your wanting, your attachments, your interests, your personally held ideas about who you are: it is all one big noisy project to maintain the small “I”. It is its own self-contained universe of memory and anticipation, seeking this thing and that thing, worrying about undesired outcomes and chasing desired outcomes.

A writer for the Buddhist magazine *Tricycle* writes about a meditation retreat:

“So we are engaged in a continual distraction project. We are confronted with our own pain and disappointment. With no one to keep us company – we can’t even keep ourselves company – we are confronted with utter aloneness. There is nothing to do and nothing to hang onto. We are alone, lonely, it is bleak. Everything we relied upon turns out to be a sham, a mental construct.

But when we reach the point where we can no longer cover up what we have been doing or force our experience to bend to our will, something happens, we begin to relax. Although at first the notion of utterly abandoning our smoke screen of distractions is threatening, even terrifying, if we stay with that experience even a little, the smoke beings to clear and we can start to see in a completely new way.”

Returning to North Carolina

Pulling back now from all the abstract discussion and returning to my butt on the ground in North Carolina. I had a similar, smaller experience to the one described above. My mind threw up a lot of resistance. There was discomfort. And there was a sense of futility that arose when trying to keep the attention in one place as the roaring waves of the mind crashed over it, tossing the attention hither and yon.

But then a clearing... a realization that I don’t need to calm the mind through my own effort, per se, or make it do much of anything, for that matter. The realization came that, as repeated multiple times above, the witness was already present, and I could simply witness this commotion, too. I can be present for the distraction project of the mind, knowing that, ultimately, there is no obstruction to meditation, because meditation can take *anything* into its purview.

And I am back in the space of already. The truth (freedom, liberation, realization) is already there, but the noisy mind (activity, grasping, reaching, attachment, aversion, etc.) precludes the seeing; the seeing of what’s already there. So in resting with what is and allowing what is, the already begins to become clear. No matter the outer condition of the mind, the already is... well, *already* there.

There is great freedom in this. And peace. And ability to release the restrictions around the tightened heart, breathing and beating love.

Ra bonuses for ye

Other ways to understand the utility and necessity of meditation is to consider that Ra asserts that:

...the **synthesis of all experience** [happens] through meditation. – Ra, 19.13

And they say:

...it is certainly through this faculty [of disciplined meditation] that catalyst is **most efficiently** used.
– Ra, 78.36

How profound, how uplifting, how fucking relieving! We don't have to patch all of our experience into a grand solution and salvation through the efforts of the conscious mind alone. Rather we can simply, very simply abide and rest in silence, we can relax into *being*, and surrender the weight of carrying the life. In this surrender, that which is deeper, or higher, or greater than the conscious mind will unify and synthesize the various seemingly disparate components of our experience into a more and more complete and less limited vision, until we realize that we've been complete all along; we've never really been separate.

So what changes because of meditation? Namely our viewpoint, its depth, its breadth, its seeing through the outer forms to the one face behind the variety. It is the *right interpretation* of this illusory experience:

The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light. – Ra, 95.24

Meditation: Walking

A new and supremely helpful meditation technique that I picked up while in North Carolina was that of meditating while walking. It sounds uncomplicated enough: be mindful, be aware, be one-pointed whhhhhile.... walking. But for some reason prior to this experience I hadn't quite nailed how best to achieve this.

Our walking meditation involved forming a line of practitioners alongside the interior wall of the meditation hall, forming a large rectangle. And another line of the same shape inside the larger rectangle. We moved forward very slowly. One slow conscious step at a time. Pausing at each step made. Placing the next step just as deliberately, just as slowly.

With each step we practice being present and mindful. And we are encouraged to link breath with stepping so that the two coincide in a rhythm.

Pain Variety

Throughout my years I've had many, many a run-in with mental/emotional/spiritual pain. Not brief encounters, either, but long stretches of time, sometimes devastatingly so. A characteristic dryness/life-squeezing/alienation/weirdness/barrenness/wrongness. It is a contraction, a big "no" to life. Like a fundamental sense of being out of kilter, not in alignment with life. Something I connect, in concept at least, to the Buddha's talk of "dukha", and another associated idea called the "original wound".

I long ago dubbed this "existential pain" because it seems to have no source in this lifetime – no particular circumstance, situation, or feeling that can be named as its cause. Rather than a teacher to me, this

experience has often felt a handicap over the years, seeming to limit me in a multitude of ways: no study, no writing, no communicating, no meditating, no joy. So much more productive could I be, I believe, were it not for this life-stopping drain.

All these years I still don't know what's happening. Probably some denial of love, some self-judgment.

It's like I've been out in the desert sun too long. All dried up. Cooked. No relief. No source of pleasure. No nourishment. The pressure and intensity have, at times, been almost to choking and unbearable levels.

I can witness it to some extent and "be with" it, but it is a brick wall as far as I'm concerned. It does not yield its secrets or disclose what it protects. I've approached this countless times in so many ways and never do I uncover new material. I am ready and willing to understand. I want to understand. But always there is just the pain, not the source.

This arose intensely during a portion of the meditation retreat. Part of me wanted to return home, knowing that when this kicks in, there's no "pushing through" to a place of clarity. I just have to give it time and till it dissipates.

Limiting though it feels, it has provided a dual, and mutually contradictory, sources of motivation. On one hand it has underwritten my years of spiritually seeking, motivating the search for relief, refuge, and resurrection. Like Ra states:

We may suggest that in order to progress, a state of some dissatisfaction will be present, thus giving the entity the stimulus for further seeking. – Ra, 54.3

On the other hand, it has also motivated not the search for the high road, but the search that is ever doomed to failure: the questing for a permanent source of pleasure, distraction, satisfaction, and meaning within the illusion.

Community

At the conclusion of the weekend we held a large circle in the meditation hall. Each person sitting on the floor, the space was open for one person to speak at a time. This was initiated by the one desiring to speak putting their hands together and bowing to the circle. Not everyone chose to, but most did. I spoke. I commented on how surprising it is the extent to which other people factor into an experience of inwardness and silence. How there is joy, intimacy, and honesty in the shared silence. How much love there is in the silence, the smiles in passing, the faces. And how evident the pain is in many who come to the path of meditation.

And what's really remarkable is how most people who spoke in the circle said they were impacted greatest by the communal aspect and presence of others.

In an environment where you're not talking to others or communicating with them, there is still a field of communication, and in that field is a lot of honest, self-confronting energy. The silence and the sincerity of all participants helps you to really confront and "be with" the actual self.

15 minutes of silence lunch then Noble Silence ended and talking initiated. Was very weird at first to be talking and to have such a noisy environment, but delightful despite my awkwardness.

Holding the space

A term was used called “holding the space”. It struck me for the first time how a group actually does *hold the space*. Each person engaged in their seeming individual effort helps to reinforce everyone else’s seemingly individual effort. Each mirrors to each their own work and in so doing *supports* that work through *holding the space* in silence. This intensifies and literally creates a field, I think, that makes individual work more conducive and effective. Many who spoke in the final circle actively thanked the group for holding that space.

Details, Other

This retreat was perched in the mountains, literally on a mountain side. To reach it required leaving the paved road, driving over a small stream, and proceeding on a windy, one one-lane gravel road with no guard rails separating you from the steep mountain side at the road’s edge.

During our lunch period I walked to the mountaintop to meditate in a beautiful meadow. Even the air itself was still up there, all sounds muted save for the occasional commercial airplane overhead. The views were not totally unobscured but nevertheless still offered scenes of nearby mountains. I had a great meditation and conversation with the infinite.

Each day we had the option of a more body-centered exercise. I opted for yoga. I was introduced to one technique that involves creating muscle tension everywhere in the body, holding that tension, and then releasing it with the breath all at once. The first time I did this I experienced something akin to an altered state of consciousness.

Reflections

I left this experience thinking how much I would enjoy a day or half day of mindfulness at home. Don’t know how to practically implement though. Especially the stopping bell.

Among the many things I took with me, there was the realization that this is definitely disciplined will and faith in application. This experience opened a pathway for the practice of my desires and actual realization of my goals. It’s shown me the direction I want to change my life. I need to simplify and un-busy my life. To “be with” my self. To practice presence and mindfulness. There are layers of life underneath the noise.

Though there was some measure of peace and some feeling of being more spacious and quiet, I was concerned that the little ground gained therein would be subsumed quickly, causing the tenuous connection to the witness to dissipate like a small structure of sand beneath the lapping waves.

April 21: Day 1 post-meditation retreat thoughts

At work this morning carried the residuals of the slowness and presence of the weekend. Attempted to hold onto it, walking slowly, eating mindfully, stopping to breathe.

By day’s end I see the practices disintegrating. Three days at the mountain retreat was a great intro to re-training my ways, but I fear insufficient to counter a lifetime of non-mindful living. I will continue the attempt, no matter.

The fluctuations and perturbations and speed with which the mind moves and overtakes witnessing presence – this is painful.

So much to do. So many tasks. Big and small. How do I balance that against a contemplative life? How do I maintain mindfulness when these tasks demand so much bandwidth?

Ramana Maharshi says the vasanas must expire (exhaust? burn out?). Meaning the fluctuations – sometimes of great pitch and intensity - will continue until I stop feeding them (Tolle: through unconscious identification). Key is to persist and not succumb to the agents of sleep and distraction.

It is absurd how the mind seems such a foreign agent who does not disclose its secrets, who misrepresents the actual situation and the actual self, who operates by consuming your attention, who moves in this direction or that without you behind the wheel, and who ultimately creates suffering for its “host”. It does not readily respond to or honor your requests – instead it needs constant observation, shaping, tuning, acceptance, forgiveness. We are irrevocably “stuck” with it. We, in fact, created it, this, that.

It’s surprising that I have this desire for a contemplative life inside. That had always seemed too painful, too not me. But for the first time in my life, I desired silence more than the usual pleasures for which the mind reaches.

I hope to do more and longer retreats. I hope to spend more time in silence.

Long-Term Results

There was some sadness upon returning, yes. Some watching of the seeming headway I had made into the quiet disappearing against the bulk and volume of the gross sensory experience of the outward-oriented mind. But I took from that experience so much, and two actual practices have taken root.

One is walking meditation. I’ve found that the brick pathways through Jim and Carla’s gardens make for absolutely exquisite focusers of walking meditation. Taking off shoes and socks, placing the feet against the hard yet accommodating brick, you can move slowly forward on your walking meditation, being guided by the curving paths through the most beautiful immediate scenery, from brightly colored flowers to small shrubs, to deliberately placed but variously sized stones, to wooden structures, to trees reach far above the top of the two-story house.

But a beautiful landscape is not needed for walking meditation. I have taken up a practice of walking from my bedroom to and through the hallway, and back, in my one-bedroom apartment. Presence can be practiced anywhere.

The other is the mechanical replicating of the singing bowl. If you remember (and if “you”, someone who has read all this, actually exist!), I mentioned Tibetan singing bowls that were randomly rung during our meal times. This had a great effect on stopping the commotion, both outer and inner, and creating a space of presence.

I installed an app on my phone that will ring a Tibetan singing bowl (you can choose from over seven of them) at regular intervals of your choosing. Though I don’t use it often enough, I activate this app when working in the office. The nature of the office work for L/L Research is one of an always changing agenda of prioritized things to do, a veritable noisy crowd all clamoring for your attention, the mind ratcheting up its speed and intensity to manage them all.

Then, the sound of a ringing bowl appears from my app. And generally I hit pause on the music if I’m listening, and stop what I’m doing, pausing my body and my mind. In that sliver of a moment I breathe a

few deep conscious breaths, turning my attention away from the task at hand and to the Creator, abiding in the spaciousness that emerges for a brief moment.

It is a principle, I think, that our culture's endemic over-activity absolutely needs balanced by non-activity. The ratio needn't be 50/50 – just small moments here and there to close the eyes, to rest, relax, and focus upon now. This is enough.

Entities of this heritage [who were... well, formerly trees, according to Ra] would find it nearly impossible to fight. Indeed, their studies of movements of all kinds is their form of meditation due to the fact that their activity is upon the level of what you would call meditation and thus must be balanced, **just as your entities need *constant* moments of meditation to balance your activities.** – Ra, 38.10

AUSTIN BRIDGES
Integral Theory and the Law of One

Seeds for Synthesis

A couple of years ago I found myself expanding out from the Law of One, which was my initial entry into spirituality and exploration of the nature of the self, into other similar frameworks and philosophies. I was particularly drawn to Jungian theory and psychology, quickly realizing the correlations between Ra and Jung. I didn't know exactly how deep the correlations went until I initiated a cursory exploration of these similarities for my presentation at last year's Homecoming. This exploration was enlightening but currently remains an unfinished project, as I feel an entire book could be written synthesizing Jung with Ra.

Around the same time that I got into Jung, another theoretical framework entered my peripheral that has since slowly teased its way into my studies and recently my curiosity and eagerness to explore this new framework has blown open.

Integral Theory found its origins in the works of Jean Gebser, a Swiss linguist and philosopher who is known for describing structures of human consciousness, and Sri Aurobindo, an Indian nationalist, philosopher, and yogi who is known for developing a spiritual practice he called Integral Yoga.

Ken Wilber is perhaps the most prominent voice of Integral Theory today, having founded a think-tank called the Integral Institute in 1998, which is dedicated to gathering and integrating knowledge and viewpoints from a vast number of fields and refining the theory and application of Integral Theory. He's written many books about Integral Theory and has also helped create several public-facing organizations meant to help make Integral Theory accessible to the masses. The majority of this presentation and its subsequent project will be based on his work and the work of his colleagues involved with the various organizations focused on studying and disseminating Integral Theory. Please note that many of the examples used throughout this presentation are taken from, or inspired by, these authors.

Due to the nature and accessibility of Integral Theory, I feel that a synthesis of Integral Theory and the Law of One could be extremely beneficial not only because I feel that the two systems have much to offer each other, but also because much work has already been done to synthesize many different frameworks, worldviews, and philosophies within Integral Theory that a bridge between the Law of One and Integral Theory could effectively serve as a bridge between the Law of One and these other numerous systems of thought.

What is Integral Theory and AQAL?

Integral Theory is aptly named as it essentially seeks to *integrate* the best of a multitude of various systems of thought while attempting to avoid exclusion or reductionism. It has been portrayed as a "theory of everything" – not in the same sense as material scientists have been searching for in the world of physics, but in the sense that it seeks to incorporate, examine, understand, and use everything which we have at our disposal as human beings capable of thought.

While there are likely an infinite number of ways to investigate and understand our experience in the universe, Integral Theory has been developed taking the best of both modern and ancient understandings of spirituality, philosophy, science, history, cross-cultural examination, humanities, and whatever else the Integral Theorists can get their hands on.

Ken Wilber developed a specific system called AQAL (pronounced ah”-kwul”) meant to be a comprehensive approach to applying Integral Theory in any given situation, such as personal evolution, business, ethics, ecology, spirituality, or practically any other aspect of our reality. It stands for “All Quadrants, All Levels,” or more thoroughly, “All Quadrants, All Levels, All Lines, All States, and All Types.” Wilber has determined that these five key components are the most effective way to grasp an holistic view of reality.

I will give a basic overview of each component and share my initial observations of how these may relate to the Law of One.

The Four Quadrants

The four quadrant system is a key component of the AQAL system and for Integral Theory itself. Wilber and other Integral Theorists claim that the complexity of nearly everything, from something like the crisis in Gaza to the nature of one’s self, is arranged in co-arising pattern of four, formed by one horizontal line and one vertical line to give us four separate quadrants.

The **vertical line** represents a separation of space or different dimensions of reality: the inner and the outer, or the interior and the exterior.

<u>Interior</u>	<u>Exterior</u>
<p>On the left is the interior dimension – it has no spatial location, we cannot point to any interior phenomenon through direct sense observation. For instance, we cannot point to the location of a mathematical concept, or to the location of an emotion such as happiness. These exist only in our mind and in our awareness. Instead of perceiving them with our outer senses, we look inward with our mind’s eye to perceive them. This means that the interior requires some type of interpretation to access.</p>	<p>On the right side is the exterior dimension – it does spatial location, we can see an exterior phenomenon with senses or sense extensions (such as a microscope or EEG reader). These can be things like atoms, brainwave patterns, our own body – all of which observable with senses or sensory extensions.</p>

For instance, if there is a scientist who is observing an the brain activity of a person who is experiencing happiness, but this scientist has never had the experience of being happy before, then they are only understanding half of the phenomenon. Full consideration of happiness would be understanding both the interior experience, perceived through inward perception, and the exterior material processes correlating to the happiness, perceived using our outer senses (with the aid of sensory extensions which read brain activity).

The **horizontal line** indicates a distinction between to different dimensions: the individual and the collective.

<p style="text-align: center;"><u>Individual</u></p> <p>The upper half is the individual dimension, which refers to all phenomena taken in singular form, such as a single thought or feeling, a single atom or organism, or an individual human.</p>
<p style="text-align: center;"><u>Collective</u></p> <p>The lower half is the collective dimension, which refers to groups of phenomena, such as a shared feeling between two people, a family, or a system of organisms.</p>

A simple example of the upper and lower dimensions would be the distinction between the individual tree and the collective forest.

When we combine these two lines with their distinctions, we end up with four separate quadrants and four different dimensions of any given phenomena:

<p style="text-align: center;"><u>Upper Left</u> Individual Interior</p>	<p style="text-align: center;"><u>Upper Right</u> Individual Exterior</p>
<p style="text-align: center;"><u>Lower Left</u> Collective Interior</p>	<p style="text-align: center;"><u>Lower Right</u> Collective Exterior</p>

The easiest example to use in considering the four quadrants is your Self at this moment:

Various thoughts are arising.	These thoughts can be measured as brainwave patterns and firing neurons in the brain.
These thoughts and interpretations are not separate from the shared meaning of our culture.	The contents of these thoughts are arranged by the syntax of our language.

Or more generally:

You are aware of your various thoughts, feelings, and emotions.	You can observe your behaviors and physical characteristics.
You have a sense of shared meaning within your various cultures.	You are enmeshed in the structure of various social groups.

The four quadrants can be described in other specific terms:

Intentional	Behavioral
Cultural	Social

Subjective	Objective
Intersubjective	Interobjective

By using the quadrants as a lens with which to view our reality, we can gain perspectives which ensure we approach a topic in a holistic way. Take religion as an example, and the question as to how and why religion has been used to control populations and enact violence upon others. The four quadrants offer a view of four different dimensions involved with this phenomenon:

Vast range of individual beliefs and experiences.	Vast range of behaviors from compassion to violence.
Different cultures with different shared meanings.	Different practices, social structures, rules, and codes of law.

The Quadrants are a way to keep a perspective of wholeness and integration and steer away from a perspective of fragmentation or reductionism. It's a matter of "forest and trees." If we compare any issue we wish to examine as a tree, the four quadrants help us maintain a consistent view of the forest. It allows us to investigate the nuance of something specific without losing sight of its context, or look at a collective system while maintain an acknowledgment of the individuals involved within that system. It is a great way to maintain the perspective which allows us to see the interconnectedness of our reality and recognize the patterns within the cosmos.

Here are various examples to help solidify the nature of the quadrants and connect them to some recognizable aspects of our own experiences:

<p><u>Upper Left – Individual Interior</u> <u>Intentional Dimension</u></p> <p>What you want, think, or experience.</p> <p>Sensations, impulses, emotions, feelings, symbols, thoughts, motivations, intentions, what you feel is your experience, and levels of development.</p> <p>Investigated by: psychoanalysis, introspection, meditation, phenomenology (study of experience), even mathematics.</p>	<p><u>Upper Right – Individual Exterior</u> <u>Behavioral Dimension</u></p> <p>What you do.</p> <p>Sub atomic particles, atoms, molecules, cells, organisms, behavior as well as physical characteristics.</p> <p>Investigated by: Behaviorism, cognitive science, physical, chemical, biological sciences. Realm of empirical science in general.</p>
<p><u>Lower Left – Collective Interior</u> <u>Cultural Dimension</u></p> <p>What we want, think or experience together.</p> <p>Culture, shared values, shared meaning, collective worldviews, belief systems. Interior of relationships, groups, families.</p> <p>Investigated by: Cultural anthropology, hermeneutics (study of interpretation), semantics, history.</p>	<p><u>Lower Right – Collective Exterior</u> <u>Social Dimension</u></p> <p>What we do or how we interact.</p> <p>Ecosystems, nations, social groups, family groups. Shared behaviors, technology, infrastructure, literacy rates, birth and death statistics, practices of various religious traditions (styles of prayer, holy days).</p> <p>Investigated by: Ecology, sociology, systems theory, engineering.</p>

Keep in mind that these are all very simple examples of the quadrants.

The quadrants are a very fundamental aspect of the AQAL system because each other aspect within the AQAL framework is viewed using each of these four perspectives as a lens.

From Infinity to Finitude - The First Distortion

So how can we relate the Law of One to the Four Quadrants? I see one large correlation which would also be helpful in using the Four Quadrants to apply the teachings of the Law of One to our life.

This correlation relies on an understanding of the Law of One which I gleaned from Sephira Vox's presentation and handout material from Homecoming 2012 dealing with the First Distortion, or first "movement" from infinity to finitude, from the unified one to the many. Ra discusses intelligent infinity discerning the concept of finitude here:

13.12

The intelligent infinity discerned a concept. This concept was discerned due to freedom of will of awareness. This concept was finitude. This was the first and primal paradox or distortion of the Law of One. Thus the one intelligent infinity invested itself in an exploration of many-ness. Due to the infinite possibilities of intelligent infinity there is no ending to many-ness. The exploration, thus, is free to continue infinitely in an eternal present.

And in other words here:

27.8

In this distortion of the Law of One it is recognized that the Creator will know Itself.

Sephira points out that both the terms "infinite" and "unity" both etymologically mean "without boundary." In these simple terms, we can easily see the first distortion being introduced as being the first boundary. This boundary exists between *that which is aware* and *that within the awareness*. In other terms, on one side of the boundary is subject, and on the other side of the boundary is object. Within the First Distortion is an implicit existence of subject and object duality, which is the basis upon which all experience springs. The Creator knowing itself is the subject (as Creator) knowing the object (as Creator). The very concept of subject and object are inseparable from the concept of finitude, the concept of boundaries, the concept of distortions, and thus the First Distortion itself.

One of the easiest way to depict this first boundary is to take a sheet of paper, which would signify Intelligent Infinity. The blankness of the paper is unified in that there are no boundaries which separate the paper from itself (this metaphor only goes as far as the edge of the paper, obviously). To draw a single vertical line down the center of the paper is to signify the first boundary, or the First Distortion. We have now gone from infinite to finite, from one to many. We now have two aspects of Intelligent Infinity – subject and object.

This vertical line and these two aspects happen to be same vertical line and the same two aspects from the Four Quadrant system – subject on the left, object on the right, or the interior and exterior dimensions.

With the introduction of this distortion or the drawing of this line, our next line also becomes implicit. The idea of finitude or many-ness automatically holds the idea of individual and collective - to have a subject means you must have one aspect of many-ness in relation to another aspect of many-ness, and when those two aspects are taken together, they form a collective. Any type of individual implies a relationship to a collective, for an individual must be individual *to something*.

And so we get our horizontal line, which is simply another type of dimension created by the introduction of the First Distortion. And thus, here in the First Distortion of the Law of One lies the AQAL system's Four Quadrants.

While this cosmology is specific to the Law of One material, it also applies to the most commonly accepted scientific theory of the Big Bang. Prior to the Big Bang, supposedly all that is contained in our universe was collected together in a singular state. At some point soon after the Big Bang, there existed a type of many-ness, whether these were atoms, sub-atomic particles, or some other similar building block of the universe. We can take two atoms which begin interacting for example and ascribe a perspective to one of them. This atom would then be the subject with the other being the object, either of them being the individual and the two of them together being the collective. In this sense, the Four Quadrants were also primal to this particular cosmology as well, though I feel that Sephira's interpretation of Ra's cosmology is much more eloquent, interesting, and useful.

Application

As Sephira also points out, since this is the First Distortion, it is present within each subsequent distortion. This supports the Integral Theory claim that each occurrence within the universe, which could also be called "distortion," contains the Four Quadrants, and thus can be examined using the Four Quadrants.

So how is this useful? I don't mean to imply that utilizing the Four Quadrants will cut directly through all distortions straight to the first, but that there is no situation which can evade examination using this method. Any distortion may be looked at through this lens to ensure that the full context of the first distortion is being acknowledged.

Ra suggests several times the utilization of our analytical skills towards our experiences:

18.5

The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the lovellight within them. Nothing shall be overcome. That which is not needed falls away.

...

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.

49.4

It may seem that the rational or analytical mind might have more of a possibility of successfully pursuing the negative orientation due to the fact that, in our understanding, too much order is by its essence negative. However, this same ability to structure abstract concepts and to analyze experiential data may be the key to rapid positive polarization. It may be said that those whose analytical capacities are predominant have somewhat more to work with in polarizing.

85.16

To the student of the balancing process we may suggest that the most stringent honesty be applied. As compassion is perceived it is suggested that, in balancing, this perception be analyzed. It may take many, many essays into compassion before true universal love is the product of the attempted opening and crystallization of this all-important springboard energy center.

I have found that upon my personal path, while analyzation of my experiences, emotions, biases, distortions, and perceptions isn't the entirety of the spiritual journey, it has been key to my own spiritual growth as Ra is suggesting here. What I believe the Four Quadrant system offers is a tool for analysis which utilizes the First Distortion is a holistic sense. Understanding that each occurrence or distortion contains these aspects of the First Distortion helps us to ensure that we are not ignoring a crucial aspect of what we are analyzing, and

most importantly helps us understand how all things are connected and bound by the underlying unity of all things.

Reductionism

One of the most enlightening aspects of the quadrant system for me was recognizing the many ways in which we might reduce the universe into one particular quadrant and completely ignore the others, or use one of the quadrants to outright deny another. The application of the Four Quadrants helps us to avoid this easy habit. Reductionism is extremely common within many fields, including both science and spirituality, two communities which tend to be at odds with each other most of the time, even though both could gain much from the other.

Reductionism is the conceptualization of a phenomenon within a certain context and ignoring the greater context in which the phenomenon exists. Reduction can happen in any direction and ultimately stifles our ability to fully understand our experience of the universe around us.

For example:

Reduction to the upper-right quadrant: a statement which commonly comes from the scientific community is “Spiritual experiences aren’t real, they’re just firings of certain neurons within the brain.” The statement reduces all meaning and truth to the upper right quadrant, rejecting and devaluing both of the interiors and reducing truth to only that which is measurable, observable, or exterior. It is also failing to take into account the lower right quadrant by reducing the phenomena to its lowest or most fundamental material component, in this case the neuron within the brain. This can be called extreme scientism, material reductionism. Motto: *Matter alone is real.*

Reduction to the lower-right quadrant: similar to the upper right reduction, it involves the collapsing of the left hand interiors to the exterior correlates, specifically reducing everything to a lower right material system manifestation. Instead of seeing systems of interpreted cultural beliefs and meaning, all that’s seen are the behavioral, technological, ecological, and objective systems properties of the lower right quadrant. You might hear these statements from a lower right reductionist: “Technology today is over-stimulating our youth, creating various attention disorders.” “America’s healthcare crisis is the sole result of a dysfunctional cost structure.” “A system of gun control is the key to reducing gun violence.” Motto: *Systems alone are real.*

Reduction to the lower-left quadrant: this can be seen in movements and mindsets which take postmodernism or cultural interpretation to its extremes, such as extreme relativism. In this reduction, proponents go overboard in stressing the cultural, historical, and intersubjective nature of all knowledge. Everything, including objective facts, subjective experiences, and social processes, become merely cultural interpretation. Within this reduction, all claims to truth become somewhat invalid as any claim is dismissed as simply being a result of cultural impressions. A lower left reductionist might say “Violence against women is the sole result of a patriarchal mindset.” “The ethics of an action cannot be determined, as any judgment of good or bad is simply the impression from one’s cultural imprint.” Motto: *Culturally constructed meaning alone is reality.*

Reduction to the upper-left quadrant: an upper left reductionist believes ultimate reality is based on one’s individual mind or ideas. Here the exterior world is reduced only to personal consciousness or perception - not in the sense that the universe itself is consciousness, an idea which is upheld not only by the Law of One but also by proponents of Integral Theory, but rather in the sense that one’s personal consciousness alone shapes their exterior reality. There is a failure to recognize the individual consciousness that plays a part in the shared culture, or the objective world within which our consciousness exists. There is an elevation of personal opinions, feelings, and desires to the level of ultimate reality. An upper left reductionist would say

“Whatever you think becomes your reality.” “You must have attracted this negative experience to you with negative thoughts.” “Think positive and only positive things will happen to you.” This ideal is upheld very strongly in the New Age movement. Motto: *Mind alone is real*.

I feel that these types of reductionisms are extremely common all around us, in various fields and cultures, supported by different dogmas from all aspects of life. When we utilize the Four Quadrants, we can easily see how we could be reducing our own experience or ideas to one particular quadrant or dimension. Keep in mind that whatever we reduce an occurrence to isn’t necessarily false, simply incomplete. We could be correct in our perception but only partially so.

Levels

With the Four Quadrants firmly in place as a basis for the AQAL system, we come to the next aspect: Levels. Levels refer to “stages” or “waves” of development. The idea of levels maintains that there are higher and lower (or more and less evolved, more and less aware) structures within consciousness and within the Four Quadrants.

If we look at any particular aspect of evolution, we can identify incremental changes which happen periodically which give rise to emergent properties, where something new comes forth into being. Each new emergence can be seen as a stage, level, or wave of development. In the **upper-right quadrant**, we have physical and biological evolution. In the **lower-right quadrant**, we have socioeconomic and technological evolution. In the **lower-left quadrant**, we have cultural evolution. And in the **upper-right quadrant**, we have evolution of the individual consciousness. All of these unfold in a discernable pattern.

The pattern of emergence can easily be seen within biological evolution, going all the way back to the supposed Big Bang. Directly after the Big Bang, our universe did not pop out fully formed, but instead had to evolve to get to where we are now. At first there was simply energy and subatomic particles; then molecules; then single-celled organisms; then multi-cellular organisms; then various forms of plants and animals; then human beings, and here we are.

There’s a consistent theme throughout these evolutionary stages of the biological organism which is key among the other types of evolution through levels, which is the fact that each stage both *transcends* and *includes* each former level. Human beings are a long shot from a simple carbon atom, but they are included in the very makeup of our body complexes. And just as we include carbon atoms, we include basically every other aspect of the entire evolutionary sequence between atoms and humans. This evolution is a deepening from simpler to more complex, from less conscious to more conscious, and each stage or Level is built upon the prior.

These stages of upper right biological evolution can be linked to the other quadrants with their own stages which emerged alongside the biological stages. As a specific example, with the emergence of the complex neocortex, we also saw an emergence of higher intelligence in the upper-left quadrant. With this higher intelligence, we saw the emergence of what we understand as human culture in the lower left, and the development of civilization in the lower-right quadrant. All of these quadrants evolved simultaneously into higher Levels of complexity.

As spiritual seekers, our evolution tends to be that of the development of personal consciousness, focusing mostly on the upper-left quadrant. It’s important to note that focusing on a single quadrant isn’t necessarily reducing your experiences to that quadrant, as long as we maintain awareness of the other quadrants and

where they may correlate to our personal development. Because of this aspect of personal development, the primary focus of the levels tends to be on developmental psychology.

The AQAL system bases its own stages of developmental psychology on a synthesis of a multitude of other various models, drawing most heavily on a system called Spiral Dynamics, which itself was a synthesis of many other models of cognitive development.

Both AQAL and Spiral Dynamics utilize colors to denote the different stages of development, though for some reason each system uses different colors to signify similar stages in some cases. Each of these systems views the developmental levels to exist on a sort of upward spiral of development, or as Dr. Don Beck, co-developer of Spiral Dynamics says, “What I am proposing is that the psychology of the mature human being is an unfolding, emergent, oscillating, spiraling process, marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems.”

The movement through these levels can be described in all Four Quadrants, with both personal and cultural values in the interior dimensions, personal behaviors in the upper-right quadrant, and technological and social structure development in the lower-right quadrant. Here is a basic description of the stages starting with the lower stages and moving up the scale in awareness and complexity:

Information for this chart from EnlightenNext.com

Infrared “Instinctive Self”	Age 0-18 months. Survival Bands – starting around 100,000 years ago. Do what you must to stay alive. Un-differentiated, narcissism. Quest: food, water, warmth, shelter. Methods: scavenge whatever you need. Pitfalls: primitive developmental psycho-pathologies. (Spiral Dynamics color: Beige)
Magenta “Magic/Animistic Self”	Age 1-3 years. Tribal Order – starting around 50,000 years ago, Egocentric, impulsive Keep the spirits happy and tribe’s nest warm and safe. Magical thinking. Quest: safe mode of living, security. Method: Petition to gods or powers with rituals. Pitfalls: borderline, narcissism, omnipotent fantasy, tribal conflicts. (Spiral Dynamics color: Purple)
Red “Power Self”	Early Mythic, Feudal and Exploitative Empire – starting 10,000 years ago. Aggression, might makes right, be and do what you want, regardless. Quest: Heroic status, power, glory, rage, revenge. Method: Align with power, take what you need, power over others, force. Pitfalls: gangs, anxiety, depression, phobias, bullying, terrorism. (Spiral Dynamics color: Red)
Amber “Rule/Role Self”	Late Mythic, Nation States, Authoritarian, Absolutist Religious – Starting around 5,000 years ago Ethnocentric, life has meaning, direction, and purpose with predetermined outcomes. Quest: ultimate peace, good vs. evil.

	<p>Method: fit in, follow the given rules, don't exceed your role, discipline, faith.</p> <p>Pitfalls: archetypal role identification, script pathology, fundamentalism, fascism.</p>
Orange "Rational Self"	<p>Capitalistic Democracies – starting around 300 years ago – Scientific rationalism, worldcentric</p> <p>Act from self-interest by playing game to win. Market-Driven Meritocracy.</p> <p>Quest: rational truth, material pleasure, in defense of civilization.</p> <p>Method: science, learn to excel, set goals, achieve, measure success.</p> <p>Pitfalls: scientism, flatland, identity crisis, role confusions, consumerism, ecological crisis, workaholism, goal-fixation, over-attachment to successful methods, denial of spirit.</p> <p>(Spiral Dynamics color: Orange)</p>
Green "Sensitive Self"	<p>Social Democracies, informational – starting around 150 years ago, Pluralism</p> <p>Seek inner peace within a caring community. Power with, Solidarity, Human Rights Activism.</p> <p>Quest: peace, affectionate relations, beneficial resolution, dialogue and consensus.</p> <p>Method: appreciate diverse views, listen well, consensus, emphasize group needs, marginalize no one.</p> <p>Pitfalls: nihilism, inauthenticity, excessive relativism, lack of discernment, endless consensus, heartless irony.</p> <p>(Spiral Dynamics color: Green)</p>
Jump to Second Tier	
Teal "Integral Self"	<p>World-Kosmocentric – Starting 50 years ago.</p> <p>Healthy hierarchies, Live fully and responsibly. Integral the whole spiral.</p> <p>Quest: integral synthesis, to balance the whole with holarchy.</p> <p>Evolutionary streams awaken, integrate diversity with discernment, developmental perspective.</p> <p>Pitfalls: aborted self-actualization, existential angst, bad faith.</p> <p>(Spiral Dynamics color: Yellow)</p>
Turquoise "Holistic Self"	<p>Collective Individualism – Starting 30 years ago</p> <p>Authentic irony. An ecology of perspectives.</p> <p>Quest: peace in an incomprehensible world.</p> <p>AQAL spirituality, Transrational perceptions. Aware of AQAL arising.</p> <p>Pitfalls: pathologies of the soul.</p>
Indigo "Unitive Self"	<p>Witness Self. Action and non-action without attachment to outcome.</p> <p>Realization as a verb not a description. Apex Self.</p> <p>Quest: Realizing integrated free functioning human being.</p>

These stages are essentially an amalgam of a great amount of historical and cross-cultural research, determining consistent stages across cultures of both individuals and cultures themselves. Growth through the Stages is experience by both individuals and collectives in both the interior and exterior dimensions.

Densities, Sub-Densities, and Energy Centers

A student of the Ra material may notice an immediate correlation between this system of Stages and a major topic within the Law of One material – stages of consciousness expressed as densities, or more applicably sub-densities, and the energy centers.

Before we go further, it would be useful to point out that an obvious correlation must exist between the energy centers and the sub-densities, but this correlation necessarily cannot be a one-to-one correlation. For instance, the 7th sub-density of 3rd density would naturally be the last sub-density before moving on to 4th density. However, as Ra describes a locus or meeting point of inner and outer energies within the energy system in 49.6, it is stated that “when this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.” In this description, universal love indicates the green ray and radiant being most likely indicates the blue ray. So somewhere along the 4th and 5th chakras lies the harvestability point for an entity, at this same point must logically exist the 7th sub-density. The crucial point here being that, while a correlation exists, it is not necessarily an easy one to point out.

Ra speaks at much greater length about the energy centers than the nature of the sub-densities, and these energy center descriptions serve as their own type of developmental psychology system. It is clear that there exist some correlations between the energy centers and AQAL’s stages as well. Though these correlations are clearer than that between the sub-densities and the energy centers, it still cannot be seen to be a one-to-one relationship. This could potentially be a massively confusing topic as not only do the colors of Spiral Dynamics, which is commonly used by Integral Theorists, and the AQAL system differ, but both are different from the rainbow colors used in Ra’s energy centers. While the AQAL system did use a similar spectrum of color as that of the rainbow, they do not seem to line up perfectly with the chakra system as described by Ra.

For instance, in the AQAL Levels of infrared to orange we can see aspects of Ra’s red, orange, and yellow energy centers. The green ray center and the green level seem to have the strongest correlations which can be drawn. After this, the teal to indigo seem to describe a type of functioning of an individual utilizing the upper energy centers in various distortions.

Center of Gravity and the Uncoiling Energies

Ra describes how a certain locus exists which moves through the energy centers in a sequential way in session 49:

49.5

Questioner: *Will you expand on the positive and negative magnetic polarizations in general and how it applies to, say, individuals and planets, etc.? I think there is a correlation here, but I’m not sure.*

Ra: *I am Ra. It is correct that there is a correlation between the energy field of an entity of your nature and planetary bodies, for all material is constructed by means of the dynamic tension of the magnetic field. The lines of force in both cases may be seen to be much like the interweaving spirals of the braided hair.*

Thus positive and negative wind and interweave forming geometric relationships in the energy fields of both persons, as you would call a mind/body/spirit complex, and planets.

The negative pole is the south pole or the lower pole. The north or upper pole is positive. The crisscrossings of these spiraling energies form primary, secondary, and tertiary energy centers. You are familiar with the primary energy centers of the physical, mental, and spiritual body complex. Secondary points of the crisscrossing of positive and negative center orientation revolve about several of your centers. The yellow-ray center may be seen to have secondary energy centers in elbow, in knee, and in the subtle bodies at a slight spacing from the physical vehicle at points describing diamonds about the entity's navel area surrounding the body.

One may examine each of the energy centers for such secondary centers. Some of your peoples work with these energy centers, and you call this acupuncture. However, it is to be noted that there are most often anomalies in the placement of the energy centers so that the scientific precision of this practice is brought into question. Like most scientific attempts at precision, it fails to take into account the unique qualities of each creation.

The most important concept to grasp about the energy field is that the lower or negative pole will draw the universal energy into itself from the cosmos. Therefrom it will move upward to be met and reacted to by the positive spiraling energy moving downward from within. The measure of an entity's level of ray activity is the locus wherein the south pole outer energy has been met by the inner spiraling positive energy.

As an entity grows more polarized this locus will move upwards. This phenomenon has been called by your peoples the kundalini. However, it may better be thought of as the meeting place of cosmic and inner, shall we say, vibratory understanding. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism upon which this depends is to invite great imbalance.

49.6

Questioner: *What process would be the recommended process for correctly awakening, as they say, the kundalini and of what value would that be?*

Ra: *I am Ra. The metaphor of the coiled serpent being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal. We must generalize and ask that you grasp the fact that this in effect renders far less useful that which we share. However, as each entity is unique, generalities are our lot when communicating for your possible edification.*

We have two types of energy. We are attempting then, as entities in any true color of this octave, to move the meeting place of inner and outer natures further and further along or upward along the energy centers. The two methods of approaching this with sensible method are first, the seating within one's self of those experiences which are attracted to the entity through the south pole. Each experience will need to be observed, experienced, balanced, accepted, and seated within the individual. As the entity grows in self-acceptance and awareness of catalyst the location of the comfortable seating of these experiences will rise to the new true-color entity. The experience, whatever it may be, will be seated in red ray and considered as to its survival content and so forth.

Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival, then in terms of personal identity, then in terms of social relations, then in terms of

universal love, then in terms of how the experience may beget free communication, then in terms of how the experience may be linked to universal energies, and finally in terms of the sacramental nature of each experience.

Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator.

Where these energies meet is where the serpent will have achieved its height. When this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.

The sort of mish-mash of energy centers we see within the AQAL Levels is likely indicative of the fact that, even though this specific locus exists, it does not dictate the entirety of our experience. As a person grows and utilizes their experiences, the locus will naturally move upwards, yet that doesn't mean that they are completely done with balancing the energy centers through which their locus already moved. Accessing energy centers "higher" on the spectrum may even open up new opportunities for balancing and crystallization of the lower. There seems to be a dance between the energy centers even as the locus continues its movement upwards.

For example, in the **red ray energy center** we have the basic striving for survival. We see these survival aspects strongly within the **infrared and the magenta levels**. But starting in **magenta**, we begin to see the development of social structures in the form tribal order, going beyond a simple pack mentality and developing a conscious order of social interaction. This type of social structure formation is indicative of the **yellow ray energy center**. Other **yellow ray** mentalities can be seen strongly expressed within the **red, amber, and orange levels**. We also see the **orange ray** expressions from **magenta to amber** in a development of sense of self beyond just survivalism.

So we can see that the sequence of emergence within the Levels of the AQAL system is a similar sequence as that of Ra's description of the energy centers. Certain perceptions and behaviors can be linked to a certain locus within the energy centers, and to similar altitude on the AQAL Level system.

Just like the energy centers, development along the Spiral of Levels isn't always a direct progression either. There exists what the AQAL system calls a "**center of gravity**," or a certain level at which an individual or a culture is attracted to, but each individual or culture may possess "sub-personalities" or types (our next topic within the AQAL system) which reach below or above that particular center of gravity.

For example, just as a person whose **energy center locus** may be around the **green ray energy center**, they could still have distortions within their lower energy centers which express themselves in certain situations or contexts. Similarly, a person with a **center of gravity** within the **green level** may possess sub-personalities within the lower levels which occur in similar situations or contexts. On the other hand, the entity with a **locus** within the **green ray center** may experience moments of clarity or unity brought by temporary access to **blue or indigo**, which would be the same situation as an entity with a **green center of gravity** experiencing a type of cognitive tickle down from the **teal level**. This experience of the higher energy centers or levels can be related to what Ra called the "inevitable pull" or the "pull forward in evolution."

Cultural Gravity

One strong force within the spectrum of levels as well as energy centers is what I would call cultural gravity, where the lower-left evolution of cultural orientation has strong pull upon the individuals within the culture.

It seems natural that an individual who grows up and develops within a certain culture, holding certain values, will necessarily adopt those values as part of their natural development within the culture. That's not to say that we cannot individuate within the culture and seek values outside of the social norm, but the more values imposed upon us within a certain level means that that particular level will exert a certain force upon our consciousness.

There are subtle examples of this throughout the Ra material. Ra themselves were a culture upon Venus, a culture which existed in contrast to at least one other culture ("those who seemed to dwell in darkness"). Ra themselves harvested successfully while the other culture they spoke about seemed to remain cynical of Ra's progression within the light. Being an individual within the culture of Ra would no doubt make an individual more likely to evolve and become harvestable than dwelling within the other culture(s) upon Venus.

In a similar case we have those who attained harvestability in Earth's second cycle, who Ra calls the Elder Race. They existed as a group or a culture and attained harvestability together. Additionally, Ra speaks about "those peripherally associated with this culture" who were very near harvestability. It seems that in a sort of cross-section of these two cultures, there existed a mutual pull towards harvestability. Again, being an individual within these cultures would seem to allow one a certain gravity towards that of evolution and harvestability.

To take an example of a particular individual within a culture which is drawn to that culture's level would be an individual like Thomas Jefferson. Jefferson wrote eloquently about the equal rights of all humans, and according to Ra he was a Wanderer who came here for that very purpose. Yet here we see a great contradiction in this individual – one who believed in freedom and sovereignty owned slaves. This contradiction makes more sense when we realize that the culture within which we develop exerts a force upon us.

The Integral Theorists who use the AQAL system will often describe that cognitive lines will normally develop before behavioral lines. Thus Jefferson, who offered the *thought* of freedom to his culture, was still held by his culture's ideals and actions, and thus he himself owned slaves despite his beliefs in freedom. As Ra puts it, "The thought must precede the action." (26.13) Were Jefferson alive today, there's no doubt that he would not even consider the idea of slavery to be a proper behavior, because (thanks partly to his introduction of thought), our culture has adopted ideals which do not support outright slavery. Cultural context affects the development of the individual.

Transcend and Include

One of the points continually emphasized within the AQAL system is the fact that transcending the levels is not a method of "Transcend and Reject" but rather a method of "Transcend and Include." Much like the previous example of how we, as biological humans, contain every aspect of our evolutionary path up to this point within us, right down to the carbon atoms, the same goes for the ever-expanding and increasingly complexity of consciousness. The key point of Integral Theory is that all perspectives are "true but partial," meaning each perspective or Level contains concepts and aspects which are essential and fundamental to the higher Levels. This is not a type of radical or egalitarian inclusion, but rather an inclusion of those enduring aspects upon which the next levels are built. Each person within each stage will necessarily have some "baggage" or what the AQAL system calls "transitional aspects" which will be shed as we grow into each new stage.

This is a very similar concept as discussed by Ra in 18.5:

18.5

The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the lovellight within them. Nothing shall be overcome. That which is not needed falls away.

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of lovellight as the entity furnishes itself with distilled experience. We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One; this preserving the primal distortion of free will.

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming thus creates the further environment for holding onto that which apparently has been overcome.

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate description shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.

Ra describes the process of integration of essential desires and the falling away of “transitional” desires (desires, in this case, being one aspect of the upper left expression of the stages). And not only is this dynamic hinted about throughout the material, we see another correlation in the simple fact that when the locus of the energy centers moves upwards within the energy body, that does not signify a rejection of the lower centers. The lower energy centers are still active and essential to the balanced being, having their own expressions within the harmony of each experience, continuing their own crystallization as we grow and balance in our evolution. Thus we go from utilizing a lesser number of energy centers to a greater number, growing in complexity within our energy body and within our consciousness – the growing of complexity being indicative in the AQAL system of increase along a path of evolution.

Jump From 1st Tier to 2nd Tier – the Emergence of 4th Density Energy

Both Spiral Dynamics and AQAL recognize a certain cognitive shift somewhere along the spiral between the green level and the teal level. This has been described as a “radical phase shift” or a “quantum shift.” Because of this recognized shift, these systems have divided the levels into two groups – green and all prior levels being **First Tier**, teal and all succeeding levels being **Second Tier**. The teal level is often called the “integral” level, and indicates a major change in the type of worldview held by individuals who make the shift from First to Second Tier.

Part of this radical shift is an orientation towards the acceptance and integration of all other levels, all experiences, all perceptions – it is here in this level that the AQAL system finds its inception. In previous levels, though each is built upon the fundamentals of the former, there is a type of rejection of the former levels. For instance, it was in the cultural shift to orange that we found the rational movement and the implementation of the scientific method as a universal way to examine the universe. Thus, throughout the development of orange, there was a dismantling of the mythic mindsets of the former levels. Religions were cast aside, magical ideas were disproven, and a fundamental rejection of spirituality continues to resonate throughout the scientific community. With the wave of the green level came post-modernism, or

deconstructionism, which then sought to dismantle science as a less-than-reasonable way to successfully investigate the universe. Within green, objective scientific findings were described as simply culturally derived and interpreted, and so the green level rejected the orange.

The shift to the teal level brought about the concept of pluralism – the idea that multiple worldviews may hold validity in various contexts, that each worldview may be successfully seeing part of the picture without recognizing the value of other worldviews, and an ultimate acceptance of all the levels which came prior to it, recognizing that each was fundamentally built upon the former.

This shift in orientation brought about rather unique worldviews, a recognition of evolution and an implicit dedication upon the path of self-realization. Within teal, an individual starts to recognize the processes we go through as we grow and acknowledge that we have achieved much in our evolution, and have much yet to achieve in the future. One recognizes the potential wealth of examining the darker and hidden parts of one's psyche, utilizing catalyst and using it to bring to light those things which may maintain our sub-personalities.

According to Integral researchers, the teal level of worldview appeared at some point between the last 150 and 50 years. According to Ra, another significant event happened within this time-span as well: 78 years ago, "the first harbingers" of 4th density vibrations began to be expressed with Earth's energy. One might extrapolate then that, at this same time, a type of "4th density thought" was first made available at this time. With the teal level being seen as emerging 50 years ago, I believe it's very possible that the teal level of development would be the closest we have in our current reality which would signify the first sub-density of 4th density. While it's true we are still within 3rd density in the most apparent ways, Ra says "thought precedes action" – thus, any 4th density action of evolution or behavior will necessarily be preceded by thought, which is exactly what we see with the Second Tier values – a sort of precedent of 4th density thought. The other levels so far described in Second Tier, while I personally believe to be very incomplete and speculative descriptions, seem to correlate with how Ra defines 4th density existence. In the turquoise level we start to see what is called "collective individualism" – the synthesis of fully fledged individuals back into a collective. According to Wilber, around this level, individuals may start to receive glimpses of perceptions of a mass social mind – or as Ra would say, social memory. I believe that a Social Memory Complex is formed once individuals naturally find themselves synthesizing into the collective and realizing an innate access to our social memory, or a singular mind within our culture and among our planet.

The AQAL description of Second Tier values is naturally much less developed than that of the First Tier values. According to many Integral Theorists, around 10% of the world's population is at a green level of development, making this worldview prominent and easy to explore for researchers. According to the same theorists, only 1% is at the teal level of development, meaning that cultural expression of this worldview is much harder to study. These percentages are determined by various studies utilizing the multitude of developmental models available to researchers – psychologists and sociologists wielding a certain model, each with its own equivalents of the AQAL levels, go out into the world with methods of determining where individuals are in their personal development. Populations are tested and percentages are determined for each level of development. Due to the scarcity of cultural expressions and individuals to study, many Integral Theorists rely on their sharing their personal experiences within the Integral community for exploring the Second Tier levels, and so it suffers from a lack of clarity because of that.

Acceptance of Lower Levels and Blue Ray Communication

Another indication of the connection between the shift between First and Second Tier and the shift from 3rd to 4th density draw upon an earlier correlation made regarding energy center correlations to harvestability. It was established that the locus of energies within the energy centers would land somewhere between the green

ray center and the blue ray center at the point of harvestability. I conclude from this that, in the jump from 3rd to 4th density development, an individual will have a decently balanced energy spectrum including a somewhat developed green ray center with some utilization of the blue ray center. I believe this correlation between 2nd Tier development and the blue ray center is important for a couple of reasons.

As explained earlier, the First Tier levels, while being fundamentally based upon the former levels, tend to deny or reject the very levels they are based upon. This can be seen, in a sense, to be *dishonest*. Orange level science is enthusiastic about discovering the human relationship to the universe, and when you see an enthusiastic scientist discuss the universe in the context of their particular interest, you can clearly see the flame of spirit within them. But many would never call this spirituality, and would outright deny that their calling to the quest to explore the universe is at all the same as the previous levels' quest to do the same in different terms, namely what they might call spirituality. While modern mainstream science is showing signs of evolving past this orange mentality, this type of denial is clearly seen in a solidly orange individual.

A similar type of dishonest denial can be seen in the green level values. While touting an extreme sense of egalitarianism, the green level will attempt to deny the natural hierarchies found using the scientific method and dispel scientific findings based on cultural deconstruction – all without realizing that this egalitarianism is essentially based upon a realization brought about by the orange level, a discovery of universality in all things and all people. Orange science discovered empirically with a universal method that we are all essentially the same and we are all connected – biologically, chemically, atomically. Orange science found our (material) origins within the stars, showing we all come from the same primal source within the universe.

This type of dishonesty is the same paucity of honesty which I believe Ra refers to in 48.7:

48.7

There is always some difficulty in penetrating blue primary energy for it requires that which your people have in great paucity; that is, honesty. Blue ray is the ray of free communication with self and with other-self. Having accepted that an harvestable or nearly harvestable entity will be working from this green-ray springboard one may then posit that the experiences in the remainder of the incarnation will be focused upon activation of the primary blue ray of freely given communication, of indigo ray, that of freely shared intelligent energy, and if possible, moving through this gateway, the penetration of violet-ray intelligent infinity.

In other words, the activation and utilization of the blue ray center would necessarily require one to realize that the things which were formerly denied – aspects of the former levels – are all indeed still present and that those worldviews are all true in their own right, at least partially. I believe that this indicates a strong correlation between the jump to 2nd Tier level teal and working within the blue ray of Ra's energy center system. This can be seen further in another explanation of the blue center from Ra:

15.12

The blue-ray center of energy streaming is the center which, for the first time, is outgoing as well as inpouring. Those blocked in this area may have difficulty in grasping the spirit/mind complexes of its own entity and further difficulty in expressing such understandings of self. Entities blocked in this area may have difficulties in accepting communication from other mind/body/spirit complexes.

An entity who “may have difficulties in accepting communication from other mind/body/spirit complexes” may have this difficulty because they are within a First Tier level which rejects other levels of development,

both above and below it. Once the blue ray is activated, the entity may then understand other entities because they grasp how that entity is communicating from its respective level, with its unique language and expression which is valid for it at the time, and contains its own valid truths for the blue ray entity.

At another point, Ra also acknowledges the integral nature of the blue ray center and its recognition of containing the learning/teachings in each density:

39.10

When green ray has been activated we find the third primary ray being able to begin potentiation. This is the first true spiritual ray in that all transfers are of an integrated mind/body/spirit nature. The blue ray seats the learning/teachings of the spirit in each density within the mind/body complex, animating the whole, communicating to others this entirety of beingness.

There is even direct correlation in the terminology, as AQAL calls the teal level the “integral self,” and Ra claims that the blue ray transfers are of an “integrated” nature. The idea that the blue ray “seats the learning/teachings of the spirit in each density” could hint at the fact that within the jump to Second Tier, an entity realizes the lessons it has learned while progressing through the First Tier, no longer rejecting its former levels and understanding its process of evolution up to that point.

The Upward Spiral

One of the aspects of Spiral Dynamics adopted by the AQAL system is its upward spiraling depiction of the evolution of consciousness. In simple terms, the spiral indicates that the method of evolution remains rather consistent in its application to our evolutionary path. While we go through a certain process of integrating experiencing, death and rebirth, we find ourselves back where we began, but on a new level of consciousness. Very similar is Joseph Campbell’s depiction of the “hero’s journey,” where he recognized a common archetypal theme within mythology of a hero departing on a journey, experiencing the process of evolution through various trials, and returning to where they began, yet renewed, with a different perspective, viewing their reality with a new light.

Ra speaks about the upward spiral of consciousness towards the Creator in several places throughout the material, as well as discusses the more generally upward spiraling light of evolution. This seems to be a rather direct correlation to the upward spiral of the AQAL levels of evolution.

There is also a correlation with this upward spiral and the work which Sephira Vox has done with the archetypes. In his curriculum for the 2014 Archetypes Workshop, he describes a similar type of upward spiral which is created in utilization of a particular archetypal pattern or method. Sephira’s idea utilizing the archetypes is the same as that of the spiral in AQAL – that the process of evolution remains the same, as if we are following the same circle, but each subsequent revolution finds us upon a new level.

Lines

The next component in the AQAL system has its expressions in both the Quadrants and in the Levels portions. The idea of Lines is based upon Howard Gardner’s idea of **multiple intelligences**. Gardner, who is a developmental psychologist and researcher of cognitive sciences at Harvard, developed an idea that humans have a variety of intelligences and not just a single intellectual capacity. For a long time, the general intelligence of a person was based off of the popular IQ number, but with the idea of multiple intelligences, a person may have a high IQ and be lacking in a different type of intelligence, or vice versa.

These other types of intelligences include such capacities as cognitive intelligence, emotional intelligence, musical intelligence, kinesthetic intelligence, and so on. Most people seem to excel at one or two types of intelligence, but perform poorly in others. This sort of imbalance isn't necessarily detrimental to our growth, as it is natural that some people have certain intelligent capacities that others may lack. However, the AQAL system helps us to maintain a clear vision of our strengths and weaknesses, how we are best suited and where it may be better for us to accept help. Maintaining this picture can also help us understand where a lack of development of a particular line may be holding us back, or how some lines may overshadow others in an unhealthy way.

The reason the AQAL system calls these different types of intelligences "lines," or "developmental lines," is because they show a type of independent progression and development. In fact, these lines develop on the same path as was outlined in the levels sections.

For the sake of example, we can simplify the stages into three basic progressions – egocentric, ethnocentric, and worldcentric. Taking **emotional intelligence** in the **egocentric stage**, our emotions are focused no "me," such as the emotions and drives for survival (hunger, self-protection, etc.) Development of the emotional intelligence to the **ethnocentric stage**, our emotions begin to expand from "me" to "us," and we start to form emotional attachment and commitment to those around us (family, friends, tribe, nation, etc.). Emotional development into the **worldcentric stage** will see us grow emotional bonds to not just those who we consider part of our own circle, but to all humans regardless of origins or situation. Other lines of intelligence develop similarly up through the stages.

Another way to look at lines is as **questions asked of us by life**, and the level of development informs **how we answer them**. Some simple examples being:

- What am I aware of? (cognition)
- Who am I? (self-identity)
- How do I feel about this (emotional intelligence)
- How should we interact? (interpersonal development)
- What is of ultimate concern? (spirituality)

These are a small few of the many multitude of lines contained within each person's being. Contemplation of these questions lets us understand the health of our developmental evolution through these lines and leads us to greater self-knowledge, contemplation and self-knowledge both being explained by Ra to be keys to service and evolution of self.

These lines, like all other aspects of the AQAL system, are not arbitrary or unique to AQAL. They are developed from the work of many researchers around the world. Researchers in the field of developmental psychology would question people across cultures and over time noticed underlying patterns behind the answers and independent paths of development of these patterns. This is an example of how Integral Theory synthesizes all information available in an attempt to create an all-inclusive and holistic system, taking the information provided by these various researchers all using different methods investigating different types of intelligences and combining them into one complete system.

Attributes of the Self

In 5.2 in the *Law of One*, Ra gives some basic teachings for understanding and knowing the mind. In that passage, Ra states:

5.2

It is not for a being of polarity in the physical consciousness to pick and choose among attributes, thus building the roles that cause blockages and confusions in the already-distorted mind complex. Each acceptance smoothes part of the many distortions that the faculty you call judgment engenders.

We all contain all of the lines of development, and while some may be naturally more developed than others, it would be imbalanced to pick certain lines and ignore the others, or to realize only those lines at which we excel. As Ra is stating here, “picking and choosing among attributes” can create blockages. I see these attributes to be similar to developmental lines within the AQAL system.

Energy Centers as Lines

There could also be a correlation between the energy centers and different types of lines in a sort of macrocosmic/microcosmic relationship. For instance, even though the energy centers themselves can represent a system of developmental stages, they also each contain a microcosm within them of developmental stages, or as Ra says, “sub colors.”

In this light, we could take the **yellow ray center** as an example, which indicates a type of **social intelligence**. Development of the social intelligence may start at a lower level, only grasping those social relationships immediately relevant to the self, signifying a type of **egocentric** social intelligence. Once the yellow ray becomes more developed, the line of social intelligence progresses on the path or through the sub-colors, and awareness and ability to navigate social relationships expand to include a broader system of social interaction, dealing with one’s **ethnocentric** circles. Then as the yellow ray approaches crystallization, the line of development moves up to **worldcentric** type of social intelligence, where broad and global social systems are recognized and easily navigated.

Ra discusses the idea that the universe exists in a sort of system of macrocosm and microcosms. In this instance, the full spectrum of energy centers would be the macrocosm with the sub-stages within the yellow ray energy center being the microcosm. This relationship of microcosm to macrocosm is something that isn’t, to my awareness, fully explored by the AQAL system, and is possibly a refinement which the Law of One could offer to Integral Theory in understanding.

States

States may seem similar to levels in the sense that, from the interior dimension, they are a type of perception or worldview. The difference between states and levels is that states are more temporary, fleeting, and fluid. Levels are permanent – once a level is reached on a certain line of development, that line will not revert (though other lines may “override” and cause a type of reversion in the individual). States can seem rather mundane or normal, every-day experiences which paint our perceptions: boredom, fear, disappointment, elation, excitement, curiosity.

States can also be a type of insight into the extraordinary potential of consciousness, giving a glimpse at a higher level of development or even tapping into higher worlds and more primal energies within the universe. These types of states can happen during “peak experiences,” being “in the zone,” channeling, sexual energy transfer, meditation, listening to music, working with a group, or any other activity which might elevate our consciousness in a significant yet temporary way.

States are important in the AQAL system as they allow us various and expansive perceptions of our reality and help us to integrate various experiences in various ways. The AQAL system especially promotes deep meditative states which help us to integrate our experiences and solidify our progress along developmental

lines. But becoming aware of various states we experiences, whether intentionally or spontaneously, helps us to make sense of our experiences and utilize consciousness in a dedicated way.

First, Second, and Third-Person States – Meditation, Prayer, and Contemplation

When one practices discipline in entering states, the practice helps us to enter a state at will and utilize its benefits whenever we need. A person who prays regularly will get the most benefit from prayer, as the state of prayer is readily called upon and entered the more it is repeated (repetition causes neural pathways to solidify and become accessed easier – an exterior correlate to the interior state). The same goes for any state, whether accessed intentionally or unintentionally – one who falls into a state of fear often will fall into fear more easily.

Ra consistently suggests meditation, contemplation, or prayer as a basis for spiritual practice, stating “the prerequisite of meditation, contemplation, or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.” (15.14)

A refinement that the AQAL system would make to this statement is instead of meditation, contemplation, *or* prayer, it would include all three – meditation, contemplation, *and* prayer. AQAL claims to be a system of “both/and” rather than “either/or,” and would seek to utilize all states available in whatever way they are most useful.

The AQAL system gives some focus to three perspectives easily understandable and accessible to us are those of **first, second, and third-person**. These can be seen in the Four Quadrants – upper left being first-person, lower left being second-person, and both of the exterior dimensions being a third-person perspective.

These perspectives can also be related to Ra’s meditation, contemplation, and prayer in the context of seeking the Creator.

Meditation would be a state of **first-person** – entering into a complete subjective experience of *being* – being the Creator, being the universe, being the ultimate and primal “I am.” This subjective “I-ness” is a first-person perspective, a state where one would say “I am the Creator.”

Prayer would be a state of **second-person** – entering into a conversation with the Creator – speaking to the Creator from your personal perspective in a sense of “other-ness” in the creator, essentially entering the “we space” with the Creator. This is a type of communion in which one enters a state where one would say “We are the Creator.”

Contemplation would be a state of **third-person** – entering into an objective look upon a certain aspect of the creator, using the capacity of subjective perception to examine the Creator in an objective sense. This isn’t done in the same conversational sense as praying, but rather an examination of an “it.” This third-person perspective is a state where one would say “That is the Creator.”

The basic practice of entering into first, second, and third-perspectives is also given at another point by Ra, though not referred to as meditation, prayer, or contemplation, but following the same basic premise:

10.14

Exercise Two. The universe is one being. When a mind/body/spirit complex views another mind/body/spirit complex, see the Creator. This is an helpful exercise.

Exercise Three. Gaze within a mirror. See the Creator.

Exercise Four. Gaze at the creation which lies about the mind/body/spirit complex of each entity. See the Creator.

Exercise Two in this example isn't the same as prayer, but it is still a **second-person perspective** – when you “view” or interact with another person, you and that person become a “we” and you exist in a second-person relationship with each other, the other person becoming a “you,” and then seeing that person as the Creator – a second-person state of realizing the Creator.

Exercise Three is the **first-person perspective** – in a basic sense, you are viewing yourself within the mirror and recognizing yourself as the Creator, entering the first-person state of realizing the Creator.

Exercise Four is the **third-person perspective** – viewing the creation around the self and viewing all you observe as the creator, identifying all which you are viewing objectively as the Creator. This is entering the third-person state.

The Archetypes as State

While the application of the study of the archetypal mind can vary based upon interpretation, Ra offers an example of utilization of an archetypal concept which is similar to the idea of consciously entering states:

91.35

Questioner: *How is a knowledge of the facets of the archetypical mind used by the individual to accelerate his evolution?*

Ra: *I am Ra. We shall offer an example based upon this first explored archetype or concept complex. The conscious mind of the adept may be full to bursting of the most abstruse and unmanageable of ideas, so that further ideation becomes impossible and work in blue ray or indigo is blocked through over-activation. It is then that the adept would call upon the new mind, untouched and virgin, and dwell within the archetype of the new and unblemished mind without bias, without polarity, full of the magic of the Logos.*

The description of “dwelling within the archetype” is similar to conjuring a certain state of consciousness. In this sense, the study of the archetypal mind could be, in one sense, a study of states and their useful application throughout our journey as seekers. This is unfortunately the only example Ra gave as conjuring an archetype as a state, so it is up to the student to determine the pure energy of each archetype and what sort of state this energy brings about, and how to utilize these states.

Types

The last aspect of the AQAL system addresses differences between things that may not be along a vertical system of development. Two different people may have a particular line at the same stage of development, but these same lines may seem very different. One way to describe these differences are **horizontal** instead of **vertical**.

An upper-right example of different types would be carbon and helium atoms. They're both at the same level of development, yet are different types of that level. Molecules, on the other hand, are different in a vertical sense from carbon or helium atoms.

Perhaps the most common type recognized by AQAL as well as in a universal sense are the **masculine** and **feminine** types.

A good example of the types expressed in masculinity and femininity can be seen in the work of psychologist and prominent feminist Carol Gilligan, who studied differences in the development of boys and girls. We can specifically take the **line** of moral development upon the simplified **stages** of egocentric, ethnocentric, and worldcentric – or as Gilligan defined them, preconventional, conventional, and postconventional.

Gilligan found that **masculine** moral development tended towards the concept of justice. In the **egocentric** stage, the masculine moral expression is “justice for me.” In the **ethnocentric** stage, masculine moral expression is “justice for us; justice for my people.” In the **worldcentric** stage, masculine moral expression is “justice for all.”

She found that the **feminine** moral development tended more towards the concept of care. In turn, feminine moral expression in the **egocentric** stage is “care for me,” in the **ethnocentric** stage it is “care for us,” and in the **worldcentric** stage it is “care for all.”

It’s important to remember that both men and women will contain a mix of masculine and feminine energies, but within our culture, the masculine type tends to be expressed more strongly in men and the feminine type in women, or as Ra would say in regards to masculinity and femininity expressed in the archetypes:

91.18

***Questioner:** Thank you. We have some observations on the archetypes as follows. First, the Matrix of the Mind is depicted in the Egyptian tarot by a male and this we take as creative energy intelligently directed. Would Ra comment on this?*

***Ra:** I am Ra. This is an extremely thoughtful perception seeing as it does the male not specifically as biological male but as a male principle. You will note that there are very definite sexual biases in the images. They are intended to function both as information as to which biological entity or energy will attract which archetype but also as a more general view which sees polarity as a key to the archetypical mind of third density.*

The masculine and feminine typology is seen most clearly within the study of the archetypes described by Ra. The interplay of the masculine and feminine types may actually be a primal force within our reality, as Ra describes a carryover of the polarities of **mover** and **moved** from the previous octave into this one. The mover/moved polarity might be seen in the basis of the archetypal matrix and potentiator, or the idea of positive and negative magnetism, or expressive and receptive – all which can be seen as types in the light of masculine and feminine and feminine energy.

Personality Types

The easiest application of types is that of personality types. Some common identifications of personality types are Myers-Briggs Typology or the Enneagram Personality System. There are a multitude of tests which can tell you your “type,” with varying degrees of accuracy. Learning the intricacies of each system and what they attempt to define is likely the best way to determine your own type and identify the types among your lines of development.

The point of identifying types within lines of development in all quadrants is not to place anyone or anything into a box, but rather to identify where along a horizontal spectrum a line might be. The more

insight we have into the nature of ourselves or of a thing, the more we have the ability to utilize strengths and develop in weaker areas, or shift horizontally to a different type that we feel may offer us better results or be healthier in a certain context.

An Ongoing Project

This information and these correlations are just an initial glimpse into the ways that Integral Theory and the Law of One could benefit each other in helping students of either to understand their own path more fully, and build bridges from the Law of One to all the various sources which Integral Theory builds upon. Being so radically inclusive, Integral Theory has plenty of room for the Law of One and the wealth of information it offers to spiritual seekers.

Integral Theory may also offer ways that the Law of One can be applied in various fields, with blossoming areas such as integral art, integral education, integral psychology, integral ecology, integral leadership, and many more becoming more and more fully developed. I hope that in developing a synthesis of the Law of One and Integral Theory will help seekers of the Law of One utilize the great gift that Ra has given us in fuller, more intricate, unique, and creative ways.

*The majority of the information from this write-up is sourced from various articles, speeches, dialogues, charts, and lessons on www.integrallife.com and the book *Integral Life Practice*.*

PUPAK HAGHIGHI
Offering Our Gifts to the World



This is a photograph of my glass water bottle. There is a message in the water. The message is 'let water be pure and free.' I have adopted a policy and practice and want to invite you to join me too. My policy is water should be free for all. So I don't buy water, especially bottled water in a plastic, or any other drinks in a plastic bottle either. This way I take responsibility for my consumption and contribution of plastic to the environment. I also refuse to buy water and make sure that the bottle I carry with me is filled wherever I go. I share this message with people in shops and restaurants and get a lot of smiles when I talk about water being pure and free. People everywhere agree with me. I hope we can practice this together and we each get hold of our own special bottle of water that is free and pure :).

85.15

Ra: ...Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the discrimination possible in shadow, be worked with until light equalling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred.

I feel that our homecoming in Europe is an illumination for me against the unhappy experience of not being able to come to Louisville. I hope the homecoming in Europe will grow year on year and be a focus for illuminating the life experiences of the seekers who might find Europe more accessible than the US.

<http://pupakhaghighi.weebly.com>

*Ra Presents:
Some of the Best Things We Ever Said:
You're Welcome*

We spoke to one who heard and understood and was in a position to decree the Law of One. However, the priests and peoples of that era quickly distorted our message, robbing it of the, shall we say, compassion with which unity is informed by its very nature. Since it contains all, it cannot abhor any.

Ra, 1.4

In truth there is no right or wrong. There is no polarity for all will be, as you would say, reconciled at some point in your dance through the mind/body/spirit complex which you amuse yourself by distorting in various ways at this time. This distortion is not in any case necessary. It is chosen by each of you as an alternative to understanding the complete unity of thought which binds all things. You are not speaking of similar or somewhat like entities or things. You are every thing, every being, every emotion, every event, every situation. You are unity. You are infinity. You are love/light, light/love. You are. This is the Law of One.

Ra, 1.6

Consider, if you will, the path your life-experience complex has taken. Consider the coincidences and odd circumstances by which one thing flowed to the next. Consider this well.

Ra, 8.1

The vibratory distortion of sound, faith, is perhaps one of the stumbling blocks between those of what we may call the infinite path and those of the finite proving/understanding.

You are precisely correct in your understanding of the congruency of faith and intelligent infinity; however, one is a spiritual term, the other more acceptable perhaps to the conceptual framework distortions of those who seek with measure and pen.

Ra, 3.9

The Law of One, though beyond the limitations of name, as you call vibratory sound complexes, may be approximated by stating that all things are one, that there is no polarity, no right or wrong, no disharmony, but only identity. All is one, and that one is love/light, light/love, the Infinite Creator.

One of the primal distortions of the Law of One is that of healing. Healing occurs when a mind/body/spirit complex realizes, deep within itself, the Law of One; that is, that there is no disharmony, no imperfection; that all is complete and whole and perfect. Thus, the intelligent infinity within this mind/body/spirit complex re-forms the illusion of body, mind, or spirit to a form congruent with the Law of One. The healer acts as energizer or catalyst for this completely individual process.

Ra, 4.20

The prerequisite of mental work is the ability to retain silence of self at a steady state when required by the self. The mind must be opened like a door. The key is silence.

Ra, 5.2

The dissolution into nothingness is the dissolution into unity, for there is no nothingness.

Ra, 6.7

[The higher-density beings'] purposes are very simple: to allow those entities of your planet to become aware of infinity which is often best expressed to the uninformed as the mysterious or unknown.

Ra, 6.25

The mystery and unknown quality of the occurrences we are allowed to offer have the hoped-for intention of making your peoples aware of infinite possibility. When your peoples grasp infinity, then and only then, can the gateway be opened to the Law of One.

Ra, 7.12

The Law of One blinks neither at the light nor the darkness, but is available for service to others and service to self.

Ra, 7.15

Each entity will receive the opportunity that each needs. This information source-beingness does not have uses in the life-experience complex of each of those among your peoples who seek. Thus the advertisement is general and not designed to indicate the searching out of any particular material, but only to suggest the noumenal aspect of the illusion.

Ra, 8.1

The Law of One has as one of its primal distortions the free will distortion, thus each entity is free to accept, reject, or ignore the mind/body/spirit complexes about it and ignore the creation itself. There are many among your social memory complex distortion who, at this time/space, engage daily, as you would put it, in the working upon the Law of One in one of its primal distortions; that is, the ways of love. However, if this same entity, being biased from the depths of its mind/body/spirit complex towards love/light, were then to accept the responsibility for each moment of the time/space accumulation of present moments available to it, such an entity can empower its progress...

Ra, 10.12

Exercise One. This is the most nearly centered and useable within your illusion complex. The moment contains love. That is the lesson/goal of this illusion or density. The exercise is to consciously see that love in awareness and understanding distortions. The first attempt is the cornerstone. Upon this choosing rests the remainder of the life-experience of an entity. The second seeking of love within the moment begins the addition. The third seeking empowers the second, the fourth powering or doubling the third. As with the previous type of empowerment, there will be some loss of power due to flaws within the seeking in the distortion of insincerity. However, the conscious statement of self to self of the desire to seek love is so central an act of will that, as before, the loss of power due to this friction is inconsequential.

Exercise Two. The universe is one being. When a mind/body/spirit complex views another mind/body/spirit complex, see the Creator. This is an helpful exercise.

Exercise Three. Gaze within a mirror. See the Creator.

Exercise Four. Gaze at the creation which lies about the mind/body/spirit complex of each entity. See the Creator.

The foundation or prerequisite of these exercises is a predilection towards what may be called meditation, contemplation, or prayer. With this attitude, these exercises can be processed. Without it, the data will not sink down into the roots of the tree of mind, thus enabling and ennobling the body and touching the spirit.

Ra, 10:14

An entity which acts in a consciously unloving manner in action with other beings can become karmically involved.

Ra, 12.29

It shall be understood that any portion, no matter how small, of any density or illusory pattern contains, as in an holographic picture, the One Creator which is infinity. Thus all begins and ends in mystery.

Ra, 13.13

The harvest is now. There is not at this time any reason to include efforts along these distortions toward longevity, but rather to encourage distortions toward seeking the heart of self, for this which resides clearly in the violet-ray energy field will determine the harvesting of each mind/body/spirit complex.

Ra, 14.14

There is but one service. The Law is One. The offering of self to Creator is the greatest service, the unity, the fountainhead. The entity who seeks the One Creator is with infinite intelligence. From this seeking, from this offering, a great multiplicity of opportunities will evolve depending upon the mind/body/spirit complexes' distortions with regard to the various illusory aspects or energy centers of the various complexes of your illusion.

Thus, some become healers, some workers, some teachers, and so forth.

Ra, 15.7

There is one energy. It may be understood as love/light or light/love or intelligent energy.

Ra, 15.9

It is important to allow each seeker to enlighten itself rather than for any messenger to attempt in language to teach/learn for the entity, thus being teach/learner and learn/teacher.

Ra, 15.13

...the material for your understanding is the self: the mind/body/spirit complex. You have been given information upon healing, as you call this distortion. This information may be seen in a more general context as ways to understand the self. The understanding, experiencing, accepting, and merging of self with self and other-self, and finally with the Creator, is the path to the heart of self. In each infinitesimal part of your self resides the One in all of Its power. Therefore, we can only encourage these lines of contemplation or prayer as a means of subjectively/objectively using or combining various understandings to enhance the seeking process. Without such a method of reversing the analytical process, one could not integrate into unity the many understandings gained in such seeking.

Ra, 15.14

The purpose of the Orion group, as mentioned before, is conquest and enslavement. This is done by finding and establishing an elite and causing others to serve the elite through various devices such as the laws you mentioned and others given by this entity.

Ra, 16.15

Questioner: I am assuming that it is not necessary for an individual to understand the Law of One to go from the third to the fourth density. Is this correct?

Ra: I am Ra. It is absolutely necessary that an entity consciously realize it does not understand in order for it to be harvestable. Understanding is not of this density.

Ra, 16.37

Questioner: That is a very important point. I used the wrong word. What I meant to say was that I believed that it was not necessary for an entity to be consciously aware of the Law of One to go from the third to the fourth density.

Ra: I am Ra. This is correct.

Ra, 16.38

Each responsibility is an honor; each honor, a responsibility.

Ra, 16.14

We ask you to consider as we speak that there are not words for positively describing fourth density. We can only explain what is not and approximate what is. Beyond fourth density our ability grows more limited until we become without words.

That which fourth density is not: it is not of words, unless chosen. It is not of heavy chemical vehicles for body complex activities. It is not of disharmony within self. It is not of disharmony within peoples. It is not within limits of possibility to cause disharmony in any way.

Approximations of positive statements: it is a plane of type of bipedal vehicle which is much denser and more full of life; it is a plane wherein one is aware of the thought of other-selves; it is a plane wherein one is aware of vibrations of other-selves; it is a plane of compassion and understanding of the sorrows of third density; it is a plane striving towards wisdom or light; it is a plane wherein individual differences are pronounced although automatically harmonized by group consensus.

Ra, 16.44

It is impossible to help another being directly. It is only possible to make catalyst available in whatever form, the most important being the radiation of realization of oneness with the Creator from the self, less important being information such as we share with you.

We, ourselves, do not feel an urgency for this information to be widely disseminated. It is enough that we have made it available to three, four, or five. This is extremely ample reward, for if one of these obtains fourth-density understanding due to this catalyst then we shall have fulfilled the Law of One in the distortion of service.

We encourage a dispassionate attempt to share information without concern for numbers or quick growth among others. That you attempt to make this information available is, in your terms, your service. The attempt, if it reaches one, reaches all.

We cannot offer shortcuts to enlightenment. Enlightenment is, of the moment, an opening to intelligent infinity. It can only be accomplished by the self, for the self. Another self cannot teach/learn enlightenment, but only teach/learn information, inspiration, or a sharing of love, of mystery, of the unknown that makes the other-self reach out and begin the seeking process that ends in a moment, but who can know when an entity will open the gate to the present?

Ra, 17.2

True healing is simply the radiance of the self causing an environment in which a catalyst may occur which initiates the recognition of self, by self, of the self-healing properties of the self.

Ra, 17.18

The best way of service to others is the constant attempt to seek to share the love of the Creator as it is known to the inner self. This involves self knowledge and the ability to open the self to the other-self without hesitation. This involves, shall we say, radiating that which is the essence or the heart of the mind/body/spirit complex.

Speaking to the intention of your question, the best way for each seeker in third density to be of service to others is unique to that mind/body/spirit complex. This means that the mind/body/spirit complex must then seek within itself the intelligence of its own discernment as to the way it may best serve other-selves. This will be different for each. There is no best. There is no generalization. Nothing is known.

Ra, 17.30

It is not our intent in this particular project to create erroneous information but to express in the confining ambiance of your language system the feeling of the infinite mystery of the one creation in its infinite and intelligent unity.

Ra, 18.1

Questioner: Thank you. I have a question here that I will read: "Much of the mystic tradition of seeking on Earth holds the belief that the individual self must be erased or obliterated and the material world ignored for the individual to reach 'nirvana,' as it is called, or enlightenment. What is the proper role of the individual self and its worldly activities to aid an individual to grow more into the Law of One?"

Ra: I am Ra. The proper role of the entity is in this density to experience all things desired, to then analyze, understand, and accept these experiences, distilling from them the love/light within them. Nothing shall be overcome. That which is not needed falls away.

The orientation develops due to analysis of desire. These desires become more and more distorted towards conscious application of love/light as the entity furnishes itself with distilled experience. We have found it to be inappropriate in the extreme to encourage the overcoming of any desires, except to suggest the imagination rather than the carrying out in the physical plane, as you call it, of those desires not consonant with the Law of One, thus preserving the primal distortion of free will.

The reason it is unwise to overcome is that overcoming is an unbalanced action creating difficulties in balancing in the time/space continuum. Overcoming, thus, creates the further environment for holding on to that which apparently has been overcome.

All things are acceptable in the proper time for each entity, and in experiencing, in understanding, in accepting, in then sharing with other-selves, the appropriate distortion shall be moving away from distortions of one kind to distortions of another which may be more consonant with the Law of One.

It is, shall we say, a shortcut to simply ignore or overcome any desire. It must instead be understood and accepted. This takes patience and experience which can be analyzed with care, with compassion for self and for other-self.

Ra, 18.5

Thus, what would be an improper distortion with one entity is proper with another. We can suggest an attempt to become aware of the other-self as self and thus do that action which is needed by other-self, understanding from the other-self's intelligence and awareness. In many cases this does not involve the breaking of the distortion of free will into a distortion or fragmentation called infringement. However, it is a delicate matter to be of service, and compassion, sensitivity, and an ability to empathize are helpful in avoiding the distortions of man-made intelligence and awareness.

Ra, 18.6

Forgiveness of other-self is forgiveness of self. An understanding of this insists upon full forgiveness upon the conscious level of self and other-self, for they are one. A full forgiveness is thus impossible without the inclusion of self.

Ra, 18.12

All serve the One Creator. There is nothing else to serve, for the Creator is all that there is. It is impossible not to serve the Creator. There are simply various distortions of this service.

Ra, 18.13

Thus, the weakening of the physical vehicle, as you call it, was designed to distort entities towards a predisposition to deal with each other. Thus, the lessons which approach a knowing of love can be begun.

This catalyst then is shared between peoples as an important part of each self's development as well as the experiences of the self in solitude and the synthesis of all experience through meditation. The quickest way to learn is to deal with other-selves. This is a much greater catalyst than dealing with the self. Dealing with the self without other-selves is akin to living without what you would call mirrors. Thus, the self cannot see the fruits of its being-ness. Thus, each may aid each by reflection. This is also a primary reason for the weakening of the physical vehicle, as you call the physical complex.

Ra, 19.12

We can speak only in metaphor. Some love the light. Some love the darkness. It is a matter of the unique and infinitely various Creator choosing and playing among its experiences as a child upon a picnic. Some enjoy the picnic and find the sun beautiful, the food delicious, the games refreshing, and glow with the joy of creation. Some find the night delicious, their picnic being pain, difficulty, sufferings of others, and the examination of the perversities of nature. These enjoy a different picnic.

All these experiences are available. It is the free will of each entity which chooses the form of play, the form of pleasure.

Ra, 19.16

The mind/body/spirit complex of third density has perhaps one hundred times as intensive a program of catalytic action from which to distill distortions and learn/teachings than any other of the densities. Thus the learn/teachings are most confusing to the mind/body/spirit complex which is, shall we say, inundated by the ocean of experience.

Ra, 20.23

The original desire is that entities seek and become one.

If entities can do this in a moment, they may go forward in a moment, and, thus, were this to occur in a major cycle, indeed, the third-density planet would be vacated at the end of that cycle.

Ra, 20.26

As, what you would call, the energy centers begin to be activated to a higher extent, more of the content of experience during incarnation deals with the lessons of love.

Ra, 21.7

There is only one law. That is the Law of One. Other so-called laws are distortions of this law, some of them primal and most important for progress to be understood. However, it is well that each so-called law, which

we also call “way,” be understood as a distortion rather than a law. There is no multiplicity to the Law of One.

Ra, 22.27

We ask you to remember that we are of the Brothers and Sisters of Sorrow. When one has been rescued from that sorrow to a vision of the One Creator, then there is no concept of failure.

Ra, 23.10

Here the Orion group found fertile soil in which to plant the seeds of negativity, these seeds, as always, being those of the elite, the different, those who manipulate or enslave others.

Ra, 24.3

[In reference to the battle being waged between the Confederation and the Orion Confederation.] At the level of time/space at which this takes place in the form of what you may call thought-war, the most accepting and loving energy would be to so love those who wished to manipulate that those entities were surrounded and engulfed, transformed by positive energies.

This, however, being a battle of equals, the Confederation is aware that it cannot, on equal footing, allow itself to be manipulated in order to remain purely positive, for then though pure it would not be of any consequence, having been placed by the so-called powers of darkness under the heel, as you may say.

It is thus that those who deal with this thought-war must be defensive rather than accepting in order to preserve their usefulness in service to others. Thusly, they cannot accept fully what the Orion Confederation wishes to give, that being enslavement. Thusly, some polarity is lost due to this friction and both sides, if you will, must then regroup.

It has not been fruitful for either side. The only consequence which has been helpful is a balancing of the energies available to this planet so that these energies have less necessity to be balanced in this space/time, thus lessening the chances of planetary annihilation.

Ra, 25.6

Questioner: Can you describe the mechanism of the planetary healing?

Ra: I am Ra. Healing is a process of acceptance, forgiveness, and, if possible, restitution. The restitution not being available in time/space, there are many among your peoples now attempting restitution while in the physical.

Ra, 26.27

To give you this information would be to infringe upon the free will or confusion of some living. We can only ask each group to consider the relative effect of philosophy and your so-called specific information. It is not the specificity of the information which attracts negative influences. It is the importance placed upon it.

This is why we iterate quite often, when asked for specific information, that it pales to insignificance, just as the grass withers and dies while the love and the light of the One Infinite Creator redounds to the very infinite realms of creation forever and ever, creating and creating itself in perpetuity.

Why then be concerned with the grass that blooms, withers and dies in its season only to grow once again due to the infinite love and light of the One Creator? This is the message we bring. Each entity is only superficially that which blooms and dies. In the deeper sense there is no end to being-ness.

Ra, 26.33

Questioner: Is there any reason for some portions being much more efficient in learning?

Ra: I am Ra. Is there any reason for some to learn more quickly than others? Look, if you wish, to the function of the will ... the, shall we say, attraction to the upward spiraling line of light.

Ra, 28.13

Questioner: Is there any loss to the mind or spirit after this transition which we call death or any impairment of either because of the loss of this chemical body which we now have?

Ra: I am Ra. In your terms there is a great loss of mind complex due to the fact that much of the activity of the mental nature of which you are aware during the experience of this space/time continuum is as much of a surface illusion as is the chemical body complex.

In other terms nothing whatever of importance is lost; the character or, shall we say, pure distortion of emotions and biases or distortions and wisdoms, if you will, becoming obvious for the first time, shall we say; these pure emotions and wisdoms and bias/distortions being, for the most part, either ignored or underestimated during physical life experience.

Ra, 30.4

We call it mind/body complex recognizing always that in the simplest iota of this complex exists in its entirety the One Infinite Creator.

Ra, 30.5

The bisexual knowing of the Creator by Itself has the potential for two advantages.

Firstly, in the green ray activated being there is the potential for a direct and simple analog of what you may call joy, the spiritual or metaphysical nature which exists in intelligent energy. This is a great aid to comprehension of a truer nature of being-ness. The other potential advantage of bisexual reproductive acts is the possibility of a sacramental understanding or connection, shall we say, with the gateway to intelligent infinity, for with appropriate preparation, work in what you may call magic may be done and experiences of intelligent infinity may be had. The positively oriented individuals concentrating upon this method of reaching intelligent infinity, then, through the seeking or the act of will, are able to direct this infinite intelligence to the work these entities desire to do, whether it be knowledge of service or ability to heal or whatever service to others is desired .

These are two advantages of this particular method of the Creator experiencing Itself. As we have said before, the corollary of the strength of this particular energy transfer is that it opens the door, shall we say, to the individual mind/body/spirit complexes' desire to serve in an infinite number of ways an otherself, thus polarizing towards positive.

Ra, 31.3

The green ray is one of complete universality of love. This is a giving without expectation of return.

Ra, 31.5

Secondly, the means of protection against any negative or debilitating influence for those upon the positive path was demonstrated by this instrument to a very great degree. Consider, if you will, the potentials that this particular occurrence had for negative influences to enter the instrument. This instrument thought upon the Creator in its solitude and in actions with other-self, continually praised and gave thanksgiving to the Creator for the experiences it was having. This in turn allowed this particular self such energies as became a

catalyst for an opening and strengthening of the other-self's ability to function in a more positively polarized state. Thus we see protection being very simple. Give thanksgiving for each moment. See the self and the other-self as Creator. Open the heart. Always know the light and praise it. This is all the protection necessary.

Ra, 32.1

With the green ray transfer of energy you now come to the great turning point sexually as well as in each other mode of experience. The green ray may then be turned outward, the entity then giving rather than receiving. The first giving beyond green ray is the giving of acceptance or freedom, thus allowing the recipient of blue ray energy transfer the opportunity for a feeling of being accepted, thus freeing that other-self to express itself to the giver of this ray. It will be noted that once green ray energy transfer has been achieved by two mind/body/spirits in mating, the further rays are available without both entities having the necessity to progress equally. Thus a blue ray vibrating entity or indigo ray vibrating entity whose other ray vibrations are clear may share that energy with the green ray other-self, thus acting as catalyst for the continued learn/teaching of the other-self. Until an other-self reaches green ray, such energy transfer through the rays is not possible.

Ra, 32.5

The entire creation is of the One Creator. Thus the division of sexual activity into simply that of the bodily complex is an artificial division, all things thusly being seen as sexual equally, the mind, the body, and the spirit; all of which are part of the polarity of the entity. Thus sexual fusion may be seen with or without what you may call sexual intercourse to be the complete melding of the mind, the body, and the spirit in what feels to be a constant orgasm, shall we say, of joy and delight each in the other's being-ness.

Ra, 32.10

...once the green ray has been achieved, the ability of the entity to enter blue ray is immediate and is only awaiting the efforts of the individual. The indigo ray is opened only through considerable discipline and practice largely having to do with acceptance of self, not only as the polarized and balanced self but as the Creator, as an entity of infinite worth. This will begin to activate the indigo ray.

Ra, 32.14

The incarnating entity which has become conscious of the incarnative process and thus programs its own experience may choose the amount of catalyst or, to phrase this differently, the number of lessons which it will undertake to experience and to learn from in one incarnation. This does not mean that all is predestined, but rather that there are invisible guidelines shaping events which will function according to this programming. Thus if one opportunity is missed another will appear until the, shall we say, student of the life experience grasps that a lesson is being offered and undertakes to learn it.

Ra, 33.6

Questioner: From this I would extrapolate to the conjecture that the orientation in mind of the entity is the only thing that is of any consequence at all. The physical catalyst that he experiences, regardless of what is happening about him, will be a function strictly of his orientation in mind.

Ra: I am Ra. It is completely true to the best of our knowledge that the orientation or polarization of the mind/body/spirit complex is the cause of the perceptions generated by each entity. Thus a scene may be observed in your grocery store. The entity ahead of self may be without sufficient funds. One entity may then take this opportunity to steal. Another may take this opportunity to feel itself a failure. Another may unconcernedly remove the least necessary items, pay for what it can, and go about its business. The one behind the self, observing, may feel compassion, may feel an insult because of standing next to a poverty-stricken person, may feel generosity, may feel indifference.

Ra, 33.8

The impulse to protect the loved other-self is one which persists through the fourth-density, a density abounding in compassion. More than this we cannot and need not say.

Ra, 33.11

...the primary mechanism for catalytic experience in third-density is other-self. The list of other catalytic influences: firstly, the Creator's universe; secondly, the self.

Ra, 33.14

Our understanding of karma is that which may be called inertia. Those actions which are put into motion will continue using the ways of balancing until such time as the controlling or higher principle which you may liken unto your braking or stopping is invoked. This stoppage of the inertia of action may be called forgiveness. These two concepts are inseparable.

Ra, 34.4

Questioner: If an entity develops what is called karma in an incarnation, is there then programming that sometimes occurs so that he will experience catalysts that will enable him to get to a point of forgiveness thereby alleviating the karma?

Ra: I am Ra. This is, in general, correct. However, both self and any involved other-self may, at any time through the process of understanding, acceptance, and forgiveness, ameliorate these patterns. This is true at any point in an incarnative pattern. Thus one who has set in motion an action may forgive itself and never again make that error. This also brakes or stops what you call karma.

Ra, 34.5

The societal and self interactions most often concentrate upon the second and third energy centers. Thus those most active in attempting to remake or alter the society are those working from feelings of being correct personally or of having answers which will put power in a more correct configuration. This may be seen to be of a full travel from negative to positive in orientation. Either will activate these energy ray centers.

There are some few whose desires to aid society are of a green ray nature or above. These entities, however, are few due to the understanding, may we say, of fourth ray that universal love freely given is more to be desired than principalities or even the rearrangement of peoples or political structures.

Ra, 34.9

Finally, one may polarize very strongly fourth ray by expressing the principle of universal love at the total expense of any distortion towards involvement in bellicose actions. In this way the entity may become a conscious being in a very brief span of your time/space. This may be seen to be what you would call a traumatic progression. It is to be noted that among your entities a large percentage of all progression has as catalyst, trauma.

Ra, 34.14

To know your self is to have the foundation upon firm ground.

Ra, 35.4

We make note at this time that each entity has several beings upon which to call for inner support. ...the Higher Self... may communicate with the mind/body/spirit ... during the incarnation... if the proper pathways or channels through the roots of mind are opened.

Ra, 36.10

We remind you that the negative path is one of separation. What is the first separation: the self from the self.

Ra, 36.14

We can approximate the percentage of those [wanderers] penetrating intelligently their status. This is between eight and one-half and nine and three-quarters percent. There is a larger percentile group of those who have a fairly well defined, shall we say, symptomology indicating to them that they are not of this, shall we say, "insanity." This amounts to a bit over fifty percent of the remainder. Nearly one-third of the remainder are aware that something about them is different, so you see there are many gradations of awakening to the knowledge of being a Wanderer. We may add that it is to the middle and first of these groups that this information will, shall we say, make sense.

Ra, 36.24

...you may see your self, your Higher Self or Oversoul, and your mind/body/spirit complex totality as three points in a circle. The only distinction is that of your time/space continuum. All are the same being.

Ra, 37.6

The mechanism of inspiration involves an extraordinary faculty of desire or will to know or to receive in a certain area accompanied by the ability to open to and trust in what you may call intuition.

Ra, 38.4

The principle so veiled in that statement [Don presents an equation] is but the simple principle of the constant or Creator and the transient or the incarnate being and the yearning existing between the two, one for the other, in love and light amidst the distortions of free will acting upon the illusion-bound entity.

Ra, 39.6

The other portion of healing has to do with forgiveness of self and a greatly heightened respect for the self. This may conveniently be expressed by taking care in dietary matters. This is quite frequently a part of the healing and forgiving process.

Ra, 40.13

Thus self reveals self to self.

Ra, 40.14

There is nothing random about this or any portion of evolution.

Ra, 41.9

The chemical vehicle is that which most conveniently houses the consciousness. The functioning of consciousness is the item of interest rather than the chemical makeup of a physical vehicle.

Ra, 41.11

The will of the entity as it evolves is the single measure of the rate and fastidiousness of the activation and balancing of the various energy centers.

Ra, 41.17

The more strongly the will of the entity concentrates upon and refines or purifies each energy center, the more brilliant or rotationally active each energy center will be. It is not necessary for the energy centers to be activated in order in the case of the self-aware entity. Thusly entities may have extremely brilliant energy

centers while being quite unbalanced in their violet ray aspect due to lack of attention paid to the totality of experience of the entity.

The key to balance may then be seen in the unstudied, spontaneous, and honest response of entities toward experiences, thus using experience to the utmost, then applying the balancing exercises and achieving the proper attitude for the most purified spectrum of energy center manifestation in violet ray. This is why the brilliance or rotational speed of the energy centers is not considered above the balanced aspect or violet ray manifestation of an entity in regarding harvestability; for those entities which are unbalanced, especially as to the primary rays, will not be capable of sustaining the impact of the love and light of intelligent infinity to the extent necessary for harvest.

Ra, 41.18

Questioner: You mentioned in the last session the concept of fasting for removing unwanted thought-forms. Can you expand on this process and explain a little bit more about how this works?

Ra: I am Ra. This, as all healing techniques, must be used by a conscious being; that is, a being conscious that the ridding of excess and unwanted material from the body complex is the analogy to the ridding of mind or spirit of excess or unwanted material. Thus the one discipline or denial of the unwanted portion as an appropriate part of the self is taken through the tree of mind down through the trunk to subconscious levels where the connection is made and thus the body, mind, and spirit, then in unison, express denial of the excess or unwanted spiritual or mental material as part of the entity.

All then falls away and the entity, while understanding, if you will, and appreciating the nature of the rejected material as part of the greater self, nevertheless, through the action of the will purifies and refines the mind/body/spirit complex, bringing into manifestation the desired mind complex or spirit complex attitude.

Ra, 41.20

Questioner: Then would this be like a conscious reprogramming of catalyst? For instance, for some entities catalyst is programmed by the Higher Self to create experiences so that the entity can release itself from unwanted biases. Would this be analogous then to the entity consciously programming this release and using fasting as the method of communication to itself?

Ra: I am Ra. This is not only correct but may be taken further. The self, if conscious to a great enough extent of the workings of this catalyst and the techniques of programming, may through concentration of the will and the faculty of faith alone cause reprogramming without the analogy of the fasting, the diet, or other analogous body complex disciplines.

Ra, 41.21

Questioner: I am going to make a statement and ask you to comment on its degree of accuracy. I am assuming that the balanced entity would not be swayed either towards positive or negative emotions by any situation which he might confront. By remaining unemotional in any situation, the balanced entity may clearly discern the appropriate and necessary responses in harmony with the Law of One for each situation. Is this correct?

Ra: I am Ra. This is an incorrect application of the balancing which we have discussed. The exercise of first experiencing feelings and then consciously discovering their antitheses within the being has as its objective not the smooth flow of feelings both positive and negative while remaining unswayed but rather the objective of becoming unswayed. This is a simpler result and takes much practice, shall we say.

The catalyst of experience works in order for the learn/teachings of this density to occur. However, if there is seen in the being a response, even if it is simply observed, the entity is still using the catalyst for learn/teaching. The end result is that the catalyst is no longer needed. Thus this density is no longer needed. This is not indifference or objectivity but a finely tuned compassion and love which sees all things as love. This seeing elicits no response due to catalytic reactions. Thus the entity is now able to become co-Creator of experiential occurrences. This is the truer balance.

Ra, 42.1

Questioner: Would a perfectly balanced entity feel any emotional response in being attacked by the other-self?

Ra: I am Ra. This is correct. The response is love.

Ra, 42.3

Questioner: In the illusion that we now experience it is difficult to maintain this response especially if the attack results in physical pain, but I assume that this response should be maintained even through physical pain or loss of life. Is this correct?

Ra: I am Ra. This is correct and further is of a major or principle importance in understanding, shall we say, the principle of balance. Balance is not indifference but rather the observer not blinded by any feelings of separation but rather fully imbued with love.

Ra, 42.4

Questioner: I would like to try to make an analogy for third-density of this concept. Many entities here feel great compassion for relieving the physical problems of third-density other-selves by administering to them in many ways, with food if there is hunger as there is now in the African nations, by bringing them medicine if they feel that there is a need to minister to them medically, and being selfless in all of these services to a very great extent.

This is creating a vibration that is in harmony with green-ray or fourth-density but it is not balanced with the understanding of fifth-density that these entities are experiencing catalysts and a more balanced administration to their needs would be to provide them with the learning necessary to reach the state of awareness of fourth-density than it would be to minister to their physical needs at this time. Is this correct?

Ra: I am Ra. This is incorrect. To a mind/body/spirit complex which is starving, the appropriate response is the feeding of the body. You may extrapolate from this.

On the other hand, however, you are correct in your assumption that the green ray response is not as refined as that which has been imbued with wisdom. This wisdom enables the entity to appreciate its contributions to the planetary consciousness by the quality of its being without regard to activity or behavior which expects results upon visible planes.

Ra, 42.6

Questioner: What is the difference in terms of energy center activation between a person who represses emotional responses to emotionally charged situations and the person who is balanced and, therefore, truly unswayed by emotionally charged situations?

Ra: I am Ra. This query contains an incorrect assumption. To the truly balanced entity no situation would be emotionally charged. With this understood, we may say the following: The repression of emotions depolarizes the entity in so far as it then chooses not to use the catalytic action of the space/time present in a

spontaneous manner, thus dimming the energy centers. There is, however, some polarization towards positive if the cause of this repression is consideration for other-selves. The entity which has worked long enough with the catalyst to be able to feel the catalyst but not find it necessary to express reactions is not yet balanced but suffers no depolarization due to the transparency of its experiential continuum. Thus the gradual increase in the ability to observe one's reaction and to know the self will bring the self ever closer to a true balance. Patience is requested and suggested, for the catalyst is intense upon your plane and its use must be appreciated over a period of consistent learn/teaching.

Ra, 42.8

Questioner: How can a person know when he is unswayed by an emotionally charged situation or if he is repressing the flow of emotions, or if he is in balance and truly unswayed?

Ra: I am Ra. We have spoken to this point. Therefore, we shall briefly iterate that to the balanced entity no situation has an emotional charge but is simply a situation like any other in which the entity may or may not observe an opportunity to be of service. The closer an entity comes to this attitude the closer an entity is to balance. You may note that it is not our recommendation that reactions to catalyst be repressed or suppressed unless such reactions would be a stumbling block not consonant with the Law of One to an other-self. It is far, far better to allow the experience to express itself in order that the entity may then make fuller use of this catalyst.

Ra, 42.9

Questioner: How can an individual assess what energy centers within its being are activated and in no immediate need of attention and which energy centers are not activated and are in need of immediate attention?

Ra: I am Ra. The thoughts of an entity, its feelings or emotions, and least of all its behavior are the signposts for the teaching/learning of self by self. In the analysis of one's experiences of a diurnal cycle an entity may assess what it considers to be inappropriate thoughts, behaviors, feelings, and emotions.

In examining these inappropriate activities of mind, body, and spirit complexes the entity may then place these distortions in the proper vibrational ray and thus see where work is needed.

Ra, 42.10

There is but one technique for this growing or nurturing of will and faith, and that is the focusing of the attention. The attention span of those you call children is considered short. The spiritual attention span of most of your peoples is that of the child. Thus it is a matter of wishing to become able to collect one's attention and hold it upon the desired programming.

This, when continued, strengthens the will. The entire activity can only occur when there exists faith that an outcome of this discipline is possible.

Ra, 42.11

In the less sensitized individual the choosing of personally inspirational images [for visualization] is appropriate whether this inspiration be the rose which is of perfect beauty, the cross which is of perfect sacrifice, the Buddha which is the All-being in One, or whatever else may inspire the individual.

Ra, 42.14

The entity, child or adult, as you call it, is not an instrument to be played. The appropriate teach/learning device of parent to child is the open-hearted being-ness of the parent and the total acceptance of the

beingness of the child. This will encompass whatever material the child entity has brought into the life experience in this plane.

There are two things especially important in this relationship other than the basic acceptance of the child by the parent. Firstly, the experience of whatever means the parent uses to worship and give thanksgiving to the One Infinite Creator, should if possible be shared with the child entity upon a daily basis, as you would say. Secondly, the compassion of parent to child may well be tempered by the understanding that the child entity shall learn the biases of service-to-others or service-to-self from the parental other-self. This is the reason that some discipline is appropriate in the teach/learning. This does not apply to the activation of any one energy center for each entity is unique and each relationship with self and other-self doubly unique. The guidelines given are only general for this reason.

Ra, 42.19

We have, many times now, spoken about the relative importance of balancing as opposed to the relative unimportance of maximal activation of each energy center. The reason is as you have correctly surmised. Thusly the entity is concerned, if it be upon the path of positive harvestability, with the regularizing of the various energies of experience. Thus the most fragile entity may be more balanced than one with extreme energy and activity in service-to-others due to the fastidiousness with which the will is focused upon the use of experience in knowing the self.

Ra, 43.8

You may consider all of these aforementioned aids [the Questioner presented a long list of aids] as those helpful to the stimulation of that which in actuality aids concentration, that being the will of the entity. This free will may be focused at any object or goal.

Ra, 43.30

Questioner: This is very revealing to us. Thank you. Each of us gets signals and dreams. I have been aware of clairaudient communication at least once in waking up. Can you suggest a method whereby we might be able, shall I say, to nullify the influence of that which we don't want of a negative source?

Ra: I am Ra. There are various methods. We shall offer the most available or simple. To share the difficult contact with the other-selves associated with this working and to meditate in love for these senders of images and light for self and other-selves is the most available means of nullifying the effects of such occurrences. To downgrade these experiences by the use of intellect or the disciplines of will is to invite the prolonging of the effects. Far better then to share in trust such experiences and join hearts and souls in love and light with compassion for the sender and armor for the self.

Ra, 44.10

Control is the key to negatively polarized use of catalyst. Acceptance is the key to positively polarized use of catalyst.

Ra, 46.7

The first acceptance, or control depending upon polarity, is of the self. Anger is one of many things to be accepted and loved as a part of self or controlled as a part of self, if the entity is to do work.

Ra, 46.8

Questioner: Then the positively oriented entity, rather than attempting repression of emotion, would balance the emotion as stated in an earlier contact. Is this correct?

Ra: I am Ra. This is correct and illustrates the path of unity.

Ra, 46.11

The catalyst, and all catalyst, is designed to offer experience. This experience in your density may be loved and accepted or it may be controlled. These are the two paths. When neither path is chosen the catalyst fails in its design and the entity proceeds until catalyst strikes it which causes it to form a bias towards acceptance and love or separation and control. There is no lack of space/time in which this catalyst may work.

Ra, 46.14

We have used this particular term ["crystallized entity"] because it has a fairly precise meaning in your language. When a crystalline structure is formed of your physical material the elements present in each molecule are bonded in a regularized fashion with elements in each other molecule. Thus the structure is regular and, when fully and perfectly crystallized, has certain properties. It will not splinter or break; it is very strong without effort; and it is radiant, traducing light into a beautiful refraction giving pleasure of the eye to many.

Ra, 47.7

The audience brought about by Orion-type publicity is not seeded by seniority of vibration to a great extent. The audiences receiving teach/learnings without stimulus from publicity will be more greatly oriented towards illumination. Therefore, forget you the counting.

Ra, 48.4

The entity ruled by intuition and impulse is equal to the entity governed by rational analysis when polarity is considered. The lobes may both be used for service to self or service-to-others. It may seem that the rational or analytical mind might have more of a possibility of successfully pursuing the negative orientation due to the fact that in our understanding too much order is by its essence negative. However, this same ability to structure abstract concepts and to analyze experiential data may be the key to rapid positive polarization. It may be said that those whose analytical capacities are predominant have somewhat more to work with in polarizing.

The function of intuition is to inform intelligence. In your illusion the unbridled predominance of intuition will tend to keep an entity from the greater polarizations due to the vagaries of intuitive perception. As you may see, these two types of brain structure need to be balanced in order that the net sum of experiential catalyst will be polarization and illumination, for without the acceptance by the rational mind of the worth of the intuitive faculty the creative aspects which aid in illumination will be stifled.

Ra, 49.4

Like most scientific attempts at precision, it fails to take into account the unique qualities of each creation.

Ra, 49.5

The most important concept to grasp about the energy field is that the lower or negative pole will draw the universal energy into itself from the cosmos. Therefrom it will move upward to be met and reacted to by the positive spiraling energy moving downward from within. The measure of an entity's level of ray activity is the locus wherein the south pole outer energy has been met by the inner spiraling positive energy.

As an entity grows more polarized this locus will move upwards. This phenomenon has been called by your peoples the kundalini. However, it may better be thought of as the meeting place of cosmic and inner, shall we say, vibratory understanding. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism upon which this depends is to invite great imbalance.

Ra, 49.5

Questioner: What process would be the recommended process for correctly awakening the kundalini and of what value would that be?

Ra: I am Ra. The metaphor of the coiled serpent being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal. We must generalize and ask that you grasp the fact that this in effect renders far less useful that which we share. However, as each entity is unique, generalities are our lot when communicating for your possible edification.

We have two types of energy. We are attempting then, as entities in any true color of this octave, to move the meeting place of inner and outer natures further and further along or upward along the energy centers. The two methods of approaching this with sensible method are first, the seating within one's self of those experiences which are attracted to the entity through the south pole. Each experience will need to be observed, experienced, balanced, accepted, and seated within the individual. As the entity grows in self-acceptance and awareness of catalyst the location of the comfortable seating of these experiences will rise to the new true color entity. The experience, whatever it may be, will be seated in red ray and considered as to its survival content and so forth.

Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival, then in terms of personal identity, then in terms of social relations, then in terms of universal love, then in terms of how the experience may beget free communication, then in terms of how the experience may be linked to universal energies, and finally in terms of the sacramental nature of each experience.

Meanwhile the Creator lies within. In the north pole the crown is already upon the head and the entity is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator.

Where these energies meet is where the serpent will have achieved its height. When this uncoiled energy approaches universal love and radiant being the entity is in a state whereby the harvestability of the entity comes nigh.

Ra, 49.6

Those aware of evolution and desirous in the very extreme of attaining the heart of love and the radiance which gives understanding no matter what the lessons programmed: they have to do with other-selves, not with events: they have to do with giving, not receiving, for the lessons of love are of this nature both for positive and negative. Those negatively harvestable will be found at this time endeavoring to share their love of self.

Ra, 50.5

There is no entity without help, either through self-awareness of the unity of creation or through guardians of the self which protect the less sophisticated mind/body/spirit from any permanent separation from unity while the lessons of your density continue.

Ra, 50.5

The negatively oriented being will be one who feels that it has found power that gives meaning to its existence precisely as the positive polarization does feel.

Ra, 50.6

This negative entity will strive to offer these understandings to other-selves, most usually by the process of forming the elite, the disciples, and teaching the need and rightness of the enslavement of other-selves for their own good. These other-selves are conceived to be dependent upon the self and in need of the guidance and the wisdom of the self.

Ra, 50.6

Questioner: Can you expand on the concept which is that it is necessary for an entity, during incarnation in the physical as we know it, to become polarized or interact properly with other entities and why this isn't possible in between incarnations when the entity is aware of what he wants to do. Why must he come into an incarnation and lose conscious memory of what he wants to do and then act in a way in which he hopes to act?

Ra: I am Ra. Let us give the example of the man who sees all the poker hands. He then knows the game. It is but child's play to gamble, for it is no risk. The other hands are known. The possibilities are known and the hand will be played correctly but with no interest.

In time/space and in the true color green density, the hands of all are open to the eye. The thoughts, the feelings, the troubles, all these may be seen. There is no deception and no desire for deception. Thus much may be accomplished in harmony but the mind/body/spirit gains little polarity from this interaction.

Let us re-examine this metaphor and multiply it into the longest poker game you can imagine, a lifetime. The cards are love, dislike, limitation, unhappiness, pleasure, etc. They are dealt and re-dealt and re-dealt continuously. You may, during this incarnation begin—and we stress begin—to know your own cards. You may begin to find the love within you. You may begin to balance your pleasure, your limitations, etc. However, your only indication of other-selves' cards is to look into the eyes.

You cannot remember your hand, their hands, perhaps even the rules of this game. This game can only be won by those who lose their cards in the melting influence of love, can only be won by those who lay their pleasures, their limitations, their all upon the table face up and say inwardly: "All, all of you players, each other-self, whatever your hand, I love you." This is the game: to know, to accept, to forgive, to balance, and to open the self in love. This cannot be done without the forgetting, for it would carry no weight in the life of the mind/body/spirit being-ness totality.

Ra, 50.7

...the use of technology to manipulate that outside the self is far, far less of an aid to personal evolution than the disciplines of the mind/body/spirit complex resulting in the whole knowledge of the self in the microcosm and macrocosm.

To the disciplined entity, all things are open and free. The discipline which opens the universes opens also the gateways to evolution. The difference is that of choosing either to hitchhike to a place where beauty may be seen or to walk, step by step, independent and free in this independence to praise the strength to walk and the opportunity for the awareness of beauty.

The hitchhiker, instead, is distracted by conversation and the vagaries of the road and, dependent upon the whims of others, is concerned to make the appointment in time. The hitchhiker sees the same beauty but has not prepared itself for the establishment, in the roots of mind, of the experience.

Ra, 52.2

Questioner: Am I correct, then, in assuming that discipline of the personality, knowledge of self, and control in strengthening of the will would be what any fifth-density entity would see as those things of importance?

Ra: I am Ra. In actuality these things are of importance in third through early seventh densities. The only correction in nuance that we would make is your use of the word, control. It is paramount that it be understood that it is not desirable or helpful to the growth of the understanding, may we say, of an entity by itself to control thought processes or impulses except where they may result in actions not consonant with the Law of One. Control may seem to be a short-cut to discipline, peace, and illumination. However, this very control potentiates and necessitates the further incarnative experience in order to balance this control or repression of that self which is perfect.

Instead, we appreciate and recommend the use of your second verb in regard to the use of the will. Acceptance of self, forgiveness of self, and the direction of the will; this is the path towards the disciplined personality. Your faculty of will is that which is powerful within you as co-Creator. You cannot ascribe to this faculty too much importance. Thus it must be carefully used and directed in service-to-others for those upon the positively oriented path.

There is great danger in the use of the will as the personality becomes stronger, for it may be used even subconsciously in ways reducing the polarity of the entity.

Ra, 52.7

Questioner: Is there then, from the point of view of an individual who wishes to follow the service-to-others path, anything of importance other than disciplines of personality, knowledge of self, and strengthening of will?

Ra: I am Ra. This is technique. This is not the heart. Let us examine the heart of evolution.

Let us remember that we are all one. This is the great learning/teaching. In this unity lies love. This is a great learn/teaching. In this unity lies light. This is the fundamental teaching of all planes of existence in materialization. Unity, love, light, and joy; this is the heart of evolution of the spirit.

The second-ranking lessons are learn/taught in meditation and in service. At some point the mind/body/spirit complex is so smoothly activated and balanced by these central thoughts or distortions that the techniques you have mentioned become quite significant. However, the universe, its mystery unbroken, is one. Always begin and end in the Creator, not in technique.

Ra, 52.11

If there is fear and doom, the contact was quite likely of a negative nature. If the result is hope, friendly feelings, and the awakening of a positive feeling of purposeful service-to-others, the marks of Confederation contact are evident.

Ra, 53.17

Were there no potentials for misunderstanding and, therefore, understanding, there would be no experience.

Ra, 54.7

The mind/body/spirit complex is not a machine. It is rather what you might call a tone poem.

Ra, 54.8

We may suggest that in order to progress, a state of some dissatisfaction will be present, thus giving the entity the stimulus for further seeking. This dissatisfaction, nervousness, or angst, if you will, is not of itself useful. Thus its use is indirect.

Ra, 54.3

Questioner: OK. Then I assume that the first distortion is the motivator or what allows this blockage. Is this correct?

Ra: I am Ra. We wish no quibbling but prefer to avoid the use of terms such as the verb, to allow. Free will does not allow, nor would predetermination disallow, experiential distortions. Rather the Law of Confusion offers a free reach for the energies of each mind/body/spirit complex. The verb, to allow, would be considered pejorative in that it suggests a polarity between right and wrong or allowed and not allowed. This may seem a minuscule point. However, to our best way of thinking it bears some weight.

Ra, 54.13

While it is a primary priority to activate or unblock each energy center, it is also a primary priority at that point to begin to refine the balances between the energies so that each tone of the chord of total vibratory being-ness resonates in clarity, tune, and harmony with each other energy. This balancing, tuning, and harmonizing of the self is most central to the more advanced or adept mind/body/spirit complex. Each energy may be activated without the beauty that is possible through the disciplines and appreciations of personal energies or what you might call the deeper personality or soul identity.

Ra, 54.15

Questioner: Let me make an analogy that I have just thought of. A seven-stringed musical instrument may be played by deflecting each string a full deflection and releasing it producing notes. instead of producing the notes this way the individual creative personality could deflect each string the proper amount in the proper sequence producing music. Is this correct?

Ra: I am Ra. This is correct. In the balanced individual the energies lie waiting for the hand of the Creator to pluck harmony.

Ra, 54.15

The more advanced the entity, the more tenuous the connection between the sub-Logos and the perceived catalyst until, finally, all catalyst is chosen, generated, and manufactured by the self, for the self.

Ra, 54.17

Questioner: A positively oriented entity may select a certain narrow path of thinking and activities during an incarnation and program conditions that would create physical pain if this were not followed. Is this correct?

Ra: I am Ra. This is correct.

Ra, 54.20

...the positively oriented entity will be transmuting strong red-ray sexual energy into green-ray energy transfers and radiation in blue and indigo and will be similarly transmuting selfhood and place in society into energy transfer situations in which the entity may merge with and serve others and then, finally, radiate unto others without expecting any transfer in return.

Ra, 54.24

The origin of all energy is the action of free will upon love. The nature of all energy is light. The means of its ingress into the mind/body/spirit complex is duple.

Firstly, there is the inner light which is Polaris of the self, the guiding star. This is the birthright and true nature of all entities. This energy dwells within.

The second point of ingress is the polar opposite of the North Star, shall we say, and may be seen, if you wish to use the physical body as an analog for the magnetic field, as coming through the feet from the earth and through the lower point of the spine. This point of ingress of the universal light energy is undifferentiated until it begins its filtering process through the energy centers. The requirements of each center and the efficiency with which the individual has learned to tap into the inner light determine the nature of the use made by the entity of these in-streamings.

Ra, 54.26

We have addressed the filtering process by which in-coming energies are pulled upwards according to the distortions of each energy center and the strength of will or desire emanating from the awareness of inner light. If we may be more specific, please query with specificity.

Ra, 54.28

We scan this instrument and find its distortion towards appreciation of each entity and each entity's caring, as you may call it. This atmosphere, shall we say, offers the greatest contrast to the discomfort of such psychic attacks, being the reciprocal, that is, the atmosphere of psychic support.

This each of you do as a subconscious function of true attitudinal, mental, emotional, and spiritual distortions towards this instrument. There is no magic greater than honest distortion toward love.

Ra, 55.2

This contact may be characterized as one typical of the Brothers and Sisters of Sorrow wherein those receiving the contact have attempted to prepare for such contact by sacrificing extraneous, self-oriented distortions in order to be of service.

The Ra social memory complex offers itself also as a function of its desire to serve. Both the caller and the contact are filled with gratitude at the opportunity of serving others.

We may note that this in no way presupposes that either the callers or those of our group in any way approach a perfection or purity such as was described in the bidding process. The calling group may have many distortions and the working with much catalyst, as may those of Ra. The overriding desire to serve others, bonded with the unique harmonics of this group's vibratory complexes, gives us the opportunity to serve as one channel for the One Infinite Creator.

Things come not to those positively oriented but through such beings.

Ra, 55.7

This instrument is under a most severe psychic attack. This instrument is bearing up well due to replenished vital energies and a distortion towards a sense of proportion which your peoples call a sense of humor.

Ra, 57.1

The inner light is that which is your heart of being. Its strength equals your strength of will to seek the light.

Ra, 57.14

It is to be noted that a strongly crystallized entity is, in effect, a portable King's Chamber position.

Ra, 57.16

...the concept of initiation and realize that it demands the centering of the being upon the seeking of the Creator. We have hoped to balance this understanding by enunciating the Law of One, that is, that all

things are One Creator. Thus seeking the Creator is done not just in meditation and in the work of an adept but in the experiential nexus of each moment.

The initiation of the Queen's Chamber has to do with the abandoning of self to such desire to know the Creator in full that the purified in-streaming light is drawn in balanced fashion through all energy centers, meeting in indigo and opening the gate to intelligent infinity. Thus the entity experiences true life or, as your people call it, resurrection.

Ra, 57.24

The space/time and time/space concepts are those concepts describing as mathematically as possible the relationships of your illusion, that which is seen to that which is unseen. These descriptive terms are clumsy. They, however, suffice for this work.

In the experiences of the mystical search for unity, [concepts of space and time] need never be considered, for they are but part of an illusory system. The seeker seeks the One. The One is to be sought, as we have said, by the balanced and self-accepting self aware, both of its apparent distortions and its total perfection. Resting in this balanced awareness, the entity then opens the self to the universe which it is. The light energy of all things may then be attracted by this intense seeking, and wherever the inner seeking meets the attracted cosmic prana, realization of the One takes place.

The purpose of clearing each energy center is to allow that meeting place to occur at the indigo ray vibration, thus making contact with intelligent infinity and dissolving all illusions. Service-to-others is automatic at the released energy generated by this state of consciousness.

Ra, 57.33

Contact with indigo ray need not necessarily show itself in any certain gift or guidepost, as you have said. There are some whose indigo energy is that of pure being and never is manifested, yet all are aware of such an entity's progress. Others may teach or share in many ways contact with intelligent energy. Others continue in unmanifested form, seeking intelligent infinity.

Thus the manifestation is lesser signpost than that which is sensed or intuited about a mind/body/spirit complex. This violet ray being-ness is far more indicative of true self.

Ra, 58.22

You may note that as one learns the, shall we say, understandings or disciplines of the personality each of these configurations of prana is available to the entity without the aid of this shape. One may view the pyramid at Giza as metaphysical training wheels.

Ra, 60.13

This is in common with each of your orthodox religious systems which have all become somewhat mixed in orientation, yet offer a pure path to the One Creator which is seen by the pure seeker.

Ra, 60.18

We of the Confederation are at the call of those upon your planet. If the call, though sincere, is fairly low in consciousness of the, shall we say, system whereby spiritual evolution may be precipitated, then we may only offer that information useful to that particular caller. This is the basic difficulty. Entities receive the basic information about the Original Thought and the means, that is meditation and service-to-others, whereby this Original Thought may be obtained.

Once this basic information is received it is not put into practice in the heart and in the life experience but instead rattles about within the mind complex distortions as would a building block which has lost its place and simply rolls from side to side uselessly, yet still the entity calls. Therefore, the same basic information is repeated. Ultimately the entity decides that it is weary of this repetitive information. However, if an entity puts into practice that which it is given, it will not find repetition except when needed.

Ra, 60.27

This is not a dimension of knowing, even subjectively, due to the lack of overview of cosmic and other in-pourings which affect each and every situation which produces catalyst. The subjective acceptance of that which is at the moment and the finding of love within that moment is the greater freedom.

That known as the subjective knowing without proof is, in some degree, a poor friend for there will be anomalies no matter how much information is garnered due to the distortions which form third-density.

Ra, 61.19

These distortions remove the focus from the One Infinite Source of love and light of which we are all messengers, humble and knowing that we, of ourselves, are but the tiniest portion of the Creator, a small part of a magnificent entirety of infinite intelligence.

Ra, 62.23

Continue in love and praise and thanksgiving to the Creator. Examine previous material. Love is the great protector.

Ra, 63.5

The vital energy may be seen to be that deep love of life or life experiences such as the beauty of creation and the appreciation of other-selves and the distortions of your co-Creators' making which are of beauty.

Without this vital energy the least distorted physical complex will fail and perish. With this love or vital energy or elán the entity may continue though the physical complex is greatly distorted.

Ra, 63.7

Wanderers are third-density activated in mind/body/spirit and are subject to the forgetting which can only be penetrated with disciplined meditation and working.

Ra, 63.17

The principle behind any ritual of the white magical nature is to so configure the stimuli which reach down into the trunk of mind that this arrangement causes the generation of disciplined and purified emotion or love which then may be both protection and the key to the gateway to intelligent infinity.

Ra, 64.3

Let it be said that any entity or group may create the most splendid harmony in any outer atmosphere. Ra's experiences are no more than your own. Yours is the dance at this space/time in third-density harvest.

Ra, 64.7

If the entity is polarized towards service-to-others, analysis properly proceeds along the lines of consideration of which path offers the most opportunity for service-to-others.

For the negatively polarized entity the antithesis is the case.

For the unpolarized entity the considerations are random and most likely in the direction of the distortion towards comfort.

Ra, 64.15

...when faced with a hole in the curtain, an entity's eyes may well peer for the first time through the window beyond.

Ra, 65.2

There are many Wanderers whose dysfunction with regard to the planetary ways of your peoples have caused, to some extent, a condition of being caught up in a configuration of mind complex activity which, to the corresponding extent, may prohibit the intended service.

Ra, 65.3

Consider the shopper entering the store to purchase food with which to furnish the table for the time period you call a week. Some stores have some items, others a variant set of offerings. We speak of these possibility/probability vortices when asked with the understanding that such are as a can, jar, or portion of goods in your store.

It is unknown to us as we scan your time/space whether your peoples will shop hither or yon. We can only name some of the items available for the choosing. The, shall we say, record which the one you call Edgar read from is useful in that same manner. There is less knowledge in this material of other possibility/probability vortices and more attention paid to the strongest vortex. We see the same vortex but also see many others. Edgar's material could be likened unto one hundred boxes of your cold cereal, another vortex likened unto three, or six, or fifty of another product which is eaten by your peoples for breakfast. That you will breakfast is close to certain. The menu is your own choosing.

The value of prophecy must be realized to be only that of expressing possibilities. Moreover, it must be, in our humble opinion, carefully taken into consideration that any time/space viewing, whether by one of your time/space or by one such as we who view the time/space from a dimension, shall we say, exterior to it will have a quite difficult time expressing time measurement values. Thus prophecy given in specific terms is more interesting for the content or type of possibility predicted than for the space/time nexus of its supposed occurrence.

Ra, 65.9

It was the aim of Wanderers to serve the entities of this planet in whatever way was requested and it was also the aim of Wanderers that their vibratory patterns might lighten the planetary vibration as a whole, thus ameliorating the effects of planetary disharmony and palliating any results of this disharmony.

Specific intentions such as aiding in a situation not yet manifest are not the aim of Wanderers. Light and love go where they are sought and needed, and their direction is not planned aforesaid.

Ra, 65.11

You may, at this time, note that as with any entities, each Wanderer has its unique abilities, biases, and specialities so that from each portion of each density represented among the Wanderers come an array of pre-incarnative talents which then may be expressed upon this plane which you now experience so that each Wanderer, in offering itself before incarnation, has some special service to offer in addition to the doubling effect of planetary love and light and the basic function of serving as beacon or shepherd.

Thus there are those of fifth-density whose abilities to express wisdom are great. There are fourth and sixth-density Wanderers whose ability to serve as, shall we say, passive radiators or broadcasters of love and love/light are immense. There are many others whose talents brought into this density are quite varied.

Thus Wanderers have three basic functions once the forgetting is penetrated, the first two being basic, the tertiary one being unique to that particular mind/body/spirit complex.\

Ra, 65.12

We may note at this point while you ponder the possibility/probability vortices that although you have many, many items which cause distress and thus offer seeking and service opportunities, there is always one container in that store of peace, love, light, and joy. This vortex may be very small, but to turn one's back upon it is to forget the infinite possibilities of the present moment. Could your planet polarize towards harmony in one fine, strong, moment of inspiration? Yes, my friends. It is not probable; but it is ever possible.

Ra, 65.12

The ability to polarize positively requires a certain degree of self determination.

Ra, 65.14

In your space/time you and your peoples are the parents of that which is in the womb. The Earth, as you call it, is ready to be born and the delivery is not going smoothly. When this entity has become born it will be instinct with the social memory complex of its parents which have become fourth-density positive. In this density there is a broader view.

Ra, 65.17

One meets the self in the center or deeps of the being. The so-called resonating chamber may be likened unto the symbology of the burial and resurrection of the body wherein the entity dies to self and through this confrontation of apparent loss and realization of essential gain, is transmuted into a new and risen being.

Ra, 65.20

Questioner: Could I make the analogy of in this apparent death of losing the desires that are the illusory, common desires of third-density and gaining desires of total service-to-others?

Ra: I am Ra. You are perceptive. This was the purpose and intent of this chamber as well as forming a necessary portion of the King's Chamber position's effectiveness.

Ra, 65.21

Only in so far as the healer has become balanced may it be a channel for the balancing of an other-self. The healing is first practiced upon the self, if we may say this, in another way.

Ra, 66.8

The healer does not heal. The crystallized healer is a channel for intelligent energy which offers an opportunity to an entity that it might heal itself.

In no case is there an other description of healing. Therefore, there is no difference as long as the healer never approaches one whose request for aid has not come to it previously. This is also true of the more conventional healers of your culture and if these healers could but fully realize that they are responsible only for offering the opportunity of healing, and not for the healing, many of these entities would feel an enormous load of misconceived responsibility fall from them.

Ra, 66.10

Perhaps the greatest healer is within the self and may be tapped with continued meditation as we have suggested.

The many forms of healing available to your peoples ... each have virtue and may be deemed appropriate by any seeker who wishes to alter the physical complex distortions or some connection between the various portions of the mind/body/spirit complex thereby.

Ra, 66.12

Questioner: I have observed many activities known as psychic surgery in the area of the Philippine Islands. It was my assumption that these healers are providing what I would call a training aid or a way of creating a reconfiguration of the mind of the patient to be healed as the relatively naive patient observes the action of the healer in seeing the materialized blood, etc. and reconfigures the roots of mind to believe, you might say, the healing is done and, therefore, heals himself. Is this analysis that I have made correct?

Ra: I am Ra. This is correct.

Ra, 66.13

...the crystallized healer has no will. It offers an opportunity without attachment to the outcome, for it is aware that all is one and that the Creator is knowing Itself.

Ra, 66.15

Questioner: Then the desire must be strong in the mind/body/spirit complex who seeks healing to be healed in order for the healing to occur? Is this correct?

Ra: I am Ra. This is correct on one level or another. An entity may not consciously seek healing and yet subconsciously be aware of the need to experience the new set of distortions which result from healing. Similarly an entity may consciously desire healing greatly but within the being, at some level, find some cause whereby certain configurations which seem quite distorted are, in fact, at that level, considered appropriate.

Ra, 66.16

...meditation is always an aid to knowing the self.

Ra, 66.18

Catalyst is offered to the entity. If it is not used by the mind complex it will then filter through to the body complex and manifest as some form of physical distortion. The more efficient the use of catalyst, the less physical distortion to be found.

Ra, 66.34

Consider, if you will, that you have no ability not to serve the Creator since all is the Creator. In your individual growth patterns appear the basic third-density choice. Further, there are overlaid memories of the positive polarizations of your home density. Thus your particular orientation is strongly polarized towards service to others and has attained wisdom as well as compassion.

You do not have merely two opposite requests for information or lack of information from this source if you listen careful to those whose voices you may hear. This is all one voice to which you resonate upon a certain frequency. This frequency determines your choice of service to the One Creator. As it happens this group's vibratory patterns and those of Ra are compatible and enable us to speak through this instrument with your support. This is a function of free will.

A portion, seemingly of the Creator, rejoices at your choice to question us regarding the evolution of spirit. A seemingly separate portion would wish for multitudinous answers to a great range of queries of a specific nature. Another seemingly separate group of your peoples would wish this correspondence through this instrument to cease, feeling it to be of a negative nature. Upon the many other planes of existence there are those whose every fiber rejoices at your service and those such as the entity of whom you have been speaking which wish only to terminate the life upon the third-density plane of this instrument. All are the Creator. There is one vast panoply of biases and distortions, colors and hues, in an unending pattern. In the case of those with whom you, as entities and as a group, are not in resonance, you wish them love, light, peace, joy, and bid them well. No more than this can you do for your portion of the Creator is as it is and your experience and offering of experience, to be valuable, needs be more and more a perfect representation of who you truly are. Could you, then, serve a negative entity by offering the instrument's life? It is unlikely that you would find this a true service. Thus you may see in many cases the loving balance being achieved, the love being offered, light being sent, and the service of the service-to-self oriented entity gratefully acknowledged while being rejected as not being useful in your journey at this time. Thus you serve One Creator without paradox.

Ra, 67.11

The light would work instantly upon an untuned individual by suggestion, that is the stepping out in front of the traffic because the suggestion is that there is no traffic. This entity, as each in this group, is enough disciplined in the ways of love and light that it is not suggestible to any great extent.

Ra, 67.13

Questioner: Then there is no other service at this time that we can offer that fifth-density entity of the Orion group who is constantly with us. As I see it now from your point of view there is nothing that we can do for him? Is this correct?

Ra: I am Ra. This is correct. There is great humor in your attempt to be of polarized service to the opposite polarity. There is a natural difficulty in doing so since what you consider service is considered by this entity non-service. As you send this entity love and light and wish it well it loses its polarity and needs to regroup.

Thus it would not consider your service as such. On the other hand, if you allowed it to be of service by removing this instrument from your midst you might perhaps perceive this as not being of service. You have here a balanced and polarized view of the Creator; two services offered, mutually rejected, and in a state of equilibrium in which free will is preserved and each allowed to go upon its own path of experiencing the One Infinite Creator.

Ra, 67.26

We perceive that we have not been able to clarify your service versus its desire for service. You need, in our humble opinion, to look at the humor of the situation and relinquish your desire to serve where no service is requested. The magnet will attract or repel. Glory in the strength of your polarization and allow others of opposite polarity to similarly do so, seeing the great humor of this polarity and its complications in view of the unification in sixth-density of these two paths.

Ra, 67.27

Free will does not mean that there will be no circumstances when calculations will be awry. This is so in all aspects of the life experience. Although there are no mistakes, there are surprises.

Ra, 69.15

Questioner: Then each entity is of a path that leads to one destination. This is like many, many roads that travel through many, many places but eventually merge into one large center. Is this correct?

Ra: I am Ra. This is correct but somewhat wanting in depth of description. More applicable would be the thought that each entity contains within it all of the densities and sub-densities of the octave so that in each entity, no matter whither its choices lead it, its great internal blueprint is one with all others. Thusly its experiences will fall into the patterns of the journey back to the original Logos. This is done through free will but the materials from which choices can be made are one blueprint.

Ra, 71.13

...to aid the self in polarization towards love and light is to aid the planetary vibration.

Ra, 71.16

Questioner: The change in consciousness should result in a greater distortion towards service-to-others, towards unity with all, and towards knowing in order to serve. Is this correct, and are there any other desired results?

Ra: I am Ra. These are commendable phrases. The heart of white magic is the experience of the joy of union with the Creator. This joy will of necessity radiate throughout the life experience of the positive adept. It is for this reason that sexual magic is not restricted solely to the negatively oriented polarizing adepts but when most carefully used has its place in high magic as it, when correctly pursued, joins body, mind, and spirit with the One Infinite Creator.

Any purpose which you may frame should, we suggest, take into consideration this basic union with the One Infinite Creator, for this union will result in service-to-others of necessity.

Ra, 71.17

Questioner: We have here, I believe, a very important principle with respect to the Law of One. You have stated that the attitude of the individual is of paramount importance for the Orion entity to be able to be effective. Would you please explain how this mechanism works with respect to the Law of One and why the attitude of the entity is of paramount importance and why this allows for action by the Orion entity?

Ra: I am Ra. The Law of Confusion or Free Will is utterly paramount in the workings of the infinite creation. That which is intended has as much intensity of attraction to the polar opposite as the intensity of the intention or desire.

Thus those whose desires are shallow or transitory experience only ephemeral configurations of what might be called the magical circumstance. There is a turning point, a fulcrum which swings as a mind/body/spirit complex tunes its will to service. If this will and desire is for service-to-others the corresponding polarity will be activated. In the circumstance of this group there are three such wills acting as one with the instrument in the, shall we say, central position of fidelity to service. This is as it must be for the balance of the working and the continuance of the contact. Our vibratory complex is one-pointed in these workings also and our will to serve is also of some degree of purity. This has created the attraction of the polar opposite which you experience.

We may note that such a configuration of free will, one-pointed in service-to-others, also has the potential for the alerting of a great mass of light strength. This positive light strength, however, operates also under free will and must be invoked. We could not speak to this and shall not guide you, for the nature of this contact is such that the purity of your free will must, above all things, be preserved. Thus you wend your way through experiences discovering those biases which may be helpful.

Ra, 72.7

...that great conduit to the Creator, the will.

Ra, 72.10

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.

Ra, 73.4

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.

Ra, 73.8

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.

Ra, 73.10

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.

Ra, 73.11

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.

Ra, 73.13

Infringement upon free will occurs in this circumstance [of healing or other magical working rendered by the adept] 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.

Ra, 73.14

We might note further that when the one wishing to be healed, though sincere, remains unhealed, as you call this distortion, you may consider pre-incarnative 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.

Ra, 73.18

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.

Ra, 73.19

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.

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.

Ra, 73.21

The disciplined personality, when faced with an other-self, has all centers balanced according to its unique balance. Thusly the other-self looks in a mirror seeing its self.

Ra, 74.9

Questioner: The disciplines of the personality are the paramount work of any who have become consciously aware of the process of evolution. Am I correct on that statement?

Ra: I am Ra. Quite.

Ra, 74.10

The general improvement of the place where the performance of the ritual of the purification is to be performed is known. We may note that the distortion towards love, as you call this spiritual/emotional complex which is felt by each for this entity, will be of aid whether this is expressed or unmanifest as there is no protection greater than love.

Ra, 75.2

The heart of the discipline of the personality is threefold. One, know your self. Two, accept your self. Three, become the Creator.

The third step is that step which, when accomplished, renders one the most humble servant of all, transparent in personality and completely able to know and accept other-selves. In relation to the pursuit of the magical working the continuing discipline of the personality involves the adept in knowing its self, accepting its self, and thus clearing the path towards the great indigo gateway to the Creator. To become the Creator is to become all that there is. There is, then, no personality in the sense with which the adept begins its learn/teaching. As the consciousness of the indigo ray becomes more crystalline, more work may be done; more may be expressed from intelligent infinity.

Ra, 74.11

When the entity Jehoshuah [2] decided to return to the location called Jerusalem for the holy days of its people it turned from work mixing love and wisdom and embraced martyrdom which is the work of love without wisdom.

Ra, 75.14

We do not imply that this course of unbridled compassion has any fault but affirm its perfection. It is an example of love which has served as beacon to many.

For those who seek further, the consequences of martyrdom must be considered, for in martyrdom lies the end of the opportunity, in the density of the martyr, to offer love and light. Each entity must seek its deepest path.

Ra, 75.15

There are many Wanderers whom you may call adepts who do no conscious work in the present incarnation. It is a matter of attention. One may be a fine catcher of your game sphere, but if the eye is not turned as this sphere is tossed then perchance it will pass the entity by. If it turned its eyes upon the sphere, catching would be easy. In the case of Wanderers which seek to recapitulate the degree of adeptness which each had acquired previous to this life experience, we may note that even after the forgetting process has been penetrated there is still the yellow activated body which does not respond as does the adept which is of a green- or blue-ray activated body. Thusly, you may see the inevitability of frustrations and confusion due to the inherent difficulties of manipulating the finer forces of consciousness through the chemical apparatus of the yellow-ray activated body.

Ra, 75.24

It is well for each to realize its self as the Creator. Thusly each may support each including the support of self by humble love of self as Creator.

Ra, 75.25

You may consider the concept of sympathetic resonance. When certain sounds are correctly vibrated, the creation sings.

Ra, 75.27

Questioner: Then would the adept use this resonant quality to become more one with the creation and, therefore, attain his objective in that way?

Ra: I am Ra. It would be perhaps more accurate to state that in this circumstance the creation becomes more and more contained within the practitioner. The balance of your query is correct.

Ra, 75.29

Questioner: May anyone in third density accomplish some degree of healing if they have the proper will, desire, and polarity, or is there a minimal balance of the energy centers of the healer that is also necessary?

Ra: I am Ra. Any entity may at any time instantaneously clear and balance its energy centers. Thus in many cases those normally quite blocked, weakened, and distorted may, through love and strength of will, become healers momentarily. To be a healer by nature one must indeed train its self in the disciplines of the personality.

Ra, 75.35

The three aspects of the magical personality, power, love, and wisdom, are so called in order that attention be paid to each aspect in developing the basic tool of the adept; that is, its self. It is by no means a personality of three aspects. It is a being of unity, a being of sixth density, and equivalent to what you call your Higher Self and at the same time is a personality enormously rich in variety of experience and subtlety of emotion.

The three aspects are given that the neophyte not abuse the tools of its trade but rather approach those tools balanced in the center of love and wisdom and thus seeking power in order to serve.

Ra, 75.32

Questioner: You made the statement in a previous session that the true adept lives more and more as it is. Will you explain and expand more upon that statement?

Ra: I am Ra. Each entity is the Creator. The entity, as it becomes more and more conscious of its self, gradually comes to the turning point at which it determines to seek either in service to others or in service to self. The seeker becomes the adept when it has balanced with minimal adequacy the energy centers red, orange, yellow, and blue with the addition of the green for the positive, thus moving into indigo work.

The adept then begins to do less of the preliminary or outer work, having to do with function, and begins to effect the inner work which has to do with being. As the adept becomes a more and more consciously crystallized entity it gradually manifests more and more of that which it always has been since before time; that is, the One Infinite Creator.

Ra, 75.23

...any thought is a form or symbol or thing that is an object seen in time/space reference.

Ra, 76.3

...to be encouraged is the... study of being. It is the being that informs the working, not the working that informs the being.

Ra, 76.4

The choice [of service to others vs. service to self] is, as you put it, the work of a moment but is the axis upon which the creation turns.

Ra, 76.16

The instrument was instructed to spend space/time contemplating its self as the Creator. This, done in a more determined fashion, would be beneficial at times when the mind complex is weakened by severe assaults upon the distortions of the body complex towards pain. There is no necessity for negative thought-forms regardless of pain distortions. The elimination of such creates the lack of possibility for negative

elementals and other negative entities to use these thought-forms to create the worsening of the mind complex deviation from the normal distortions of cheerfulness/anxiety.

Ra, 77.6

...each of the group may become aware of the will to a greater extent. We cannot instruct upon this but merely indicate, as we have previously, that it is a vital key to the evolution of the mind/body/spirit complex.

Ra, 77.10

The intensity of fourth density is that of the refining of the rough-hewn sculpture. This is, indeed, in its own way, quite intense causing the mind/body/spirit complex to move ever inward and onward in its quest for fuller expression. However, in third density the statue is forged in the fire. This is a type of intensity which is not the property of fourth, fifth, sixth, or seventh densities.

Ra, 77.15

Each of the support group has an excess of love and light to offer the instrument during the working. Already each sends to the instrument love, light, and thoughts of strength of the physical, mental, and spiritual configurations. These sendings are forms. You may refine these sendings until the fullest manifestations of love and light are sent into the energy web of this entity which functions as instrument. Your exact sending is, in order to be most potent, the creature of your own making.

Ra, 78.7

...it is certainly through this faculty [of meditation] that catalyst is most efficiently used.

Ra, 78.35

Magical ability is the ability to consciously use the so-called unconscious.

Ra, 79.32

The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn

Ra, 79.36

The less balanced the distortion by self-knowledge, the more adeptly the [discarnate negative] entity may accentuate such a distortion in order to mitigate against the smooth functioning and harmony of the group.

Ra, 80.4

The power of which you speak is a spiritual power. The powers of the mind, as such, do not encompass such works as these. You may, with some fruitfulness, consider the possibilities of moonlight. You are aware that we have described the Matrix of the Spirit as a Night. The moonlight, then, offers either a true picture seen in shadow or chimera and falsity. The power of falsity is deep as is the power to discern truth from shadow. The shadow of hidden things is an infinite depth in which is stored the power of the One Infinite Creator.

The adept, then, is working with the power of hidden things illuminated by that which can be false or true. To embrace falsity, to know it, and to seek it, and to use it gives a power that is most great. This is the nature of the power of your visitor and may shed some light upon the power of one who seeks in order to serve others as well, for the missteps in the night are oh! so easy.

Ra, 80.8

Questioner: The fifteenth archetype is the Matrix of the Spirit and has been called the Devil. Can you tell me why that is so?

Ra: I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself. The progress chosen by many adepts becomes a confused path as each adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery. Therefore, the melody, shall we say, of this matrix often seems to be of a negative and evil, as you would call it, nature.

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of other-selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.

Ra, 80.10

Questioner: Could I say, then, that implicit in the process of becoming adept is the seeming polarization towards service to self because the adept becomes disassociated with many of his kind?

Ra: I am Ra. This is likely to occur. The apparent happening is disassociation whether the truth is service to self and thus true disassociation from other-selves or service-to-others and thus true association with the heart of all other-selves and disassociation only from the illusory husks which prevent the adept from correctly perceiving the self and other-self as one.

Ra, 80.11

Questioner: Then you say that this effect of disassociation on the service-to-others adept is a stumbling block or slowing process in reaching that goal to which he aspires? Is this correct?

Ra: I am Ra. This is incorrect. This disassociation from the miasma of illusion and misrepresentation of each and every distortion is a quite necessary portion of an adept's path. It may be seen by others to be unfortunate.

Ra, 80.12

Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the discrimination possible in shadow, be worked with until light equaling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred. The service-to-self adept will satisfy itself with the shadows and, grasping the light of day, will toss back the head in grim laughter, preferring the darkness.

Ra, 80.15

The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the One Infinite Creator, radiates it to others or absorbs it for the self.

Ra, 80.17

That which you call the Sarcophagus in your system may be seen to be the material world, if you will. This material world is transformed by the spirit into that which is infinite and eternal. The infinity of the spirit is an even greater realization than the infinity of consciousness, for consciousness which has been disciplined by will and faith is that consciousness which may contact intelligent infinity directly. There are many things which fall away in the many, many steps of adepthood. We, of Ra, still walk these steps and praise the One Infinite Creator at each transformation.

Ra, 80.20

...intelligent energy which is the Universe or, as you have called it somewhat provincially, the World.
Ra, 80.21

...contact with intelligent energy, for this energy is the energy of the Logos, and thus it is the energy which heals, builds, removes, destroys, and transforms all other-selves as well as the self.

The contact with intelligent infinity is most likely to produce an unspeakable joy in the entity experiencing such contact.
Ra, 80.2

...each moment and certainly each diurnal period of the bodily incarnation offers death and rebirth to one which is attempting to use the catalyst which is offered it.
Ra, 81.13

We have opened our hearts in radiation of love to the entire creation. Approximately 90 percent of the creation is at some level aware of the sending and able to reply. All of the infinite Logoi are one in the consciousness of love. This is the type of contact which we enjoy rather than travel.
Ra, 81.23

...to one whose personality or mind/body/spirit complex has been crystallized the universe is one place and there is no bar upon travel
Ra, 81.27

Much of what you call creation has never separated from the One Logos of this octave and resides within the One Infinite Creator. Communication in such an environment is the communication of cells of the body. That which is learned by one is known to all.
Ra, 81.23

The One Original Thought is the harvest of all previous, if you would use this term, experience of the Creator by the Creator. As It decides to know Itself It generates Itself, into that plenum full of the glory and the power of the One Infinite Creator which is manifested to your perceptions as space or outer space. Each generation of this knowing begets a knowing which has the capacity, through free will, to choose methods of knowing Itself. Therefore, gradually, step by step, the Creator becomes that which may know Itself, and the portions of the Creator partake less purely in the power of the original word or thought. The Creator does not properly create as much as It experiences Itself.
Ra, 82.10

Consider, if you will, the tendency of those who are divinely happy, as you call this distortion, to have little urge to alter or better their condition. Such is the result of the mind/body/spirit which is not complex [that is, those entities existing prior to the experiment of the veil]. There is the possibility of love of other-selves and service to other-selves, but there is the overwhelming awareness of the Creator in the self. The connection with the Creator is that of the umbilical cord. The security is total. Therefore, no love is terribly important; no pain terribly frightening; no effort, therefore, is made to serve for love or to benefit from fear.
Ra, 82.22

...without the need to understand, understanding would forever be left undone.
Ra, 82.24

Each incarnation is intended to be a course in the Creator knowing Itself.
Ra, 82.25

Let us continue the metaphor of the schooling but consider the scholar as being an entity in your younger years of the schooling process. The entity is fed, clothed, and protected regardless of whether or not the schoolwork is accomplished. Therefore, the entity does not do the homework but rather enjoys playtime, mealtime, and vacation. It is not until there is a reason to wish to excel that most entities will attempt to excel.

Ra, 82.28

The faculty of faith or will needs to be understood, nourished, and developed in order to have an entity which seeks past the boundary of third density. Those entities which do not do their homework, be they ever so amiable, shall not cross.

Ra, 82.29

...the veiling is a primary cause of the value of dreams and is also the single door against which the Higher Self must stand awaiting entry.

Ra, 83.3

It is true that the nature of time/space is such that a lifetime may be seen whole as a book or record, the pages studied, riffled through, and re-read. However, the value of review is that of the testing as opposed to the studying. At the testing, when the test is true, the distillations of all study are made clear.

During the process of study, which you may call the incarnation, regardless of an entity's awareness of the process taking place, the material is diffused and over-attention is almost inevitably placed upon detail.

The testing upon the cessation of the incarnative state is not that testing which involves the correct memorization of many details. This testing is, rather, the observing of self by self, often with aid as we have said. In this observation one sees the sum of all the detailed study; that being an attitude or complex of attitudes which bias the consciousness of the mind/body/spirit.

Ra, 83.7

The third density is, by its very fiber, a societal one. There are societies wherever there are entities conscious of the self and conscious of other-selves and possessed with intelligence adequate to process information indicating the benefits of communal blending of energies. The structures of society before as after veiling were various. However, the societies before veiling did not depend in any case upon the intentional enslavement of some for the benefit of others, this not being seen to be a possibility when all are seen as one. There was, however, the requisite amount of disharmony to produce various experiments in what you may call governmental or societal structures.

Ra, 83.9

At the present space/time the conditions of well-meant and unintentional slavery are so numerous that it beggars our ability to enumerate them.

Ra, 83.11

Questioner: I would say that a very high percentage of the laws and restrictions within what we call our legal system are of a nature of enslavement of which I just spoke. Would you agree with this?

Ra: I am Ra. It is a necessary balance to the intention of law, which is to protect, that the result would encompass an equal distortion towards imprisonment. Therefore, we may say that your supposition is correct. This is not to denigrate those who, in green and blue-ray energies, sought to free a peaceable people

from the bonds of chaos but only to point out the inevitable consequences of codification of response which does not recognize the uniqueness of each and every situation within your experience

Ra, 83.13

Questioner: Is the veil supposed to be what I would call semi-permeable?

Ra: I am Ra. The veil is indeed so.

Ra, 83.14

Questioner: What techniques and methods of penetration of the veil were planned and are there any others that have occurred other than those planned?

Ra: I am Ra. There were none planned by the first great experiment. As all experiments, this rested upon the nakedness of hypothesis. The outcome was unknown. It was discovered, experientially and empirically, that there were as many ways to penetrate the veil as the imagination of mind/body/spirit complexes could provide. The desire of mind/body/spirit complexes to know that which was unknown drew to them the dreaming and the gradual opening to the seeker of all of the balancing mechanisms leading to adepthood and communication with teach/learners which could pierce this veil.

The various unmanifested activities of the self were found to be productive in some degree of penetration of the veil. In general, we may say that by far the most vivid and even extravagant opportunities for the piercing of the veil are a result of the interaction of polarized entities.

Ra, 83.15

Questioner: Could you expand on what you mean by that interaction of polarized entities in piercing the veil?

Ra: I am Ra. We shall state two items of note. The first is the extreme potential for polarization in the relationship of two polarized entities which have embarked upon the service-to-others path or, in some few cases, the service-to-self path. Secondly, we would note that effect which we have learned to call the doubling effect. Those of like mind which together seek shall far more surely find.

Ra, 83.16

Questioner: Specifically, by what process would, in the first case, two polarized entities attempt to penetrate the veil, whether they be positively or negatively polarized? By what technique would they penetrate the veil?

Ra: I am Ra. The penetration of the veil may be seen to begin to have its roots in the gestation of green-ray activity, that all-compassionate love which demands no return. If this path is followed the higher energy centers shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that.

Ra, 83.17

Questioner: In some cases it seems that this use of catalyst is almost in a runaway condition for some entities in that they are experiencing much more pain than they can make good use of as far as catalytic nature would be considered. Could you comment on that?

Ra: I am Ra. This shall be the last query of this working of a full length. You may see, in some cases, an entity which, either by pre-incarnative choice or by constant reprogramming while in incarnation, has developed an esurient program of catalyst. Such an entity is quite desirous of using the catalyst and has

determined to its own satisfaction that what you may call the large board needs to be applied to the forehead in order to obtain the attention of the self. In these cases it may indeed seem a great waste of the catalyst of pain and a distortion towards feeling the tragedy of so much pain may be experienced by the other-self. However, it is well to hope that the other-self is grasping that which it has gone to some trouble to offer itself; that is, the catalyst which it desires to use for the purpose of evolution. May we ask if there are any brief queries at this time?

Ra, 83.26

We may ... suggest that it is a grand choice that each may make to, by desire, collect the details of the day or, by desire, seek the keys to unknowing.

Ra, 84.7

The awareness of all as Creator is that which opens the green energy center.

Ra, 84.9

The energy transfer occurs in one releasing of the potential difference. This does not leap between green and green energy centers but is the sharing of the energies of each from red ray upwards. In this context it may be seen to be at its most efficient when both entities have orgasm simultaneously. However, it functions as transfer if either has the orgasm and indeed in the case of the physically expressed love between a mated pair which does not have the conclusion you call orgasm there is, nonetheless, a considerable amount of energy transferred due to the potential difference which has been raised as long as both entities are aware of this potential and release its strength to each other by desire of the will in a mental or mind complex dedication. You may see this practice as being used to generate energy transfers in some of your practices of what you may call other than Christian religious distortion systems of the Law of One.

Ra, 84.13

If both entities are well polarized and vibrating in green-ray love any orgasm shall offer equal energy to both.

Ra, 84.16

You may see that some information is necessarily shrouded in mystery by our desire to preserve the free will of the adept. The great key to blue, indigo, and finally, that great capital of the column of sexual energy transfer, violet energy, transfers, is the metaphysical bond or distortion which has the name among your peoples of unconditional love. In the blue-ray energy transfer the quality of this love is refined in the fire of honest communication and clarity; this, shall we say, normally speaking in general, takes a substantial portion of your space/time to accomplish although there are instances of matings so well refined in previous incarnations and so well remembered that the blue-ray may be penetrated at once. This energy transfer is of great benefit to the seeker in that all communication from this seeker is, thereby, refined and the eyes of honesty and clarity look upon a new world. Such is the nature of blue-ray energy and such is one mechanism of potentiating and crystallizing it.

As we approach indigo-ray transfer we find ourselves in a shadowland. We cannot give you information straight out or plain, for this is seen by us to be an infringement. We cannot speak at all of violet ray transfer as we do not, again, desire to break the Law of Confusion.

We may say that these jewels, though dearly bought, are beyond price for the seeker and might suggest that just as each awareness is arrived at through a process of analysis, synthesis, and inspiration, so should the seeker approach its mate and evaluate each experience, seeking the jewel.

Ra, 84.20

Questioner: Is there any way to tell which ray the transfer was for an individual after the experience?

Ra: I am Ra. There is only a subjective yardstick or measure of such. If the energies have flowed so that love is made whole, green-ray transfer has taken place. If, by the same entities' exchange, greater ease in communication and greater sight has been experienced, the energy has been refined to the blue-ray energy center. If the polarized entities, by this same energy transfer experience, find that the faculties of will and faith have been stimulated, not for a brief while but for a great duration of what you call time, you may perceive the indigo-ray transfer. We may not speak of the violet-ray transfer except to note that it is an opening to the gateway of intelligent infinity. Indeed, the indigo-ray transfer is also this but, shall we say, the veil has not yet been lifted.

Ra, 84.21

...the service-to-self choice is one which denies the very center of the spectrum; that being universal love. Therefore, all that is built upon the penetration of the light of harvestable quality by such entities is based upon an omission.

Ra, 85.11

The primary veiling was of such significance that it may be seen to be analogous to the mantling of the Earth over all the jewels within the Earth's crust; whereas previously all facets of the Creator were consciously known. After the veiling, almost no facets of the Creator were known to the mind. Almost all was buried beneath the veil.

Ra, 85.19

The so-called dreaming contains a great deal which, if made available to the conscious mind and used, shall aid it in polarization to a great extent.

Ra, 85.19

Perhaps the most important and significant function that occurred due to the veiling of the mind from itself is not in itself a function of mind but rather is a product of the potential created by this veiling. This is the faculty of will or pure desire.

Ra, 85.19

Your language is not overstrewn with non-emotional terms for the functional qualities of what is now termed unconscious mind. ...

The nature of the unconscious is of the nature of concept rather than word. Consequently, before the veiling the use of the deeper mind was that of the use of unspoken concept. You may consider the emotive and connotative aspects of a melody. One could call out, in some stylized fashion, the terms for the notes of the melody. One could say, quarter note A, quarter note A, quarter note A, whole note F. This bears little resemblance to the beginning of the melody of one of your composer's most influential melodies, that known to you as a symbol of victory.

This is the nature of the deeper mind. There are only stylized methods with which to discuss its functions. Thusly our descriptions of this portion of the mind, as well as the same portions of body and spirit, were given terms such as "far-seeing," indicating that the nature of penetration of the veiled portion of the mind may be likened unto the journey too rich and exotic to contemplate adequate describing thereof.

Ra, 86.6

Dreaming is an activity of communication through the veil of the unconscious mind and the conscious mind. The nature of this activity is wholly dependent upon the situation regarding the energy center blockages, activations, and crystallizations of a given mind/body/spirit complex.

In one who is blocked at two of the three lower energy centers dreaming will be of value in the polarization process in that there will be a repetition of those portions of recent catalyst as well as deeper held blockages, thereby giving the waking mind clues as to the nature of these blockages and hints as to possible changes in perception which may lead to the unblocking.

Ra, 86.7

The activity of dreaming is an activity in which there is made a finely wrought and excellently fashioned bridge from conscious to unconscious. In this state the various distortions which have occurred in the energy web of the body complex, due to the misprision with which energy influxes have been received, are healed. With the proper amount of dreaming comes the healing of these distortions. Continued lack of this possibility can cause seriously distorted mind/body/spirit complexes.

Ra, 86.12

Let us deal with the sexual energy transfer. Before the veiling such a transfer was always possible due to there being no shadow upon the grasp of the nature of the body and its relationship to other mind/body/spirits in this particular manifestation. Before the veiling process there was a near total lack of the use of this sexual energy transfer beyond green ray.

This also was due to the same unshadowed knowledge each had of each. There was, in third density then, little purpose to be seen in the more intensive relationships of mind, body, and spirit which you may call those of the mating process, since each other-self was seen to be the Creator and no other-self seemed to be more the Creator than another.

After the veiling process it became infinitely more difficult to achieve green-ray energy transfer due to the great areas of mystery and unknowing concerning the body complex and its manifestations. However, also due to the great shadowing of the manifestations of the body from the conscious mind complex, when such energy transfer was experienced it was likelier to provide catalyst which caused a bonding of self with other-self in a properly polarized configuration.

From this point it was far more likely that higher energy transfers would be sought by this mated pair of mind/body/spirit complexes, thus allowing the Creator to know Itself with great beauty, solemnity, and wonder. Intelligent infinity having been reached by this sacramental use of this function of the body, each mind/body/spirit complex of the mated pair gained greatly in polarization and in ability to serve.

Ra, 86.20

Upon the negative path the wisdom density is one in which power over others has been refined until it is approaching absolute power. Any force such as the force your group and those of Ra offer which cannot be controlled by the power of such a negative fifth-density mind/body/spirit complex then depolarizes the entity which has not controlled other-self.

It is not within your conscious selves to stand against such refined power but rather it has been through the harmony, the mutual love, and the honest calling for aid from the forces of light which have given you the shield and buckler.

Ra, 87.6

The fourth-density habit is that of offering temptations and of energizing preexisting distortions. Fourth-density entities lack the subtlety and magical practice which the fifth-density experience offers.

Ra, 87.9

The fourth-density negative entity has made the choice available to each at third-density harvest. It is aware of the full array of possible methods of viewing the universe of the One Creator and it is convinced that the ignoring and non-use of the green-ray energy center will be the method most efficient in providing harvestability of fourth density. Its operations among those of third density which have not yet made this choice are designed to offer to each the opportunity to consider the self-serving polarity and its possible attractiveness.

Ra, 87.11

We ask that you, who have been our friends... regard such as another opportunity to, as the adept must, be yourselves and offer that which is in and with you without pretense of any kind.

Ra, 88.12

As each planetary influence enters the energy web of your sphere those upon the sphere are moved much as the moon which moves about your sphere moves the waters upon your deeps. Your own nature is water in that you as mind/body/spirit complexes are easily impressed and moved. Indeed, this is the very fiber and nature of your journey and vigil in this density: to not only be moved but to instruct yourself as to the preferred manner of your movement in mind, body, and spirit.

Ra, 88.23

In and of themselves, the Major Arcana have no rightful place in divination but, rather, are tools for the further knowledge of the self by the self for the purpose of entering a more profoundly, acutely realized present moment.

Ra, 88.23

Questioner: What was the attitude prior to harvest of those harvestable entities of Ra with respect to those who were obviously unharvestable?

Ra: I am Ra. Those of us which had the gift of polarity felt deep compassion for those who seemed to dwell in darkness. This description is most apt as ours was a harshly bright planet in the physical sense. There was every attempt made to reach out with whatever seemed to be needed. However, those upon the positive path have the comfort of companions and we of Ra spent a great deal of our attention upon the possibilities of achieving spiritual or metaphysical adeptness or work in indigo ray through the means of relationships with other-selves. Consequently, the compassion for those in darkness was balanced by the appreciation of the light.

Ra, 89.29

Questioner: Would Ra have the same attitude toward the unharvestable entities or would it be different at this nexus than at the time of harvest from the third density?

Ra: I am Ra. Not substantially. To those who wish to sleep we could only offer those comforts designed for the sleeping. Service is only possible to the extent it is requested. We were ready to serve in whatever way we could. This still seems satisfactory as a means of dealing with other-selves in third density. It is our feeling that to be each entity which one attempts to serve is to simplify the grasp of what service is necessary or possible.

Ra, 89.30

About [the negatively polarizing entities on Venus] were soon gathered those who found it easy to believe that a series of specific knowledges and wisdoms would advance one towards the Creator.

Ra, 89.35

Questioner: By what means do these particular fourth-density entities get from their origin to our position?

Ra: I am Ra. The mechanism of calling has been previously explored. When a distortion which may be negatively connotated is effected, this calling occurs. In addition, the light of which we have spoken, emanating from attempts to be of service to others in a fairly clear and lucid sense, is another type of calling in that it represents that which requires balance by temptation. Thirdly, there have been certain avenues into the mind/body/spirit complexes of this group which have been made available by your fifth-density friend.

Ra, 90.3

Questioner: Then what you are saying is that once the path is recognized, either the positive or the negative polarized entity can find hints along his path as to the efficiency of that path. Is this correct?

Ra: I am Ra. That which you say is correct upon its own merits, but is not a repetition of our statement. Our suggestion was that within the experiential nexus of each entity within its second-density environment and within the roots of mind there were placed biases indicating to the watchful eye the more efficient of the two paths. Let us say, for want of a more precise adjective, that this Logos has a bias towards kindness.

Ra, 90.21

We came to your peoples to enunciate the Law of One. We wished to impress upon those who wished to learn of unity that in unity all paradoxes are resolved; all that is broken is healed; all that is forgotten is brought to light.

Ra, 90.29

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.

Ra, 93.3

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.

Ra, 93.10

All that assaults your senses is catalyst.

Ra, 93.11

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.

Ra, 93.18

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.

Ra, 93.24

The figure [in Arcanum #4] 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.

Ra, 94.19

Questioner: 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.

Ra, 94.25

There is much of blessing in the gardening and the care of surroundings, for when this is accomplished in love of the creation the second-density flowers, plants, and small animals are aware of this service and return it.

Ra, 95.11

Questioner: What I meant to say was that the entity is guarded along the right-hand path, once it has chosen this path, from effects of the material illusion that are of the negative polarity. Would Ra comment on that?

Ra: I am Ra. This is an accurate perception of our intent, O student. We may note that the great cat guards in direct proportion to the purity of the manifestations of intention and the purity of inner work done along this path.

Ra, 95.23

Questioner: From that statement I interpret the following. If the Experience of the Mind has sufficiently chosen the right-hand path, and as total purity is approached in the choosing of the right-hand path, then total imperviousness from the effect of the left-hand catalyst is also approached. Is this correct?

Ra: I am Ra. This is exquisitely perceptive. The seeker which has purely chosen the service-to-others path shall certainly not have a variant apparent incarnational experience. There is no outward shelter in your illusion from the gusts, flurries, and blizzards of quick and cruel catalyst.

However, to the pure, all that is encountered speaks of the love and the light of the One Infinite Creator. The cruelest blow is seen with an ambiance of challenges offered and opportunities to come. Thusly, the great pitch of light is held high above such an one so that all interpretation may be seen to be protected by light.

Ra, 95.24

Questioner: I have often wondered about the action of random and programmed catalyst with respect to the entity with the very strong positive or negative polarization. Would either polarity be free to a great extent from random catalyst such as great natural catastrophes or warfare or something like that which generates a lot of random catalyst in the physical vicinity of a highly polarized entity? Does this great cat, then, have an effect on such random catalyst on the right-hand path?

Ra: I am Ra. In two circumstances this is so. Firstly, if there has been the pre-incarnative choice that, for instance, one shall not take life in the service of the cultural group, events shall fall in a protective manner. Secondly, if any entity is able to dwell completely in unity the only harm that may occur to it is the changing of the outward physical, yellow-ray vehicle into the more light-filled mind/body/spirit complex's vehicle by the process of death. All other suffering and pain is as nothing to one such as this.

We may note that this perfect configuration of the mind, body, and spirit complexes, while within the third-density vehicle, is extraordinarily rare.

Ra, 95.25

The observation of the right angles and their transformational meaning is most perceptive, O student. Each of the images leading to the Transformations of Mind, Body, and Spirit and ultimately to the great transformative Choice has the increasing intensity of increasing articulation of concept; that is to say, each image in which you find this angle may increasingly be seen to be a more and more stridently calling voice of opportunity to use each resource, be it experience as you now observe or further images, for the grand work of the adept which builds towards transformation using the spirit's bountiful shuttle to intelligent infinity. Please ask any brief queries at this space/time.

Ra, 95.27

The domicile in question has already been offered a small amount of blessing by this group through its presence and, as we have previously stated, each of your days spent in love, harmony, and thanksgiving will continue transforming the dwelling.

Ra, 96.4

May we note that just as each entity strives in each moment to become more nearly one with the Creator but falls short, just so is physical spotlessness striven for but not achieved. In each case the purity of intention and thoroughness of manifestation are appreciated. The variance between the attempt and the goal is never noted and may be considered unimportant.

Ra, 96.4

To put this into perspective we must gaze then at the stunning mystery of the One Infinite Creator. The archetypical mind does not resolve any paradoxes or bring all into unity. This is not the property of any source which is of the third-density. Therefore, may we ask the student to look up from inward working and

behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity.

Ra, 97.9

The flow of power, just as the flow of love or wisdom, is enabled not by the chary* conserver of its use but by the constant user.

Ra, 99.5

The principle which moves in accordance with the dynamics of teach/learning with most efficiency is constancy.

Ra, 99.6

Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind, seeing it in the guise of the maiden, go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves.

Ra, 99.8

The free will of third-density entities is far stronger than the rather mild carryover from second-density DNA encoding and it is not part of the conscious nature of many of your mind/body/spirit complexes to be monogamous due to the exercise of free will. However, as has been noted there are many signposts in the deep mind indicating to the alert adept the more efficient use of catalyst. As we have said, the Logos of your peoples has a bias towards kindness.

Ra, 99.10

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.

Ra, 100.4

The entity which is given constant and unremitting approval by those surrounding it suffers from the loss of the mirroring effect of those which reflect truthfully rather than unquestioningly. This is not a suggestion to reinstate judgment but merely a suggestion for all those supporting instruments; that is, support, be harmonious, share in love, joy, and thanksgiving, but find love within truth, for each instrument benefits from this support more than from the total admiration which overcomes discrimination.

Ra, 101.8

We may note that the instrument has remained centered upon the Creator at a percentage exceeding ninety. This is the key. Continue in thanksgiving and gratitude for all things.

Ra, 102.2

Each entity must, in order to completely unblock yellow ray, love all which are in relationship to it, with hope only of the other selves' joy, peace, and comfort.

Ra, 102.11

We salute the opening of compassion circuitry in the questioner but note that that which is being experienced by this group is being experienced within an healing atmosphere. The healing hands of each have limited use when the distortion has so many metaphysical layers and mixtures. Therefore, look not to a healing but to the joy of companionship, for each is strong and has its feet set upon the way. The moon casts its shadows. What shall you see? Link hands and walk towards the sun. In this instance this is the greatest healing. For the physical vehicle we can suggest far less than you had hoped.

Ra, 102.21

As to the instrument, the journey from worth in action to worth in esse is arduous. The entity has denied itself in order to be free of that which it calls addiction*. This sort of martyrdom, and here we speak of the small but symbolically great sacrifice of the clothing, causes the entity to frame a selfhood in poorness which feeds unworthiness unless the poverty is seen to be true richness. In other words, good works for the wrong reasons cause confusion and distortion. We encourage the instrument to value itself and to see that its true requirements are valued by the self. We suggest contemplation of true richness of being.

Ra, 103.8

It is the way of distortion that in order to balance a distortion one must accentuate it.

Ra, 104.2

I am Ra. We leave you in appreciation of the circumstances of the great illusion in which you now choose to play the pipe and timbrel and move in rhythm. We are also players upon a stage. The stage changes. The acts ring down. The lights come up once again. And throughout the grand illusion and the following and the following there is the undergirding majesty of the One Infinite Creator. All is well. Nothing is lost. Go forth rejoicing in the love and the light, the peace and the power of the One Infinite Creator. I am Ra. Adonai.

Ra, 104.26

Within third-density, not to build into the physical vehicle its ending would be counterproductive to the mind/body/spirit complexes therein residing, for within the illusion it seems more lovely to be within the illusion than to drop the garment which has carried the mind/body/ spirit complex and move on.

Ra, 105.20

Therefore look you to your love and thanksgiving for each other and join always in fellowship, correcting each broken strand of that affection with patience, comfort, and quietness.

Ra, 105.22

Perceive the group as here, a location in time/space. Within this true home, keep the light touch. Laugh together, and find joy in and with each other.

Ra, 106.20

We suggest the nature of all manifestation to be illusory and functional only in so far as the entity turns from shape and shadow to the One.

Ra, 106.23