

L/L RESEARCH



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SEPTEMBER 2-4

THE PARTICIPANT-DRIVEN SYMPOSIUM

PRESENTATIONS & DESCRIPTIONS

Jim M	<i>Unusual Factoids From the Ra Contact</i>	Unusual factoids from the Ra contact that Jim has commented on in his daily <i>Camelot Journal</i> entries.
Fox H	<i>Microbes A Us or Realizing Oneness with Gaia</i>	Exploring the micro-cosmos, microbe gardening, the need to shift to a less-human centered viewpoint of life on Earth, and our physical and metaphysical role through realizing our oneness with Gaia.
Austin B	<i>Spiritual Bypassing and the Law of One</i>	We'll examine the concept of spiritual bypassing and how it might relate to the journey of a seeker of the Law of One. The first half will be a presentation introducing the concept and the second half will be a group discussion where attendees are invited to briefly share their own experiences or observations of spiritual bypassing on their own path.
Morris H	<i>A Wanderer's Journey</i>	A story about a life elsewhere before arriving on this planet.
Steve T	<i>Impromptu Talk on Nature in Western Thought</i>	We talked Steve into giving a surprise and impromptu presentation: an off-the-cuff lecture on nature.
Gary B	<i>Introducing Tilting at Windmills</i>	
Gary B	<i>Introducing the Law of One: Is It Possible?</i>	I'll lead the group in a light-hearted examination of facets of the <i>Law of One</i> that shine through various aspects of pop culture, sometimes in unexpected places.

JIM McCARTY
Unusual Factoids From the Ra Contact

Alright, so then we will launch right in to our first talk; which is Jim McCarty on Unusual Factoids from the Ra contact. And with Jim we have a new timer this year (laugh) [My chair falls over after at half an hour. (laugh)] Some year were going to get an oversight timer that has a pleasant meditative sound to let you know your talk has ended. In the meantime, we have this kitchen timer that will really let you know your talk is over. [Lets you know your well done. (laughs)]

Ok these factoids are from the Camelot Journal that I've continued to write since Carla was unable to write it after her surgeries in 2011. She started the Camelot Journal back in 2005. She was invited to go to England to be in a friend's wedding. She was a member of the Bahá'í so Carla was her witness which is sort of like a maid of honor or best man at a wedding. So, while she was in England she had five chances to speak to different people about the Law of One, different groups. She thought she'd keep a little journal and let people know what she did after she got back. Then after she got back, "You know, it's such a good idea, I think I'm going to keep the journal going so that folks will know what a day in the life of L/L research is like." So, for the next five years that what she did.

When her surgeries rolled around, the first surgery went pretty well so she was able to take the journal back after I did it for a little while. After the second surgery, the lower back surgery, in April of 2015 she tried it for a while but in June I took it over. I've been keeping it up ever since, but I changed a little bit. I've kind of used the first part of it as a, shall we say, teach/leaning device commenting on various books that I've read and I went through all of her books Secrets of UFO, Wanders Handbook, Law of One 101 and some things by Joel Goldsmith; then I finally figured out, well you know, maybe I should say something about the Law of One.

So, last December I started going through the various sessions and finding questions and answers there and these I pulled out because their kind of unusual. So, there's eight of them and after I finish each one if you have a question raise your hand and I'll do my best to try and answer it.

So, starting off first from session number 16 question number 47, 48 and 49.

Questioner: Can you tell me of the silver flecks that we have found sometimes on our faces or elsewhere?

Ra: I am Ra. I am Ra. These of which you speak are a materialization of a subjectively oriented signpost indicating to one mind/body/spirit complex, and no other, a meaning of subjective nature.

Questioner: Who creates the silver flakes? Are the real?

Ra: I am Ra. Picture, if you will, the increasing potential for learn/teaching. At some point a sign will be given to indicate the appropriateness or importance of that learn/teaching. The entity itself, in cooperation with the inner planes, creates whatever signpost is most understandable or noticeable to it.

Questioner: You're saying that we ourselves then create these?

Ra: I am Ra. Entities consciously do not create these. The roots of mind complex, having touched in understanding, intelligent infinity, create them.

Before I joined Don and Carla, the only indication I ever got of the rightness of any important action that I was considering was that still small voice inside would give me direction. I think that's probably true for

most people. So, I was intrigued with the silver fleck phenomena that Don and Carla experienced for some years before I joined them. The silver flecks would appear somewhere on one of our bodies as we were talking about decisions of a spiritual nature we were considering. Fleck would often be hexagonal and only about and eighth of an inch across. This would be our indication for our subconscious minds that a certain course of action was appropriate for the one of us with the question and the silver fleck. Questions? 3:52.0

Question (Dan?): Did you ever keep any?

Answer: Yeah, I've still got some.

Dan(?): They did survive, alright.

Jim: Yeah, yeah they don't dematerialize.

Dan(?): Ok, thank you.

Question: Where do you keep them, in a jar?

Answer: Yeah in a little plastic jar with a lid on it in my bedroom.

(Laughs)

Jim: Where would you keep them? (laughs)

Question: Any idea what they are made of?

Answer: No I've never had them analyzed. They look like silver.

Question: Can we have a show and tell?

Answer: Sure, a little later on.

Question: I've also seen documentaries where gold flecks have appeared during healings and things like that. Same type of thing?

Answer: I would assume so. There was a lady that Don saw at UFO conference in Laramie, WY that Dr. Sprinkle was hosting, and she was covered in silver flecks. So it's not just a few people, they happen its some sort of a phenomenon that's been in existence for a while. We never asked more than this you know, there are so many things we could have asked about. (laughs)

Question: These showed up on all three of you?

Answer: Yeah, at one time or another. But they happened first with Don and Carla, they only happened to me after I joined them.

Gary(?): So, you caught silver flecks from them?

Answer: I caught silver fleck, yeah. I might have been cured I haven't caught any in a long time. (laugh)

Ok, Session number 26, question number 20:

Questioner: Thank you. In the recent past of the last thirty to forty years the UFO phenomena has become known to our population. I know there've been UFOs throughout history, but what was the original reason for the increase in what we call UFO activity say in the past forty years?

Ra: I am Ra. Information which Confederation sources had offered to your entity, Albert [Einstein], became perverted, and instruments of destruction began to be created, examples of this being the Manhattan Project and its product.

Information offered through Wanderer, sound vibration, Nikola [Tesla], also being experimented with for potential destruction: example, your so-called Philadelphia Experiment.

Thus, we felt a strong need to involve our thought-forms in whatever way we of the Confederation could be of service in order to balance these distortions of information meant to aid your planetary sphere.

The Manhattan Project used the basic information received by Albert Einstein and developed the atomic bomb which dropped on Hiroshima and Nagasaki Japan and killed 220,000 people. Those of Ra were able to aide those who died, not from the radiation but, from the trauma of energy release by ensuring that the mind/body/spirit complexes remained intact and did not disintegrate without any chance of reintegration. If those of Ra had not aided these entities, they would no longer have been entities, and would have been a loss to the creator apart of the creator.

In October of 1943 the US navy conducted experiments, that Nikola Tesla received, that combine electromagnetic radiation and gravity into a single field. That supposedly cased light to bend around the US Navy destroyer escort ship, the USS Eldridge, rendering it completely invisible for a short period of time. The US Navy denies any such experiments ever took place. Because the Confederation felt that the information which they had offered Albert Einstein and Nikola Tesla had been perverted, they also felt the UFO phenomenon would help to balance the distortions caused by this information. The UFO phenomenon has always had the purpose of causing people to consider the concepts of infinity, and mystery, thinking deeply upon these concepts often is the beginning of the spiritual journey for those willing to ask the basic questions of life: what is life? Where am I going in my life? Is there a creator and so forth? That is still the hopeful outcome to this day.

Ra session number 33, question number 21:

Questioner: Then I will ask if there is anything we can do to make the instrument more comfortable or improve the contact?

Ra: I am Ra. This working is well. You are attempting to be conscientious. We thank you. May we say we enjoyed your vision of our social memory complex drinking one of your liquids while speaking through this instrument.

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

In this session Ra mentioned how they “enjoyed our vision of our social memory drinking one of your liquids while speaking through this instrument.” The night before this contact the three of us were sitting around the kitchen table imagining how those of Ra would become aware that we were ready to contact them. One of us came up with the comical idea that they were probably sixth-density teenagers, cursing the galaxy in their equivalent of a UFO convertible, drinking a beer when our call came in, one of them will ask the others: “who wants to talk to them this time?” (laughs) Just a guess!

Ra session number 47, question number 13:

Questioner: What stimulus would create what we call an Earth-bound spirit or a lingering ghost?

Ra: I am Ra. The stimulus for this is the faculty of the will. If the will of yellow-ray mind/body/spirit is that which is stronger than the progressive impetus of the physical death towards realization of that which comes, that is, if the will is concentrated enough upon the previous experience, the entity's shell of yellow ray, though no longer activated, cannot either be completely deactivated and, until the will is released, the mind/body/spirit complex is caught. This often occurs, as we see you are aware, in the case of sudden death as well as in the case of extreme concern for a thing or an other-self.

When Carla first moved into the apartment on Douglas Blvd that she would eventual share with Don for twelve years, there was a spirit of an older women there who was very distressed and agitated. Carla was able to contact her and found out that the women was worried about her wild and careless son. About what happened to him without her present in his life. Carla found from neighbors that the boy had grown up to be responsible and was well living in another part of town. When Carla was able to communicate this information to the women her ghost seemed to vanish immediately and was not heard from again.

From session number 53, question number 3:

Questioner: First I will ask if you could tell me the affiliation of the entities that contacted Betty Andreasson.

Ra: I am Ra. This query is marginal. We will make the concession towards information with some loss of polarity due to free will being abridged. We request that questions of this nature be kept to a minimum.

The entities in this and some other vividly remembered cases are those who, feeling the need to plant Confederation imagery in such a way as not to abrogate free will, use the symbols of death,

resurrection, love, and peace as a means of creating, upon the thought level, the time/space illusion of a systematic train of events which give the message of love and hope. This type of contact is chosen by careful consideration of Confederation members which are contacting an entity of like home vibration, if you will. This project then goes before the Council of Saturn and, if approved, is completed. The characteristics of this type of contact include the nonpainful nature of thoughts experienced and the message content which speaks not of doom but of the new dawning age.

In this question Don is concerned in Book 1 of The Law of One: The Ra Material there was too much information about negatively oriented extraterrestrial contact with people on earth. He wanted to get a more balanced view of both positive and negative contact so he asked this question about a famous abduction case called the Andreasson Affair.

On the evening of January 25 1967 Betty Andreasson was abducted by positively oriented entities from in front of her family of seven children and her father all of whom were placed in a state of suspended animation while she was taken on board the entities craft and taken to a being of light called The One. Betty was devout Christian and here Ra suggests that she was also a wander of the same home density vibration as the entites who abducted her. They told her that she would forget the inspiring images of peace, love, hope and the new dawning age until the proper time when she would be able to share it with others. After the initial shock of seeing these entities come through her walls from their craft outside her house. She was able to feel a great friendship and mutual love for them and from them for her. One of them stayed behind to watch over her family while she was gone. Most of what Betty experienced and later recalled under hypnosis was a state of rapture from which she had great difficulty describing to the hypnotist all that was occurring to her. She said that the father loves us all so very much. She also said that she could see that people who had no love had nothing at all, that love was the answer to every problem. She said that this experience was being recorded in her heart, and that she would be able to share it at another time. She had indeed been implanted with a message of love and hope. There are a couple more describing her experiences but as far I know she hasn't had the full revelation yet that will happen so it's still to come.

From session number... "I have question about that one."

Question: Why was that answer preceded by the, "don't mess up the polarity, or whatever"

Answer: Well the specific information of a nature that may not have a lot of application to your or anyone's spiritual development. It's nice to know that somebody else had an experience that was terribly enlightening but it's the kind of information that if kept asking questions like that wouldn't give us information that would help everybody else involved in mind body and spirit, it's called transient kind of information. It's of the moment of interest only. So what we need to focus on is the eternal principles they'll be good now, in 10,000 year, 10 million year from now.

From session number 53, question number 23:

Questioner: Can you comment on my, and the instrument, if she approves, so-called ball of lightning experience as a child?

Ra: I am Ra. You were being visited by your people to be wished well.

When Carla was about one year old her mother put her down in a cradle some distance from an open window as a thunder storm was going on outside. When she was older her mother told that a small ball of lightning came in the window and circled her crib one and on-half times before going out the window. Some years later Carla had told the story to Don he said the same thing had happened to him! His mother told him about it but she didn't have any details to go with it. I would guess that most wanderers have kind of a contact with those from their home planet, especially in the early years, to not only be wished well but to be given reassurance that this life that they have chosen to undertake on earth at this time is very important to them and to everyone, and it is well worth all of the effort that will be required of them to complete it successfully.

Question: Did I understand it then that they don't have the same people reading them?

Jim: Not necessarily, they both had their people reading them. We never knew who was from where.

Questioner: They did it in the same way so that what made me wonder could they have... were they from the same planet.

Jim: Well that's a piece of evidence that suggests that they were. There's all kinds of other evidence throughout the RA contact that... RA would never say which of us was from where. So there's all kinds of possibilities.

Lana: Did you ever have an experience like that as child?

Jim: Not like that...

Lana: Inaudible

Jim: Basically, it was either before I was born, while I was still in the womb, or just after somewhere around there. I can remember exactly when. I must have been somewhat apprehensive. The message I got was its ok you won't get lost you can come back. So it had to be somewhere close to birth. "I don't wanna go, I don't wanna go! Please! No!" (laughs)

Questioner: It's interesting to me that they each had a circle and a half, which... didn't when you had the sessions you did a circle around Carla three times?

Jim: Yeah, yeah it took about three times to say the ritual words.

Questioner: So, one and half and one and half is three.

Jim: Well you're the first persons that's ever put that together! Good Job!

Questioner: I mean it just struck me that ya know... was that a sign... cause it was like they were separated but of course higher beings know that would... future get together and do there... ya know, there work. And ya know, three times. But you didn't plan it would be three times it just took three times.

Jim: Yeah, we didn't say: "well let's walk three times and get the words in"

Questioner: But that's what it took.

Jim: Yeah

Jonathan: If it circled one and half times how it back out the window?

Jim: Good question, I guess it depends on where it started. It may not have started on the other side, I don't know.

Jonathan: But she was by the window...

Jim: Yeah, can't answer that one.

Felix: I've been trying to understand the squaring law...

Jim: yeah, 1,4,2,8, 16, 32, 64

Felix: Yeah I always thought it was $1+1=3$ (laughs)

Jim: No

Felix: The two nature... the dual nature body and the creation of the symbiosis of the two sides to make the third and I always thought that maybe $1+1=3$. But I never fully understood the squaring law.

Jim: Yeah, we didn't for a while either. Ra had to be more specific and we were grateful for that.

Ra session 104, Question number 25:

Questioner: When we got our introduction back from our publisher to the book which was originally called *The Law Of One*, in the introduction Carla had been speaking of reincarnation and there was a sentence added. It said, "For although originally part of Jesus' teachings they were censored from all subsequent editions by the Empress." Would Ra please comment on [the] source of that being placed in our introduction?

Ra: I am Ra. This follows the way of subjectively interesting happenings, conditions, circumstances, or coincidences.

Not a lot of help with that one. We always thought that the insertion of this sentence into the introduction that we had written for the RA material was quite amazing. What human hand at our publishers would

bother to insert this fact much less even know about it. The empress is Theodora, emperor Justinian's wife. Justinian ruled over the eastern Roman Empire from Constantinople. Theodora was master manipulator who worked her way up from a prostitute on the streets to a concubine for the emperor, to his favorite concubine, to his wife in 523 AD. It was a custom within the Roman Empire to deify all previous Roman Emperors and their empresses. But at this time the Christian religion counted reincarnation as a cornerstone of its religion. And how could Theodora ever be deified and eternally worshipped as a goddess if everyone was to be reborn. So, set about granting pardons to heretical monks who then set about doing her bidding as the doctrine of reincarnation was removed from church dogma at the senate of the eastern church of Constantinople 543 AD. Subjectively interesting indeed.

Questioner: So you never found out the physical plane answer to that question.

Jim: No, I mean it just has to have appeared there. I mean somehow somebody manipulated the printing press.

Questioner: How come you didn't leave it?

Jim: Isn't it in there?

Questioner: Is it?

Jim: Should be...

Questioner: Is it? Oh I didn't know, I thought... I guess I assumed it was taken out.

Jim: No I'm pretty sure it was in there, don't wanna take that out.

Questioner: Can you read that original passage again Jim?

Jim: For although originally part of Jesus's teachings, they were censored from all subsequent editions by the empress.

Questioner: That's the part that was inserted?

Jim: Yeah. That one sentence

Gary: And you did that for the research about the Empress yourself?

Jim: Yeah.

Gary: Were Don and Carla part of that research or you just did that?

Jim: I just did that. Go to Google [inaudible]

Questioner: The "they" in that sentence refers to "they were originally part of the teachings" what's the reference?

Jim: The teachings are reincarnation they were originally part of the bible, part of Jesus' teachings. And in various places in there, the bible: "who do people say I am? Some say your Elijah, some say your Moses..." So, there's still some places where you can see remnants of reincarnation. Three or four like that.

Lastly, but not leastly, from session number 24, question number 19:

Questioner: ...It's not too important, but I would really be interested to know if Dwight Eisenhower met with either the Confederation or the Orion group during the 1950s or that time?

Ra: I am Ra. The one of which you speak met with thought-forms which are indistinguishable from third density. This was a test. We, the Confederation, wished to see what would occur if this extremely positively oriented and simple congenial person with no significant distortions towards power happened across peaceful information and the possibilities which might append therefrom. We discovered that this entity did not feel that those under his care could deal with the concepts of other beings and other philosophies. Thus an agreement reached then allowed him to go his way, ourselves to do likewise; and a very quiet campaign, as we have heard you call it, be continued alerting your peoples to our presence gradually. Events have overtaken this plan.

I found an interesting report from the borderland research foundation the other day when I catalogued the UFO contacts section. It covers the supposed meeting between President Eisenhower and UFO entities on February 20th 1954 at the Muroc dry lake portion of Edwards Air Force base in California. Eisenhower was vacationing at his retreat in nearby Palm Springs at the time, and the excuse that was given for his four hours of disappearance was that he had chipped a tooth on a chicken bone while eating dinner and had gone to see a dentist. Gerald Light was one of the group of dignitaries and scientist who witnessed the alien contact over a period of 48 hours. He wrote a letter about his experience to Mead Layne, a friend and fellow UFO contactee, and began his letter by saying I have just returned from Muroc, the report is true, devastatingly true. He went on to say how he witnessed five separate and distinct types of aircraft being studied and handled by our air force officials, with the assistance and permission of the etherians. He further reported how he witnessed the materialization and dematerialization of various of these craft and their occupants. His response was, "I could not stifle away the pity that arose in my own being as I watched the pathetic bewilderment of rather brilliant brains struggling to make some sort of rational explanation would enable them to retain their familiar theories and concepts." He was certain that President Eisenhower would make a national television announcement within two months to describe the aliens offered cooperation with the United States government. But as it turned out, President Eisenhower chose to listen to the council of the military, the industrial and the religious groups that had put him in office; reflecting their feeling that the American public would be thrown into chaos with the knowledge of other beings from elsewhere. I wonder what Ra meant by events have overtaken this plan. The plan was to gradually alert Earth's people that those form the Confederation were here, and I'm guessing that the Orion group had plans of their own that involve sightings and abductions to generate the feelings of fear and doom that they feed upon, and they would pursue this plan at their own pace. Don't you just wonder what kind of a world we would be living in now, if President Eisenhower had made that announcement to the American people.

Questions? Comments?

Felix: If things happened then, would that effect the outcome of Harvest later in a detrimental way or a positive way?

Jim: Who knows... anything is possible. Ra still says that anything is possible if you remember session 65 there talking about the choices that planet Earth has to make is like going into a grocery store and seeing the various things that people can have breakfast on, they're going to have breakfast, whether we choose this or that breakfast is up to us. Even though it doesn't look like we're doing very well there's still a possibility that one fine strong moment of inspiration when we choose the positive polarization. Not probable but ever possible.

Question: Do you think that someone like that could come out with something like that in the coming years soon, since we're...

Jim: I think it's possible. I hope it is. I think everybody can contribute to that possibility by giving love and light to everybody you meet. See the creator every day on the street, in the mirror, in your family's house. Start acting as though the creator was everywhere because that's the truth. And the more people that do that... ya know the hundredth monkey effect, I don't know how far we have to go to get there but, the hundred monkeys eventually on the separate islands began doing the same thing even though they weren't in contact with each other. I think we can do what a monkey can do. I'm pretty sure of it.

Question: Well there's probably a whole lot more going on... it's like you said if doesn't bleed it doesn't bleed, ya know. You don't hear about that kind of thing you, hear about all of the chaos and craziness in the world but ya know there's a whole lot going on in people's dining rooms and things that nobody knows about. "Things happening in rural Kentucky that no one knows about."

Jim: Well when I spoke at Oneness Center last June I became aware of, thanks to Marge Beaty, about the Oneness movement that started in 1989, in India. A man and his wife have begun a movement to promote this very idea. So, everything is possible, a little seed like an acorn grows a huge oak tree.

Question: In the Wanders Handbook Carla talked about how there were times when there were huge amounts of people would show up at your channelings when all of the sudden there was something that would happen, an announcement or something they heard.

Jim: Well... Yeah, there was a UFO flap, in 1973 especially and there were others as well, when UFO's were sighted in the high river valley here its been a hot bed for many years for UFO sightings. Now whenever there had been a sighting like in this area we'd get a lot more people that would come to the meditation. But we discovered that those people that were interested in those sorts of phenomena aren't usually serious seekers, not necessarily. There interested more in UFO's and what were interested in is what the UFO's have to say and not they might do paranormal things or take us aboard and take us on a trip or whatever. Don gave a speech at the Jefferson Community College in 1982 on the Law of One, six people attended. Don asked Ra in the next session, "why wasn't there some kind of advertising made, why can't there be some sort of advertising made for speeches like this so more people show up? Ra said, people who come to those are not seated seniority, there not usually interested in what you have to say. Those six who came are probably

very interested. If you had a crowd of 100 people there because we UFO flap you might have just six people who are interested in what you have to say.

Question: Is L/L research prepared for a flap? [laughs]

Jim: Lana

Lana: I remember when I was translating each section where its mentioned I could not understand, I could not translate the flap. [laughs]

Jim: Now you got it! If a flap is made over something, a big hooaha, big talk, a lot noise and bother and fuss.

Lana: What happened during that flap in 1973?

Jim: Just a lot of UFO were sighted by a lot of people. More than normal.

Gary: Way back when these used to make the headlines and newspapers. So, there would be... If cat recently there was one, most recently, in Phoenix. This group of triangular craft were sighted over Phoenix and it appeared in the evening news and they had some video of it and so forth. In Swedish do you have a word for kerfuffle?

Lana: What? [laughs]

Jim: take that for a no! [laughs]

Gary: A to do, a big event.

Lana: Was the flap in US, all over the US?

Jim: Usually it's just in one area, when a flap occurs it can occur anywhere, so there mobile.

Lana: But this flap in 1973 where was it?

Jim: The Ohio river valley, right here, where in the Ohio river valley.

Fox Hutt

“Microbes A Us” or “Realizing Oneness with Gaia”

Today I'd like to explore the micro-cosmos and microbe gardening. I'd also like to propose a shift to a less-human centered viewpoint of life on Earth. And finally I'd like to look at our physical and metaphysical role here through realizing our oneness with Gaia.

As some of you know, one of my greatest passions is gardening, which for me has been growing vegetables, fruits and herbs for our table, and beautiful ornamentals for the soul. Recently I have added a new branch to my gardening which I'd like to tell you about. Today, somewhat like a drill sergeant in boot camp, I plan to knock humans down a few pegs with the hope that I can introduce a new paradigm of thought about our role as a tiny cell of the being known as Gaia, and our job, as Q'uo put it this past February, in the “cleaning up of the mess that has been made upon your planet” in preparation for physical 4th density.

I realized pretty quickly that I wouldn't be able to share everything I'd like to tell you today in the time allotted. My husband, Steve, suggested I just talk really fast, like they do at the end of the drug commercials when they are telling about all the side effects. You'll find some material that supplements my talk in the notebook with citations for the quotes and some material I won't be able to get to. If you are interested in this subject I hope you'll read through it.

At last year's Homecoming, Eddie Earles introduced us to an author, Stephen Harrod Buhner, and his book, The Secret Teachings of Plants: The Intelligence of the Heart in the Direct Perception of Nature. This book rocked my world and I highly recommend it. Since then I read one of Buhner's most recent books, Plant Intelligence and the Imaginal Realm: Beyond the Doors of Perception Into the Dreaming of the Earth. What I learned in this book, and my further research, catapulted me towards a personal evolution into the realm of a microbe gardener and full-fledged conscious member of Gaia.

I have a great deal of respect and first-hand experience with the negative side of microbes, having had my share of infections and diseases in my 65 years, and a few years ago needing to care for and worry about my granddaughter who had surgery and was hospitalized due to a life-threatening antibiotic-resistant MRSA staph infection (Methicillin-resistant Staphylococcus aureus).

(which I recently realized was probably when I first started this line of inquiry).

Even so, I mourn the current war that humans are waging against our microbe cousins with antibiotics and anti-viral medications in our bodies which are also leaching into our water systems. Did you know that the infamous herbicide, Glyphosate, commonly known as Round-up, that the majority of Monsanto's seeds are genetically engineered to withstand and that is being sprayed indiscriminately on our food; has recently been labeled for use as an antibiotic? You can't wash it off the GMOs that have it and it is doing a job on the microbes in our guts and, in general, to the whole microbial ecosystem, otherwise known as the microbiome. The tricky thing is that if we kill off the microbiome, we kill off every living thing that has evolved since, because they have all evolved on the shoulders of the bacteria.

As microbiologist Carl Woese puts it, “If you wiped out all multicellular life-forms off the face of the earth, microbial life might shift a tiny bit...If microbial life were to disappear, that would be it—instant death for the planet.”

We have set off a massive microbe evolution, resulting in such bacteria as the antibiotic resistant MRSA staph that threatened the life of my granddaughter. The microbes are frantically trying to reestablish balance on our Mother Gaia. It may not be too long into the future where antibiotics will become a thing of the past.

Rather than succumbing to fear, though, I try to keep in mind what Ra related about the metaphysical side to our relationship with microbes.

They said that, “these so-called contagious diseases are those entities of second density which offer an opportunity for a type of catalyst. If this catalyst is unneeded, then these second-density creatures, as you would call them, do not have an effect.”

But today I would like to offer some facts about our microbial friends (our ancient cousins) who, like us humans, have both their good and bad sides—and then share some ideas about the positive side of our relationship with microbes who are eager to help us stay healthy if we but enlist their aid. Like with so many other things, well, actually everything, it is a matter of balance.

Ra tells us, “As the vibratory energies move from red to orange the vibratory environment is such as to stimulate those chemical substances which lately had been inert to combine in such a fashion that love and light begin the function of growth...The mechanism is one of the attraction of upward spiraling light. There is nothing random about this or any portion of evolution.”

And in a later session “These second-density beings are of an octave of consciousness just as you find various orientations of consciousness among the conscious entities of your vibration...At the point at which the coalescence...of the thought complexes of Love...is at the livingness or beingness point...space/time then begins to unroll its scroll of livingness,” which Ra tells us was 4.6 billion years ago (76.14), a date that matches what many scientists now confirm is when single-celled life began.

Lynn Margulis and Dorian Sagan pointed out in their book Micro-Cosmos that the first spark of life became the building block of all life on this planet, and that we didn’t leave microorganisms behind on the evolutionary ladder but instead we are surrounded and composed of them!

The New York Times reported recently that after a group of scientists arranged the genes into evolutionary family trees, they found that 355 single-celled bacteria and archaea eventually gave rise to all plants and animals. They’ve labeled these microbes LUCA, an acronym for the Last Universal Common Ancestor.

When I was young there were 2 Kingdoms of Classification of life on Earth, animals and plants. Now there are 8 and all the new kingdoms that they’ve added are microbes!

[Presenter points to a visual graphic aid] Here is where we fit in and here is our full classification.

As you can see, we are way down here, & we are pretty minor players.

In his book *Plant Intelligence*, Buhner tells us, "...Every life-form we see—again, *every* life-form, including you and me—is simply a modification of bacteria in a more complex form."

These complex innovations extended over the very long time lines, over 4 billion years. In truth, the self-organized system we know as Mother Gaia came into being with the emergence of a global community of bacteria.

Buhner goes on to tell us that "...we really aren't that important, in spite of how numerous we appear to be."

Now I imagine many of you know how many humans there are on the planet. The most recent count I could find was almost 7.5 billion. Could I get 7 1/2 volunteers to come up here to stand for the humans on Earth? (Just kidding, I'll be the 8th billion human which is expected to happen in the spring of 2024).

I'm going to show you a number here, and I'd like you to keep in mind that plants make up over 90% of the biomass of the planet.

[Presenter rolls out a 15 ft section of paper with a long, long strings of zeros to give visual aid to the following point.]

There are some 5×10^{30} bacteria on this Earth. This B marks 50 billion to put it in perspective. And this A marks the number of an additional 5×10^{18} bacteria that continually circulate in the atmosphere.

This bacterial biomass is fundamental to Earth. Gaia, as a functionally unified being, could not exist without it. The interconnected network of millions of bacterial biofilms and the complex life-forms including us which have been generated by bacteria, covers the entire surface of the Earth and extends as much as 3 miles into the crust and over 30 miles above the surface; regulating the environment and keeping the oxygen content of the atmosphere at 21 percent, and even are the mechanism that causes our clouds and rain!

You probably weren't surprised when I said we are partially composed of bacteria. It is becoming common knowledge, and even my grandkids are being taught that fact in school. We have direct descendants of bacteria called mitochondria inside both our own mitochondria as well as within the mitochondria of most animals and plants, which enables organisms to access energy from the oxygen in the air.

There are over ten million billion mitochondria in the human body which also regulate aging and other important functions. There are millions of other bacteria on and within us and in fact an average adult man is composed of about 40 trillion bacteria and 30 trillion human cells. So over half of the composition of those 7 1/2 billion humans we mentioned earlier is bacteria.

Viruses are another microbe we typically think of negatively. Well, it may give you a wake up call to hear, again from

Buhner in Plant Intelligence, that, “Viruses...perform the really irritating function of intermingling the DNA from every species of Earth with every other species.

There is horizontal gene transfer going on constantly through contagious disease, by mosquitos, and through an evolutionary mechanism called symbiogenesis, which is the formation of a new organism through the merging of two or more free-living organisms—such as the mitochondria in our cells.

Since we now know that the DNA of plants, insects, bacteria and viruses are within us, we are, in fact, the “other” that we have been trying to kill. There isn’t any truly separate species or any pure bloodline on this planet.

As James Lovelock the founder of Gaia theory puts it, “The entire range of living matter on Earth, from whales to viruses, and from oaks to algae, could be regarded as constituting a single living entity, capable of maintaining the Earth’s atmosphere to suit its overall needs and endowed with faculties and powers far beyond that of its constituent parts.”

That means that we, as subparts, have capacities far less than that of Gaia and, in fact, even our capacity for thinking is far exceeded by our non-human Mother Gaia.

As Buhner points out, “The neurochemicals in our bodies were used in every life-form on the planet long before we showed up. They predate the emergence of the human species by hundreds of millions of years.” As he says, “They must have been doing something all that time, you know, besides waiting for us to appear...”

Our neural network is only a modification of the one which first evolved by bacteria that pervades the entire Earth ecosystem, and ours is “only a specific instance of a general condition.”

Thankfully, there is the beginning of a paradigm shift from the antibacterial obsessed and non-stop antibacterial marketing, to an awareness of the importance of the microbial ecosystem.

You can find lots of ways about the help we get (and have been getting since the whole history of the human species) from microbes—through probiotics, fermentation, and the symbiotic relationships we can encourage between bacteria, fungi, and plants.

This issue of Sierra magazine points out a variety of foodstuffs - beer, chocolate, kefir, kombucha - which are all fermented through the help of our microbial friends.

So, I’ve been making friends with bacteria and fungi, in an informed and cautious manner, and accepting their help in the microbe gardening I told you about.

Strains of lactobacillus (a “healthy” bacteria) in symbiotic combination with yeasts (a fungi) have made my sourdough and kefir possible. Different strains of lactobacillus are also the friends who helps us make kimchi, yogurt, sauerkraut and other lactic acid fermented foods - all which I have made - though I’ve

found kefir much easier to make and which also has more strains of beneficial microbes, so it has replaced yogurt for me.

Bacteria makes up to 90% of the billions of microbes found in a gram of compost and they are joined by fungi, protozoa and rotifers.

I've been excited about the Compost Tea Maker I started using this spring. It uses my compost and worm castings, as well as compost from old growth forests - all of which contain beneficial aerobic microbes - that then grow and multiply by a factor of 1,000 times, yielding enough oxygen to keep the whole mix aerobic.

I have a few copies of instructions to make the Compost Tea Maker I'm using and I can e-mail you the instructions if we run out.

Here is a sign-up sheet for several documents I'd be glad to e-mail to you.

This spring I also started adding VAM around the roots and ~~in~~ seedbeds in my garden so hopefully it will colonize and spread. It is a combination of fungal mycelia strains, naturally found in a symbiotic relationship with roots in the soil, but which current farming practices have threatened. These days You can also buy potting soil with mycelia.

As Buhner tells us, "Roots...form close attachments with fungal mycelia...and are part of a sophisticated root/fungus communal network that can extend over miles."

In exchange for nutrients these fungi provide the plants with neurochemicals and help the plants with their immune functions, just exactly as they do in us when we take them as herbal medicines.

All the plants in a particular ecorange are thus connected by this network into one self-organized whole that, itself, possesses capacities not perceivable in any of the parts
, thus forming a unique *identity*. Plants can detect other plants in the system that are ill and neighboring plants will generate healing compounds that are then sent through the mycelial network.

The old lie that life is a constant struggle for survival in an hostile environment, just doesn't hold true.

Just like us humans, other lifeforms on Earth help not only members of their immediate families, but also those of other families and even other species, throughout their lifetimes. Like us, they appear to be oriented toward service to other beings.

In doing this research I began to wonder about how free will figures into all this. When Don questioned Ra about bipedal entities and dinosaurs living on the Earth at the same time,

Ra asked us to, "Consider the workings of free will as applied to evolution. There are paths that the mind/body complex follows in an attempt to survive, to reproduce, and to seek in its fashion that which is unconsciously felt as the potential for growth; these two arenas or paths of development being two among many."

I was happy to find in *Plant Intelligence* that Buhner also addressed free will.

“Each individual self-organized system, that is, each subset of the larger whole, possesses a drive to fulfill its ecological function within the whole...and it also possesses free will as to how it accomplishes this function... Gaia does not use top-down control over the parts that make up the whole. Each part makes choices as to how to respond, which gives “Gaia a network of trillions upon trillions of neural networks” all working to help maintain balance.

Don asked Ra if every entity that exists would be some type of sub- or sub-sub-Logos and

Ra answered that, “This is correct down to the limits of any observation, for the entire creation is alive... Entities through the level of planetary have the strength of intelligent infinity through the use of free will, going through the actions of beingness.”

Buhner seems to know about the Potentiator when he tells us that

“...All forms that have been, still are and all that will be already exist in the Ocean of Being...These forms are continually drawn into being in physical space to serve a specific function...and any particular organism that emerges out of the self-organized matrix of the Earth system does so for particular reasons at a particular time.”

He also tells us,

“Most people, including the majority of scientists, have been taught that human beings are somehow innately different from the other organisms on this planet, nevertheless we...are different only in the specific ecological functions we serve...not different in our underlying capacities from other life-forms on this planet...including intelligence. Our intelligence is only a special instance of a general condition.”

I hope I've helped you see how integrated we are into the pattern of Gaia and have shown the need for a lesser, or even non-human centered viewpoint of life on Earth. This study has helped me get out of my ego more often and see myself less as an individual practicing service to others but more as a tiny cell of a living being which has evolved into 4th density and, yes, doing the work of an individual sub-sub-Logos, but also the work of Gaia, of the Logos of our solar system, and ultimately of the Creator. While I have thought I was beginning to find my current purpose, I find I am just part of a whole which needs me to fulfill what the self-organized entity known as Gaia is in need of right now.

There are theories that one of the reasons for humans coming into existence was to send rocketships with microbes into space, which we have most likely done, in order to “seed” other planets as a form of reproduction. I think we might be meant to redistribute Earth's resources across the globe in preparation for global cooperation and unity in our organizations - and when the service-to-self energy moguls move on to their STS planet we can do that by using this self-sustaining technology, including that knowledge which has been suppressed.

Q'uo tells us, "It will be as the difference between night and day with regard to many of your institutions, and many of your cultural traditions which will undergo such transition that they will be hardly recognizable."

I haven't forgotten our metaphysical role as an element of 4D Gaia, which in the end is the most important. I just wanted to put us in our place first.

Ra points out that, "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."

In these last years as our planet closes the gap between metaphysical 4th density and physical 4th density, the Confederation foresees the healing of both the physical and metaphysical damage we have done.

Q'uo reminds us that, "It is a wholesome meditation to contemplate that every last portion of the planetary experience is part of a whole which will, in the fullness of time, be healed. Every last voice will be invited to sing in the choir."

[In the actual delivery of the presentation the presenter skips the following material and resumes with "To end, I'll share Q'uo again."]

Tu-shun, a Chinese Buddhist who lived around the turn of the 7th century, developed a profound metaphor for the structure of reality called "The Net of Indra."

Stephen Mitchell writes "Imagine a vast net; at each crossing point there is a jewel; each jewel is perfectly clear and reflects all the other jewels in the net, the way two mirrors placed opposite each other will reflect an image ad infinitum. The jewel in this metaphor stands for an individual being, or an individual consciousness, or a cell, or an atom. Every jewel is intimately connected with all other jewels in the universe, and a change in one jewel means a change, however slight, in every other jewel."

Let's say you were to put a dot in one jewel, there would be dots in all the jewels in all directions. That's how we know it is one jewel. If you remember this metaphor when you think of our tiny microbe cousins and our Mother Gaia, and even our solar and galactic Logoi, as well as our human mind/body/spirit complexes, it is easier to see the present oneness of the Creator's experience in this very "now". I have a few copies if you'd like to read the whole translation.

If we are a tiny cell of a single, and extremely sophisticated entity, the synchronicities we all experience, like the right book showing up just at the right time or signals from nature make sense.

Q'uo calls this "the hall of mirrors in which all things speak to you." (11/13/2010)

Ken Wilber writes about what are called "pointing out" instructions given by Buddhist teachers. There are various versions but here is a short-hand version of one:

"I am aware of my body, and therefore I am not just my body. I am aware of my mind, and therefore I am not just my mind. I am aware of my self, and therefore I am not just that self. Rather I seem somehow to be the Witness of my body, my mind, my self.

"...That single witnessing awareness...is God itself, *in its entirety*....When I rest in single, clear ever-present awareness, every object is its own subject. Every event "sees itself," as it were, because I am now that event seeing itself...I am in fact nothing other than the witnessing Spirit itself; I simply recognize the Spirit that I always already am."

Q'uo related to us that,

"Entities are people with great power. All entities, even the elements, the animals, and all of nature, have this power. But they do not know that they have it. And consequently they use it effortlessly and without any impurity, being incapable of altering their nature and only capable of fulfilling it. You, as self-conscious entities, have far greater ability to create because you are conscious of yourself. You are aware that you are a being that is seeking."

A calcium atom in your leg "knows", without consciously knowing, that it is an individual as well as an indispensable part of tiny bone cell. At each level, from bone cell, to human, to Gaia, to our solar system, to the Milky Way, to the cluster of galaxies we call the Local Group, to the Virgo Cluster, and so on, eventually simply the consciousness of the timeless and spaceless emptiness of the infinite and eternal Creator having one universal experience through a process described by the Net of Indra, in order to know itself and express the love it aches to share in this very now.

To end, I'll share Q'uo again,

"...In the inner or metaphysical sense, you are the sun of your inner universe. You have created that universe and you can recreate it at any time. That which you judge remains judged. That which you love remains loved. In every thought, in every circumstance, you are the Creator," but as they said at another time, "yet, at the same time, every other soul is also a sun." (5/16/2002)

AUSTIN BRIDGES

Spiritual Bypassing and the Law of One

Gary: Okay, if you'll give your attention to Austin Bridges.

Austin: So my presentation is going to be in two parts, and in the first part I'll discuss the concept of spiritual bypassing, explain what it is, and talk about how I felt that it might be related to the *Law of One*. And then, in the second part, we'll open it up to a group discussion to see if you have any thoughts of your own personal experiences or perceptions of spiritual by-passing, and just sort of have a talk about what you guys think about it.

So, what is spiritual bypassing? It is a term that was first coined by psychologist John Welwood in 1984, but it was made popular by psychologist Dr. Robert Augustus Masters, who is a psychologist who specializes in integrating spirituality and psychology, and it's his book, *Spiritual Bypassing—When Spirituality Disconnects Us from What Really Matters*, that I read to prepare for this presentation and to learn about what spiritual bypassing was and how it can manifest.

In this book he defines spiritual by-passing as: "the use of spiritual practices and beliefs to avoid dealing with our painful feelings, unresolved wounds, and developmental needs." So, when I was first reading this book to prepare for the presentation, I wanted to find ways in which it might manifest in the seeker of the Law of One, but what I really found was that *The Law of One* has a lot of aspects built into it that are sort of safeguards against spiritual bypassing in a lot of ways. For instance, Ra consistently and constantly discourages repression and suppression, or what they call "overcoming," and they're consistently encouraging self-exploration and acceptance and balancing of *all* emotions, both positive and negative, and embracing experience, both positive and negative, and using it for growth. And so much of what spiritual bypassing is, is using spiritual practices to avoid uncomfortable experiences or negative emotions that we don't enjoy so much. So, there's a lot in *The Law of One* that I felt like helps to avoid spiritual bypassing, but that doesn't mean that there aren't some things in *The Law of One* that can still be used as spiritual bypassing. The thing about spiritual bypassing is that it's really easy to identify when it's a specific belief that encourages suppression or avoidance or repression, but it's more difficult to identify when the spiritual practice is legitimate and beneficial and typically helps you evolve to another level.

So before I start with examples, I would like to give a disclaimer that just because a belief or spiritual practice is used in spiritual bypassing it doesn't mean that it is an invalid belief or spiritual practice. It is just how that belief is used in a certain circumstance that might be considered spiritual bypassing. So I just want to reinforce that I'm not implying that any of these ideas are false. Another small disclaimer is I might have a small disagreement with what our Dr. Masters has written in this book in that sometimes I feel that spiritual bypassing might not be such a bad thing, especially if somebody is going through a situation of overwhelming catalyst where they can't seem to get their head above water and there's some perpetuating circumstance where there's just so much going on that they need a break., I think that we can use spiritual beliefs to sort of avoid certain parts of our catalyst that gives us some breathing room to process other parts, and so maybe we will use a spiritual concept to get over a hurdle and we'll look back and say: "Well, I kind of had that a little wrong; that's not necessarily a beneficial way to look at that but it helped me in that moment so it was proper for me at that stage." Or perhaps throughout a lifetime we all have certain purposes within a lifetime and perhaps a certain belief, used in a certain way, could be beneficial for a person

throughout their lifetime. So this isn't always a bad a thing, but I think it is appropriate and a good thing to always be looking out for how we might be avoiding our issues with our spiritual beliefs.

So on to the examples. The first one might be a little outdated and sort of low-hanging fruit, I suppose, but in *The Law of One*, one major topic is the "harvest." It's not such a big topic past 2012—there was a lot of hype going up to 2012 and it's not such a concentration any more after that date, but I still see a lot of it online. Basically, people may interpret what Ra says about harvest as a coming day of ascension where all of our woes and sorrows that are innate in third density will be lifted from us and we will be saved from this existence that we are forced to deal with. I feel like that can be used in spiritual bypassing in that it avoids looking at what is in front of us right now, hoping for a future date where things are taken from us and we're finally free, instead of looking at what we're dealing with in the moment and hopefully processing that and liberating ourselves from whatever suffering we're experiencing; we're expecting something else to come and relieve us from our suffering.

There are similar ideas with the concept of mass disclosure—some people feel like if the government just finally comes forward with the full truth about UFOs then humanity will unite behind the truth about UFOs and a lot of the suffering we experience will immediately disperse, or mass landings of the Confederation—if only the aliens would come and show themselves, everybody will finally realize the truth and we'll all be free again, and that's a day to always look forward to. I'm not saying that none of those are possibilities that could happen in the future, but those things can be used to avoid dealing with what is in front of us in the moment.

Another example—this is something that I found strong in my path and is probably going to be persistent throughout my life—is the idea of balance, or a perfectly balanced individual. Ra gives an example of a perfectly balanced individual being somebody who responds to any situation with love. There is no other response besides love. What I've found myself doing in my path, mainly unconsciously, is that there's this idea of this perfectly balanced individual that I will maybe force myself to act in what I feel is a balanced way when I'm actually having another reaction. I might not even realize I'm having that reaction, or I realize it, and I say, "That's not balanced," put it to the side and emulate the balance myself. That is a form of spiritual bypassing I think, because obviously the balance is not coming from a natural place—we are avoiding issue by just sort of pretending to be balanced in this situation and not actually using it to find the balance in this situation. That's not saying that managing our reactions is not a proper thing to do; we can always attempt to be loving or be of service in any given situation. But we can fool ourselves into thinking we're balanced when we're really not, but pushing our reactions to the side. I think this is something that manifests in me more unconsciously than consciously, but I'm always finding situations where I feel like, *well I've responded in that situation pretty calmly and I feel like that was great*, but also there was something in the back of my mind that wasn't too happy about it, and so I then have to make sure that I go back and look at that situation again to see what my catalyst was.

Another example is the idea that everything is an illusion, which isn't just limited to *The Law of One*, but it's basically one of the main tenants of *The Law of One*: that we're all living in an illusion. I feel like we can say this to other people or say it to ourselves in a way that delegitimizes their catalyst, that asks them to set aside what they're feeling because it's insignificant, because "it's just an illusion." The idea is that everything is an illusion, but that doesn't mean that nothing is significant, and so to say that everything is an illusion in the face of really difficult catalyst, asking someone to put aside their catalyst or asking yourself to put aside your

catalyst because it's just an illusion, can cause us to not actually balance the catalyst, to not process it, not embrace it. It's a way to maybe reject the catalyst and just replace it with a feeling of comfort.

But at the same time, understanding that everything is an illusion and everything is ultimately okay can offer a strong sense of peace and a liberation from stuff that we're holding onto, so it's such a tricky fine line to dance between allowing ourselves to feel liberated by the fact that we know everything is an illusion versus just ignoring our issues, ignoring deep wounds and unconscious traumas when by saying *it's just an illusion, it doesn't matter, it's insignificant because it's not true reality*.

Another quick one is in *The Law of One*, Ra is asking us to love and accept all things, or saying the positive path is in loving and accepting all things as the positive polarity. This, in a sense, could perpetuate a type of mistreatment. You could be in a situation where somebody is abusive, emotionally, physically, or just takes advantage, and you feel like you have to love and accept that person for their distortions and how they're treating you, and how they're acting in that moment, without setting up boundaries, because you feel like putting boundaries up will be rejecting them and not accepting them. I think that it is possible to love and accept somebody while maintaining boundaries.

Next example is a big one—the idea of being a wanderer. I got a spark on this one from a Q'uo session I read recently that was posted on the forums from a really old thread. In this session, Q'uo talks about a potential risk for wanderers is that they wake up to their true nature only to complain about discomfort, wanting only to go home and wanting to leave this place that is so dirty and polluted, and that is sort of the opposite what wanderers came here to do. It's sort of using the identity as a wanderer to reject the society that we came to help in that this seems like a really negative place—there's a lot of harmful and difficult experiences here and it's natural to want to go home I think. But to hold onto this identity, to say, "I'm not from here and I just need to go home, this isn't my home, I have no part in this, this is not my situation": that's a great way to avoid the mission of a wanderer. The identity of a wanderer can also be used to create separation. I haven't really seen it a whole lot—usually I feel like wanderers are usually pretty humble people—but it's possible, I suppose, to feel superior because you're a higher density being and you're muckin' it up with these lower density beings; you're very high and noble for sacrificing so much to come here and spend time with the third densities . . . So there's a potential for separation there and I guess I'll do one more before we open it up—15 minutes.

Another common theme in *The Law of One* is the idea of psychic greeting, and this is more common in the circumstances behind *The Law of One*. There's a lot of focus on the psychic greeting that the Ra contact group experienced themselves, but there were a lot of questions asked about it. Psychic greeting is essentially being greeted by a negative entity energizing personal distortions which might help further disharmony or, in more extreme circumstances, like the Ra contact group experienced, create physically dangerous situations where somebody might actually get hurt or be removed from this incarnation because of the work that they are doing. And again, a completely legitimate thing that probably happens to a lot of us which can be used as an excuse for poor behavior and avoid actually looking at the emotions we feel when we feel like we're being psychically greeted. You can just say, "Well, that was psychic greeting, it wasn't really me, I don't need to worry about that." Ra says specifically that all they can do is energize distortions that are previously available to us. In that sense you can look at it more as a gift; they're highlighting things that we might not be fully aware of in ourselves. But it can be used also to just dismiss that outburst that you had, or you're in

a bad mood all day long, or you got mad at your significant other and you say, “I was just being psychically greeted, it wasn’t me, it was the negative entity, I don’t need to apologize or anything.”

So, I have a couple more, but let’s see if anything comes up naturally, if anybody has any ideas or experiences, or even the other direction, ways *The Law of One* or other spiritual systems help to protect against spiritual bypassing, I think that’s an important thing to look at too.

L: I would like to hear the other two you have.

Austin: Okay, another one was the idea of honesty, if I can find the card for honesty—brutal honesty. There it is. Ra talks about honesty, our people having a paucity of true honesty, talking about the blue ray specifically. I’ve seen—this is pretty common in my interactions regarding *The Law of One*, or just spirituality in general—is the idea that being honest means not pulling any punches, being truthful about how you feel, what you think of other people’s ideas, just complete brutal honesty. I feel like there’s a difference between being truthful and being honest. You can be really mad at somebody and want to punch them in the face, and punching them in the face is a truthful expression of how you feel but that doesn’t necessarily mean that it is an enlightened version of your honest communication. I feel like just being tactful and designing your communication so that you’re going to be understood, going to be heard, is not necessarily going to sacrifice honesty. You can be honest and compassionate in your communication. There are hard truths that are unavoidable, but you don’t have to hurt somebody if you want to be very straightforward and honest with them, and there’s a lot of people that I see feel like they should be able to say whatever they want because they’re just being honest, and hurt people because of that. I don’t think that’s necessary, I don’t think that’s necessarily the honesty that Ra was talking about, but it is sort of a cover-up—it’s bypassing working on true honesty, working on true honest communication by just replacing it with this idea of truthful expression versus honest expression.

C: I find it interesting, there’s a really hard balance I think to strike with that honesty. When I look at my perspective of [a certain political movement], for example, what I see in this is not something new being created, but something a lot of us like to walk around and pretend that it doesn’t exist because it’s not in our faces, so these attitudes and behaviors are usually discussed among the in group in that group in the dark, is being brought out into the light where everyone sees it and there is an honesty in that. I’m not saying that it, you know, that it’s, it’s not necessarily all a good thing when certain behaviors are being encouraged that normally wouldn’t be, but there’s still something to be said about us having to look at what really exists around us that we shelter ourselves from. And also the other people having an opportunity to say they feel this way and speak it out loud, which I think changes the nature of what exists in the first place.

M: I would argue that compassion trumps brutal honesty. (*inaudible*) brutally honest that hurts someone, and I don’t think that we are serving that fellow person by being brutally honest necessarily. I think that being compassionate act of communication, that would trump brutal honesty.

C: I’m not saying brutal honesty is more important than compassion, but I’m simply saying that there’s also a Ra quote that talks about unstudied honesty being necessary in order to strike a balance and so when you see an instance of brutal honesty and if you think of people as each individual having a personal power and respecting each individual’s power and believing that that person is just as capable of reaching things as you are. There’s a mirror that’s happening there and a catalyst that happens there in order for that balance to even begin to come into play.

S: Are you saying something like in an age when political correctness is a dominating theme, certain voices are being stifled and it's important that those voices be allowed to come forth and [a certain political movement] is the trumpet of those voices?

C: I've used [a certain political movement] as an example but I didn't mean to limit it to the political realm. If you have someone who never speaks up for him/herself, as an example, and they are (*inaudible*), then the first instant where suddenly they stand up to someone used to hearing yes all the time and there's a back and forth of that person not respecting a brand new boundary, then the boundary setting is going to become explosive.

S: And you think that's what you think is happening with [a certain political movement].

C: I think that's part of it.

Jim: What I think I heard you say, was that [a certain political movement] is doing us a favor by letting us know that we haven't gotten rid of racism and bigotry (*inaudible*) bringing it out into the open so we can see it still exists and needs to be dealt with, with compassion.

C: Right. Everyone's of service, whether they know it or not.

J2: Well, we can take it beyond [a certain political movement] too, so I can give you another example of this. Jonathan Haidt is a well-known social psychologist, gave a keynote speech at the American Psychological Association this year, talking about how he basically took a poll of who everybody in the audience at this national psychological conference that's voting overwhelmingly democrat, right, and his talk was about the suppression of conservative viewpoints that is being stifled and creating imbalance inside of his own field, and it was a very uncomfortable talk that he gave. Nobody wanted to hear what he had to say, but a lot of people are starting to talk about, whether you want to call it political correctness, or just a fashion, right, that this is having a negative impact in academia, so it's not just [a certain political movement], there's a lot of people that are making this discovery, that we have an ossified part of our . . .

S: It's true and it's a problem in academia. I'll give you an example. If you want to pursue an agenda, if you can tie that agenda with another agenda that's politically correct, like anti-racism, or something like that, that gives you a leg up and you can leverage that into defeating an opponent who is probably not racist at all but who has come out on the wrong side of that equation, the equation in the leveraging process. So that happens all the time in academia.

J2: And really what it is, is an example of incompletely worked out and examined, and critically examined ideas, right?

S: Precisely true, precisely true.

Austin: I skipped brutal honesty because I knew this discussion was much bigger than my presentation. But we can keep going.

F1: I've got a different one.

Austin: Yeah, let's start a new thread.

F1: The one that where you said “psychic greeting,” I think that one can fit this category is “all is well.” And I think that can go along sometimes with psychic greeting where you do something that is like something has overtaken you and you’ve said something that, you know, *did I say that out loud?* kind of thing and then you think *okay, it must have just been a psychic greeting that made me do that*, but then you think *okay, well that person must have needed it for catalyst, so all is well, right?*

Austin: Yeah, everything’s meant to happen as it’s meant to happen. Yeah, it becomes an excuse for your behavior.

B: Avoiding responsibility for your own protection.

Austin: Yeah, it becomes a way to avoid responsibility.

J2: Responsibility is a thread that runs through a lot of the spiritual bypassing things that you’re talking about.

Austin: Right. Especially in this instance. Like there are other spiritual systems that just blatantly and openly encourage repression and suppression of negative emotions and it’s lucky for us that *The Law of One*—or we probably wouldn’t even be attracted to *The Law of One* if it were like that, but *The Law of One* is luckily not like that at all. E?

E: We also need to bear in mind that the density in which we have the greatest potential to overcome imbalance is third density. This is the density in which we experience spontaneous catalyst. We don’t see what’s behind the scenes by design. Whatever we don’t deal with here even if we do manage to make it to fourth density, we’ll carry along with us. We have to overcome whatever our lessons are at whichever level we overcome them. So you shouldn’t put off until tomorrow what you can do to today as painful as it might be. I think your discussion was well directed in that regard, it serves as a reminder that we ought to tackle what we can while we’re in third density because whatever we don’t tackle here we’ll carry over into fourth density and it will require much more work and effort to overcome an imbalance there because we don’t experience things (*inaudible*).

Austin: J3?

J3: It strikes me that it boils down to two elements. Number one: being honest with yourself. I’m not really sure what that means. I guess it’s admitting into your consciousness what you really feel unconsciously. You really feel if this is true, therefore I should explore it, you’re not denying it, you’re allowing that in. And the other element seems to be balancing compassion with wisdom and that’s, you know, someone could argue it one way, someone else could argue it another way. But, again, I think it’s a question of trying to perceive in your unconsciousness and say in a deeper place of knowledge, what you feel the balance of compassion is there. And some people would come up with the answer (*inaudible*) some form of (*inaudible*) because that’s the depth of what they perceive, that’s what they truly feel is right. I mean, that happens. Others would come up on the other extreme, *you know I just have to tell you this because I have to tell you because that’s the way I do business, that’s my whole feeling*. And I think it’s the discipline of really listening to your own sensibility internally which helps when you get into a quandary like that. The way you’re reading it, understandably, I mean the way you’re going to lay a presentation, it’s sounds easy, but in the middle of it can’t so easy.

Austin: Ra said after the blue ray, or green ray is activated to a certain extend the rest of the incarnation is spent for most people working on the blue ray, which is what they relate to honesty, and that's not just outward honesty, it's inward honesty as well, which is what you're talking about, admitting to the conscious mind what the unconscious feels. And then I think that is a balance, it's a lifelong dance of trying to figure out how to communicate truthfully and compassionately, figuring out how you can communicate and be received and understood, without creating further distortion. It's a massive topic. Maybe I'll do a presentation next year on it. K?

K: I keep thinking of that phrase that Ra says maybe more than once about making efficient use of catalyst and I wondered what is really meant by that, because it seems like it could be different for different situations of catalyst, but it seems to me that if you can get to a point of transforming the catalyst into the growth and a new point of evolution for yourself in a positive way for your soul, that that's the point, and think if we evolve does that become more efficient and shorter. It's maybe not bypassing, but is that evolving? Is the efficiency with which we are processing the catalyst changing, or, I mean, I don't know, I struggle over that word "efficient use of catalyst."

Austin: I'd have to contemplate that one for a while.

J4: Is Ra talking about the archetypes and that the archetypes are designed to use the efficient use of catalyst maybe, because that's what I think of, it's like being aware of the instreamings of energy as Ra says, you know, and how each thing is affecting you, and just being aware is, I think, efficient use of catalyst, being aware that everything is catalyst and being able to integrate that experience that everything is a learn/teaching and teach/learning experience.

K: I think it means you don't not address it. I mean the point made about ignoring, I think it means to make efficient use of it is you have to digest it.

Austin: Yeah, essentially find out where you're spiritually bypassing and eventually you'll be able to confront anything honestly and when you do that you can process it honestly and quickly enough. So long as it's not a deep trauma, and deep traumas are, in most cases, going to take, not going to be an efficient source of catalyst. K?

K: Yeah, it kind of related to what J3 said, and also what you mentioned earlier about what you mentioned earlier. About spiritual bypassing, I think one form of it can actually be forgiveness without the right root. Forgiveness almost as a self-serving type of forgiveness, something that I told my kids and maybe I need to restate it to them, that holding on to resentment is like drinking poison and expecting your enemy to die. *[laughter]* You need to forgive people, but if you forgive them without the wrong motive inside, it's actually self-serving because you're just forgiving to make yourself feel better. As an example, abandonment: I've had a couple of really important people leave, just walk out of my life, and for my own sake, I forgave them, you know, I let it go and did not hold resentment in my heart towards those people. But Ra says don't overcome things, you have to integrate them, you have to integrate that catalyst as part of your life and really deal with it. I never did that, I just got over it. Well, that wasn't the purpose of it. Until just recently, learning to really love those people, one of them being my ex-husband, that's hard after ten years of marriage walking out and leaving me with two small children. Truly—he's getting remarried this weekend and truly, I am so happy for him, truly from the bottom of my soul, I really am. I recognize the purpose of our having been together, and the purpose of our no longer being together, that it was a blessing, the entire experience. I've integrated that,

and that is the purpose, not just saying I forgive him for leaving and I'm okay with it—it was crutch, because it was a trauma, you know that was the best I could do at that time, but it was not the purpose, it was just a bypass to get me through that section. Forgiveness for the wrong reason can be a bypass.

Austin: The time is up, do we have time to keep discussing? F2, the last one.

F2: Thank you. I just wanted to say that when I first started study energy working, it was mostly to look at your blockages (*inaudible*), and then I started contemplated subconsciously those same things as spiritual bypassing, because what if, in some sense, we don't have E.T. contact because most people, on a general basis, as a form of cleansing, they expel the negative rather than internalizing it and transmute it in some way. A great example of that happened recently on Facebook where some of my friends were reposting a woman beating up a baby—well, see, that was the reaction the first reaction I got, which was like I was spreading negativity. I really catalyzed this and thought a lot, about, well, in one sense it may be spreading negativity, but in another sense it may also be spreading awareness because it was shared so much that woman ended up in jail for 18 months, and the child ended up in foster care, so I really truly believe that there is some form of spiritual littering—I've seen this in the weather, when you pay attention to a clear sky, right now, and start asking random people, "Hey, how are you feeling?" Or when it's overcast, ask them, "How are you feeling?" And people will generally reply to you, like "I'm kinda out of it today." And I started to think that the increasing energy level is increasingly making it harder for people to be unable—they have to face themselves and face their inner demons so that they can heal them, rather than having to continually push them away, and in pushing them away, creates these like energetic weather phenomena like earthquakes and the destructive end of it is from the generated emotional energy that we output by simply identifying with—or being unable to identify and confront parts of ourselves that we may deem as, "I don't know if I can love that part of myself." And if you compare that to homophobics, they kind of do that, they, they're like "Ew, a gay person." But if you think about it, they are unable to conceptualize themselves as that way and then in term accept themselves as that way and that's why they're so closed minded to it, and I find that that's the disconnect we have with certain—what we think of as negative but in fact, it's, ultimately it's a part of ourselves, so it's a part of ourselves that we need to learn to love, to find that, to be able to take back that part of ourselves, to take it all in within and become one within yourself, if that makes sense.

Austin: It does. Thank you.

L: Austin, before you close up, can you just go over the other points of the examples of spiritual bypassing.

Austin: I think that was it. Yeah.

M: Is that in the handout?

Austin: No.

Gary: Thank you, Austin.

[*applause*]

MORRIS HOAGLAND
A Wanderer's Journey

I've been talking to folks here at Homecoming and it seems like everybody is quite aware that we live a cycle of lives. We reincarnate, we come back and experience things over and over. And a few folks here in this group actually have access to some of those memories. I know Eddy and Felix and Katy have spoken about their ability to at times go back and get glimpses. Some of us are not quite as gifted as they are. In my particular case, I was using a skilled hypnotist in a regression that gave me some insight into a past life experience that probably many people in this circle have shared. We, in this group, probably sometimes have not felt really at home here on this planet and in this experience. We feel a little like we're possibly from someplace else. Well, I'm going to be describing someplace else, because my regression did share an interesting story that possibly resonates with some of you.

So . . .

I am going to talk about a life that occurred before this life on this planet. The life I'm talking about occurred someplace else.

This all started with past regressions. Don Elkins and Carla were dealing with a regression back in 1975. And in this regression Carla described a marvelous story about life someplace else before she came here. During this regression, she identified several people that she knew in this life from her past life.

Now, how does that work? How do you identify someone; that's hard to explain if you haven't been in that experience. I heard that I had been identified in a regression; I thought well, how did you identify me? The face? The body? It's all different. How do you know somebody from that life was somebody you know in this life? And the answer is: It's the vibration. There's a feeling. We each have a fingerprint of sorts that is who we are. So, you look at someone in a past life and they're another person. But you know that person in this life; you just absolutely know it. How do you know it? Again, tough to explain, but it is real. I experienced that. And I didn't understand it very well before I went into my regression. But in the regression there were some people there that I absolutely knew for certain were people I knew here and it was kind of exciting.

Carla recognized in her regression Sally D and Beth H in that incarnation. Later they were both regressed. In their regression, they had the same marvelous story about the place that Carla described. Wow! Bringing some credibility it seemed to this wonderful story. But there was a problem because they had heard Carla's story before they were regressed. They expected to see Carla there, they expected to see this planet they'd heard about, so they had the same story. So, while they, all three now, had been to the same marvelous place during a regression, there was a little bit of a problem that maybe their stories were not real, maybe they were imagined.

So, there was a test case they could run and that test case was to regress someone that had not heard their stories. Beth had identified me in her regression. I was regressed without hearing the stories of the other three, as an opportunity just to get from someone else "what is the story there? Is this real? Or is this what we want to see?" So, I was not encumbered with the pre-knowledge of their regressions.

Linda thought this experience might be interesting to this group, because we have been studying the Ra material and some of this extraterrestrial story that we've been hearing for the last number of decades. All of us are attracted to this story, because we probably are extraterrestrials. Maybe not last life, maybe

several lives back. So, Linda encouraged me to describe my story. This will be the first time I have told the whole story beyond a few superficial comments.

Preparing for this story, Jim M sent me the regressions from Beth, from Carla and from Sally. I had never seen their regressions before. So it was my first opportunity to read their stories, and read in those stories about things I saw but I didn't talk about. The hypnotist, when he takes you into regression, he'll ask you what you're seeing. He will take you to a place and ask you to describe what you're seeing. You simply answer the question, but do not describe all that you see.

So, if I'm describing a building, I may be seeing a lot of other stuff going on, but I'm not giving that in the transcript. I'm just answering the question. When I was reading the other transcripts, I'm seeing in their words lots of things that I saw while I was there but I didn't describe in my transcript, just as they would have seen, if they were reading my transcript. I happen to have a science background. I'm talking about buildings and their architecture. These are things that they saw, but they didn't describe; just as they were describing things in their transcripts that I saw. That gave the story a lot more credibility when we are describing the same things from different perspectives.

So, I appreciate Jim sending me those transcripts. As I go through this story for a few minutes, I'm going to be describing chiefly my story. I'm going to throw in some observations from the other's transcripts where they describe things they were talking about. things that I didn't personally see in my regression.

When I was regressed, I found myself on a lovely planet. This is an incredible experience; it still remains very sharp in my mind. It's amazing how a skilled hypnotist can take you back to an experience like that, and it's almost as if you've lived it yourself. And in a sense, we did live it ourselves. When we go back, it's now in our conscious mind; that veil of forgetting is not in the way.

So, I recognized people by their vibration, even though they were in a different body. I'm there in this new place, it's a beautiful place. I would describe it as heavenly, but we're not talking about angels floating around with their wings and stroking a harp. That would be rather boring. This is an incarnate experience. We're living in a body. You live and you eventually die. So, it's not that different from a human experience here, but it still was quite different and quite exciting.

When I first showed up in this regression, I'm looking across a field, sloping field down to a forest. The hypnotist asked me to turn around, and as I turn around, I see this huge temple complex. A beautiful complex further up the hill. He guides me to walk to that temple. I cross a large platform or plaza that I'll describe a little later. It's a plaza that airships came in on, as people would come to the temple complex and leave from there. I'm crossing that, I take a few steps up and I'm going through a couple of large open doors, as I enter the main temple. It's much like you might imagine a gothic cathedral that you're going into, but it's much brighter. It's not the darkness that we'd see in the renaissance age gothic look. This is much brighter.

Upon entering, I hear a choir singing. I hear music, but I am not aware there are any instruments or a recording. There is just music in the air and a choir singing praises. As I come in, it's a huge sanctuary. But there were no columns. With our technology, in the gothic cathedrals, you'd have columns holding up these huge, massive stone roofs. Well, this was made from stone, but there were no columns. This massive roof, domed roof, was supported by the walls. And I noticed there were no shadows. This is a bright place. There are no shadows, yet there are no lights.

The reason is the stone, which looks like marble, is much less dense, not as heavy as marble. And it gives off a glow. So, the building didn't need lights. The stone itself emitted light. So, you walk in and

this huge sanctuary has a soft brightness, because the stone itself actually emanated the light. Again, something I'm describing that the others hadn't talked about. When they're reading my transcript, they go, "Oh, wow! Yeah, that's right!" It was pretty cool.

As I come in, this is a large sanctuary. There are no pews. When people would come into this building, they're sitting on the ground and they're participating in what we might describe as a sermon. But it was a little different than that, and I'll touch base on that a little bit later. But the people, when there was a service that's going on in this sanctuary, they would be arriving by these airships. This was something that DonE was interested in when he was asking questions through the hypnotist. We were looking at ships that were oblong, about a 100 feet long and 50 feet wide. Metallic on the outside. But something that was very interesting is when you step inside, they were much larger on the inside than they appeared to be on the outside. Again, something to do with their technology there. You have something a hundred by 50 feet and you walk inside and it's basically enormous. So, it could carry a lot more people than you would think it would be able to. There was no sound, no mechanical propulsion. There were pilots that essentially navigated where the airships would go, but they actually moved by the will of the people on the ship.

So, the combined will of the passengers moved the ships. They were piloted in the sense of coordinates, the ships were being guided by an actual pilot. That was interesting that you are not dealing with a mechanical propulsion. It was the "oneness" of everybody's mind that actually moved the ships.

I remember meals in a dining hall. This was kind of interesting to me. Our meals were simple, always vegan; we did not have sugary deserts. [group laughter] There was a brief time of worship before the meals; we were thankful for our food. We thanked the planet and the Creator for providing the bounty. Long tables arranged in a U shape. The more elderly people sat at the head of the table with progressively younger people along the sides of the U. And the seating was based on wisdom and service, not on any status. There was no such status in that environment. The meal was delicious: a rich barley-based soup with vegetables, there were wonderful smelling whole grain breads, there were platters of fresh fruits and vegetables. And we would all sit and have this meal together. The drink was a fruit-based nectar, or a water.

We had language, but there wasn't a lot spoken. We didn't have a lot of conversation, we primarily communicated through mental telepathy. We had given names, but we didn't really use them. We knew if someone wanted us. Each of us were asked by the hypnotist what our name was, and we struggled. We just didn't recall a name. If someone wanted you, you knew they wanted you. Imagine being in a large room with lots of people and lots of conversations going on. You're not paying attention to the other conversations, you're listening to the conversation you are having. But, if someone mentions your name behind you, you pick up on that. Well, that's the sort of way mental telepathy worked. You knew if someone wanted you. You could listen in on other people's thought, but you just wouldn't. It wouldn't even occur to you to listen in on other people's thoughts. If a thought was for you, you were aware of it. If it wasn't for you, you didn't pay attention to it. It wasn't a thing of courtesy. It's just you wouldn't listen in on somebody else's thoughts. You would send a thought to someone and they were aware and they would communicate back with you. And the communication was so much clearer.

This was a place of love and worship. We all had work to do. This is not heavenly in the sense where you're just leaning back on couches eating grapes all day. We did have work to do. We had missions. But it didn't feel like a chore. We were delighted to provide our service. We were tired at the end of the day, but we felt good about our contributions. There was so much love and joy in the environment.

I'll step away from my notes for a moment to describe it as an environment where there was a lot of worship. Now you think of worship as gathering together in a sanctuary and having a worship service. That's not the way the worship was. The Creator was not desiring to be worshipped. The worship was something you desired to do, and it wasn't worship necessarily in a group. It was through the course of the day. You see a flower, you appreciate the flower, the beauty of the flower. In a sense, that was worshipping the creation. You see a sunset and you take a moment appreciating it and being thankful. And that, in a sense, was worship. Through the course of the day, you sought moments to worship, or moments of gratefulness. This was the route to a quintessential happiness that you felt all the time because you were working and contributing. But, it was a state of worshipfulness that you lived in. A really delightful way to live.

Everyone was happy with the work they did. We took care and pride in doing it well. We were all serving the Creator. There was no status, no single job was higher than somebody else's job.

There were teachers, there were people working in the gardens, there were cooks. But, everybody's job was a service to everyone else and a service to the Creator. There was no status associated with that.

The people in the temple were considered family. And I'm going to refer to some things in Carla's regression. She described she had 7 or 8 parents. Well, she had two biological parents, but there were other parents that she considered parents that were part of the greater family she described as the clan. There were other students, I mean other children. And all of those children, whether they were biological brothers and sisters or not, didn't make a difference. They were all brothers and sisters. The greater clan was all one family. There were mated pairs that had their own rooms, but everybody was all one family.

Now Carla was apparently from another planet at birth and had made a decision to join the clan that was working out of this particular, we'll call it a temple complex or monastery, a holy center. She had the capability of moving in and out of the body and through dimensions. She had an interesting form of service. Carla actually went to other planets, much like a missionary, but not an "in your face" missionary "This is the truth - believe this book." It wasn't like that. They went to serve developing civilizations. So these were underdeveloped planets. They went to serve. They couldn't just show up, "land on the White House lawn" and say "This is the truth." No. They were there, but in an unseen way. If they were there visible, they would be worshipped as gods. If they're worshipped as gods, they're not providing the service the way they need to: people must use their free will to choose which way to go.

The way they would serve would be to give guidance. How would you give guidance? You might be in touch with the shaman and helping him in dreams. Or a community leader, helping them through moments of contemplation, prayer rituals, something like a sweat lodge. So, they're helping them gain these concepts, but without coming there and teaching in person. That's how their clan worked. She went from planet to planet and then she would come back to her home planet. So that was interesting.

Now Beth and I were teachers. And we would be teaching students that would come to live and learn in the temple complex. They would typically show up about 8 years old, maybe, and they would learn until they were young adults. Then they would go off and do their service. Some of the people there were actually children from that temple complex, born into families there, but many came from elsewhere. People would make that choice when they were about 8 years old, or what we would think of as 8 years old. They make a choice whether they're going to stay in their clan of service or they're going to go someplace else. When I'm talking about clans of service, this particular one was a spiritual group, but there would be people that might be involved with infrastructure, or clans that work with

administration of the planet. We might call it government. So everybody had their service. No service was greater than anyone else's. Everybody was serving the Creator.

There was no concept of time. This is kind of interesting. The hypnotist takes you back and you're 10 years old, you're 15 years old, you're 20 years old. And we all struggled with that because there was no concept of time. We could imagine a child, a teenager, a young adult. But we couldn't imagine years. We just didn't have that concept. There was no time. There was no clock on the wall telling us when it was time to do something. When a meal was ready, we knew a meal was ready, and we went and had a meal together. And when somebody needed us to do something, we knew we needed to do something, and you did it. You just didn't deal with the concept of time. Or the stress of doing something at a certain time. It was just not that way.

There was no hot and cold. There were no seasons. The temperature was always moderate. This particular planet didn't have a moon. The sky was always beautiful. Pitch black with brilliant stars. It was a delight to look at. We of course had clouds, but on a clear night the sky was a delight to look at.

As we approached the end of our lives, we already knew of our next mission. How did we know of that next mission? Well, we didn't have this veil between us and the Creator. We were in touch, in a sense, with the Creator or through our higher selves. We knew if the Creator wanted us to do something different. At the end of this life, when it was time to go on and do something else, we were excited to have the opportunity to go do something else. In a sense, you think, well, you're leaving that place, you're going to come to a third world environment, and you're excited about that? That – let's leave heaven and go to purgatory? Hmmmm . . . [laughs] Well, yes, you were excited. You were excited because you're serving your fellow man. You're serving the Creator. This is what I'm called to do. How do I know I'm called? Well, my higher self is in touch with the Creator and I'm communicating with my higher self clearly, because I'm in an environment where we just KNOW stuff. And it was really cool.

Beth and I were teachers. Imagine what we just did with Seth. He's teaching us about the archetypes. We're dealing with some tough concepts here. A lot of language is going on as we're each trying to share with each other what the archetypes mean. Imagine teaching with mental telepathy. You're sharing a concept directly with that student. If they're not understanding it, you KNOW what they're missing. You can share that concept, the picture, they can see it in your mind. How much more efficient would that be for teaching?

We're teaching these kids, they're showing up about 8 and they're leaving at what we think about maybe 16 or 18 years old as young adults. They'd haven't just gone through primary and secondary school. They've gotten it all, because it's so much more efficient when you're communicating through mental telepathy. You're sharing concepts. Someone like me who is a teacher who has had more life experience can distill that down and share it with a 15 year old in a way that they don't have to live through all of that to pick it up, and then they're taking off from there. So that was pretty cool.

So, at the end of my life, I passed away. Beth, who was my wife on that planet, she was sad, but she knew that she would be joining me in this next life. We'd both agreed on a mission. She was just waiting for that time to come. And then eventually she passed. We came to this plane. I remember showing up to the Earth plane. I could see the Earth. I'm just the light and there are two other lights there. My two sisters and I were all just lights. I could feel very clearly know this light was Beth. This other light was Dot. Then, like a meteor coming in was another light. This was my brother who actually came into the family late, and he was the third light that showed up there, or the fourth counting me.

We knew who our parents were going to be. We had made an agreement that we were going to come into that family before we showed up. We knew some of what we were going to experience. So there was an agreement among us all that we were going to be a family unit, and that family unit was going to give us the foundation that we would need in order to be of the service that we had chosen to be on this planet.

And what was that service? The service was to help raise the vibration of the planet through whatever vocation that we chose to do during the course of time. That wasn't the important thing. The important thing was we were to bring additional love and light to the planet. And that's what all of us from our clan agreed to do. And there are several people that have been in this group that are part of that clan. Jim, of course, was part of that clan. I didn't recognize him there because at the time of my regression, I didn't know Jim. Had I known Jim, I probably would have recognized him there because he was there apparently with Carla.

Don was there. Don was actually a higher density fellow that was at one of the services in the sanctuary. He was the one that would be at the podium, or the - what would be the lectern. He is not speaking. He's there and he is sharing concepts with everybody through mental telepathy. So, everybody is getting pure concept instead of having to stumble over language. You might have people from very far away that may not actually be from that planet or use the same language. But when you're communicating telepathically, you don't have the burdens of language.

So, that was real quickly what I experienced. First time I've ever chosen to describe it this way. I want to leave just a little bit of time if anybody had any questions about that experience.

Yes. Pardon?

[woman speaking: I just want to say that if any of you want to read the direct transcript, if you look in the Volume One of the, the Law of One, on page 36. It describes about 10 pages of his experience. Don says there was a young engineering student from U of L that they'd chosen to regress, and that person was Morris. So you can read direct quotes from his experience in the Law of One.] [25:18]

Gary, what's up?

[Gary: garbled "We have this question: Ra described 4th density as a situation wherein disharmony within the self is impossible and disharmony between people is impossible. Did you experience that dimension in your regression?]

There was no disharmony. That is for sure. What we were learning to do was to refine our ability to love. And that was exciting to do because you really wanted to, you had deep desire, you wanted to love, you wanted to serve. And you got great joy out of your serving.

[Gary: So, would you say it was shared vision, shared desire to love, was that which precluded disharmony?]

Disharmony never occurred. [laughs] I mean, you just didn't . . . You loved everybody around you. You'd shared ideas. If somebody had a different idea, you're sharing concepts. You didn't have to agree. But there was none . . . disharmony didn't happen. Yeah. That's kind of that heavenly experience we talked about. I mean, it was a lot of love [laughs] you find a way to deal with things that might be disharmonious here. We didn't have that experience there.

John. [John: "Could you say another word about lessons of love for finding someone what was the lines of thought [garbled] . . ."]

There was great desire to love more deeply. Everybody just had that desire.

[John: "Yeah, but what were you taught that allowed you to love more deeply?"]

I don't know. It wasn't painful lessons like we might have here sometimes. Hard lessons. It was opportunities to love more deeply. And you all had a great desire to, but they weren't difficult lessons. I mean here, we have things like sickness, and painful experiences. We didn't have illness there. We didn't have painful experiences. I suppose someone could get hurt, you could cut a finger and you would have to heal in a normal way. But there weren't illness-type issues. As far as lessons, there weren't painful lessons. You had great desire to learn, and to continue to refine your ability to love. It was your personal desire that drove you to continue to refine your ability.

Did you have a question? I'm sorry, Jeremy.

[Jeremy: "Yes. Were you able to positively identify these food groups that you said were laid out? Did they look familiar, or were they just looking like fruit?"]

Well, they looked like fruits and veggies, and since veggies were on one platter, fruits were on another. Veggies tended to be greener; fruits tended to have more colors, but they weren't just like our varieties here on earth.

[Jeremy: "did you see like an apple"]

I didn't see an apple or a banana. There was a platter of colorful "fruit" that were on a platter that I "knew" was for fruit.

[Woman: "There was a barley soup."] [group laughter]

Pardon me? Well, it reminded me of a barley soup, so it was a grain soup of some sort. I believed you were next?

[Questioner: "Yes, two questions. No meat? There was no meat?"]

No meat. In fact, that brings up an interesting point. I had the impression of animals. But I never saw any animals. For example, if you don't eat meat, you don't have chickens, you don't have cows. There was gardening going on, but I doubt that we were using horses to pull a plow. So I had the impression of animals, but I remember looking for animals and not seeing birds but knowing they were there. And that was puzzling to me. But we didn't have any meat.

[Questioner: "And you might have said this already, but was this a 5th density planet or a fourth?

I'm assuming 4th density. Hmmm. And you were next?

[Questioner: "Were you assuming that, or knew that?"]

I am assuming that. I don't know for sure what density this planet was.

[Other voice: "In the Ra contact, so they wouldn't have had the term for 4th density probably . . ."]

I'm assuming that. I believe you were next?

[Questioner: "Yeah. The civilizations that were being helped, like what were they, do you remember what they were like? Or . . ."]

Well, Carla described them as being somewhat of a, an early form of civilization. Maybe not Neanderthal, but I forget what word she used in her description. But we're talking about early tribal environment, and dealing with helping them advance their civilization without impinging upon their free will.

[Questioner: "And did you see Don? And what did he look like, and what was he . . ."]

Well Don was a guy leading a service, I remember, when he was up at the podium, or the lectern. And he was sharing concept with the group. But he was there as a teacher. He was a visiting teacher when I saw him come through. And I'm going to have to wrap this up. Fox?

[Fox: "I just wondered if you could share a little bit how that having this information affected you in this life?"]

I don't know that it affected me. I was already feeling good about my spiritual growth. If it did anything, it made me feel that I wasn't doing enough! [everyone laughing] Golly! I've had this background, I really should be doing a lot more than I'm doing! [group laughter] I have a certain responsibility. [laughter] So, if anything, it was a greater sense of responsibility to do more. But I was already very oriented to serve with others anyhow, it's just a greater sense that I must not be doing enough.

[Questioner: "Did it affect your relationship with the other people that you knew came with you?"]

I can't say that it did, no. I can't say that it did, then. This last question. What's up?

[Questioner: "I just would like to know if you could give an example of what kind of refinement to love, what would they do to refine a way to love more deeply?"]

What would you do. This was all within the mind and heart. And this is just, in a sense, a going from a point of beingness and doing what you're doing, to where more of the time you spent in worship and joy and sharing with all that's around you. It's just an appreciation of the creation more, if I can say it that way. Gratefulness might be one word I could use that describes it better. The more grateful you are, which I would say is also a type of worship. As you went through life experience, you found that continued to be more refined, that you felt a greater oneness with your fellow man and the Creator through the course of your life. ["Thank you."] We're done. Anybody have a question?

[Applause]

[End of recording].

GARY BEAN

Introducing Tilting at Windmills

Gary: This was cobbled together just a few days ago. I didn't know I was going to be doing it. And because it's exceedingly difficult to produce and present—apologies in advance.

So if I called out to you: quarter note A, quarter note A, quarter note A, quarter note A, whole note F. What you might you say?

Answer: Where's Ken? [laughs]

Gary: That would be a valid response as well.

You would say: “*Clearly* you are talking about 88.6, Gary, right!?”

And I would say: “Yes, that's right, you're a very astute student.” But nobody said that, so, sorry. [laughs]

That would be this: [Gary plays Beethoven's 5th. Visualized [here](https://www.youtube.com/watch?v=rRgXUFnfKIY) <https://www.youtube.com/watch?v=rRgXUFnfKIY>.]

In 88.6, Ra says:

“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, “a quarter note A, a quarter note A, a quarter note A, whole note F.” This bears little resemblance to the beginning of the melody of one of your composers' 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.**”

Part 1: Far-Seeing

Their Biographies

I chose to start with this concept of far-seeing because I believe it points to what Jim, Carla, and Don did in their journey. It was something of a *far-seeing* journey.

Consider the way Carla's life moved: such a gifted and intelligent and talented person, so many in the world opened to her, so many different paths she could have taken, yet, due either to her choice, or to constraining circumstances, whatever road she took, she was nudged back this way, then nudged back that way, until, you know how her story unfolded, till she became the instrument of the Ra contact, which isn't the heart of her life, but is one of her primary services.

Consider Jim's life. Attempting to initially pursue a worldly path, deciding that that doesn't work for him, and then finding his bliss, eventually, six years alone on the land, he thought for sure he was going to live and die there and that would be the end of his story and he would die a *happy* person. Yet, five, six years into it, Jim gets this inner intuition: *I actually need to leave this experience, or at least consider leaving it. I need to serve in the capacity of a group.*

So he has an invitation from Carla and Don. In his *home state* there is a *group*. But he feels a loyalty first to Cosmic Awareness Communications in Oregon. So he travels across the country, works for them for a bit, is given an offer [from someone else] to make a lot of money, and that calls his whole path into question. And he says "I'm gonna meditate on this over the course of a weekend. Sets a whole weekend aside. Gets 30 seconds into the meditation. Sees across the inner sky of his mind: *return to Louisville. Be with Carla and Don.*

Consider the way Don's life moved. In 1948 he is at a flying school named Elkins-Mantell Flying School. "Elkins" because it was a distant cousin of his. And "Mantell" [because it was co-founded by a decorated WWII pilot, Capt. Thomas Mantell.] Mantell would have significance because at that flying school, one of the co-founders, Thomas Mantell, a captain in the National Guard, crashed pursuing a UFO in 1948. Makes national news. Changes the conversation, and the attitude, and the perspective on UFOs, and it awakens Don Elkins to his desire to pursue the truth. It germinates that seed and 7 years later, after going through college and serving some time in Germany, he's able to pursue that. And he gave his life over to that, single-mindedly. Everything else was kind of secondary to his primary purpose, day and night purpose, which was to put together the puzzle pieces. To search.

So, I think *far-seeing* applies to the way their three lives moved in that regard.

Other Unusals

Consider, also, *The Crucifixion of Esmerelda Sweetwater*. In 1968 Carla returns, reconnects with Don, and almost instantaneously, or soon thereafter, they both they get this vision of a story. Two independent human beings have the same vision of the same story and they write it together, each complementing the other, but they can't figure out the end. They know somebody has to die at the end, but they can't identify who.

They did not know at the time but some years later they would discover that this book is predicting events to come in their lives. Ra actually talks about it [in 68.14], I don't have time to quote it, but Ra describes precisely what happened. They say something about the magnetic attraction that unleashed (I'm paraphrasing) when Don and Carla came together and remembered or restored your mission.

Consider the bizarre, Freaky Friday sort of deleterious energy exchange that happened between Carla and Don. Also what I would file under *far-seeing*.

Consider the silver flecks that manifested, physically, materially in front of Don, Carla, and Jim during the course of the Ra contact. Consider the many ways they experienced psychic greeting that were outside of the rules of consensus reality.

Purity and Power

These things, of course, are just phenomenon, just outer trappings. They are not the heart of the message and the service. The heart of the message is not about *if unusual things happen in your life, then you're on*

track. The heart of the message is that we are all one, you are the Creator, that life is working for you, and that you have within you right now every resource you need for healing and transformation and engaging the gears of your own evolution through will and faith.

I cite all of those because they speak to the far-seeing nature, but what really makes Jim and Carla's and Don's far-seeing is the heart of what they were attempting to do. And I would describe that heart in two words: purity and power.

Purity because what were they seeking? They weren't seeking fame, though if that had come they would have worked with it. They weren't seeking wealth, though if that had come they would have worked with it. They weren't seeking status of any kind and they weren't saying, "If we do these things then we will be great." Nothing, precisely, to satisfy the ego.

I'm sure stray thoughts wandered through their minds and heart, every human has a shadow side, but in the main their hearts were dedicated in a pure fashion to knowing in order to serve, to knowing in order to evolve, to knowing in order to be with the Creator. And then to, dispassionately and without proselytism, to turn around and share the fruit of their discovery for any who may be similarly seeking.

I say *power* because, look no further than the impact that the Law of One material has had upon each of your lives. Is there not a power there? A power to awaken. A power to remind. A power to transform. A power to serve. A power to empower.

And are not those two reasons—the purity and the power—that which attracted the attention of the super malevolent, super swordsman-like, subtle, fifth-density negative greeter. And Ra says as much. In 80.5 they say:

RA: Such purity is as a light. Such an intensity of light attracts attention.

And they say in 68.16, about the negative entity:

RA: The entity becomes aware of power [the power of the group doing this working]. This power has the capacity of energizing those which may be available for harvest.

So the work that they were doing is generating a power. That power has the power to not influence people, but help to awaken those who may be in the "sinkhole of indifference," those who may be seeking to polarize and want to polarize further; and since they produced this work [in the 1980s], every week, every year, every decade has been testament to that fact. Strictly by virtue of the communications that L/L Research receives from people speaking to the effect that the Law of One has had on their lives. Ra was precisely right here. "This power has the capacity of energizing those who may be available for harvest."

Part II: Context

So, that said, *I* feel, and others feel, that there is a story to tell here. Why tell a story?

In the back of my mind . . . some people have a mindset that, if you do spiritual work of this nature that the people behind it, or produce it or channel or are responsible in any way for should kind of be invisible, or absent from the equation, you should just put the material out there and it should just be the material.

I have disagreements with that. Definitely the people, the producers should never ever be in front of the material. They should never be elevated above of the material. They should never be said to be more important than the material. *But*, to remove them from the equation is ludicrous to me. Because context is important.

As one of my favorite philosophers makes a point of saying, everything is contextual, nothing, *nothing* transpires without context. Everything is at once in a context *and* is context for something else.

Context Reason 1

Why is context important? Recently on our Facebook wall Austin posted a quote that included the idea of harvest. And a reader replied who was just griping about the concept of harvest. They didn't understand [things like] why, who are these beings, why are they "harvesting" us, and so forth. And a long-term student of the material who's been reading it for some time came back with all sincerity and said, *well, Ra was using Carla's vocabulary*—(which isn't quite true, Ra says that's not the case in the Law of One)—but he went onto say *and Carla was a farmer, so that's why Ra used the term harvest*.

And you're laughing because you are aware of Carla's biography, you know how Carla was not a farmer. If you had called her a librarian that would make more sense but a farmer, not so much. She and Jim tried to launch a bio-dynamic farm decades after the Ra contact, weren't really involved in that, and didn't become farmers themselves.

So this is one reason why context is important. Because were studying the material and they have these sorts of questions, they turn to its source, they turn to its context, for more information, for backstory. And having that context helps illuminate the material itself.

Context Reason 2

Here's another reason, and it connects to context. What Ra shared was not an abstract, aloof philosophy, independent of the circumstances of the ground here on planet Earth. They spoke through people who were experiencing life at a certain time, in a certain date, in a certain culture on planet Earth. And they wrapped their message in that clothing. That we can comprehend them at all speaks to the fact that they are using our context to communicate with us.

When they talk about our proclivity towards bellicosity, they are talking about Earth history. If an alien not familiar with Earth's history they might be scratching their heads a little bit more than we are scratching our heads when we read it. Because they don't *know* how war-like, for instance, among many others, that we've been.

Context Reason 3

Here's another reason to focus on context, as supplementary and secondary to [the material]: Other people are going to tell L/L Research's story. Whether or not we tell it, they are going to come to L/L Research, come to the material, and like the guy who was sure that Carla was a farmer—which was an innocent opinion—but others may design a less-than-positive . . . and not that we want to control opinions whatsoever, one of L/L Research's core tenets is that each must make their own determinations. But we should at the same time should have the space to tell our own story as we see it. And then reader can say of course *that's all BS, I don't agree*, and make their own opinions. We don't want to interfere with their process. And that's another reason. L/L Research needs to tell its own story.

Context Reason 4

And penultimately, there's a reason to tell a story for future generations. Should third density continue to exist, should L/L Research continue beyond we who are alive today, then future generations can look back and see that the trajectory that this organization is on started with these people. And this is what they intended—whether or not they succeeded—this is what they intended, this is what they hoped to do, this is what was in their hearts, and then future generations can make more informed decisions. Nothing that Carla, Jim, and Don is *binding* on future generations, but those generations can at least be informed as to whether they will honor those principles and keep this trajectory, or whether they will deviate, or whether they will just drop the ball completely and turn L/L Research into something more negative.

Context Reason 5

And finally, humans love to tell stories. I read a little book about how to improve your writing. I read a little book about how to improve your writing and the author said *write about people*. Everything that interests us has something to do other people, more or less, whether we open a newspaper, or watch a movie—we're looking to each other. We want to know what other people are doing in their lives, how they're behaving, what our cues are for behavior, and so forth.

Humans love to tell stories. We need to tell our stories. We need to learn from one another. And it would seem that, it's safe to say that the Creator itself loves to tell stories. All we're really doing here is the Creator is experiencing infinite stories.

So it is for all those reasons, and some more, that I asked Carla and Jim if I could sit down with them for—we didn't know how long it would be, but it turned out to be seven consecutive days in summer of 2014. The writing was becoming clearer on the wall that Carla, we didn't have much longer with her, and I knew that we needed to gather that biography, that story in one streamline, cohesive place. So I asked them if I could interview them. They said yes. And then it was only subsequently that I showed up and had 400+ questions, literally, and took seven days.

Our good friend Ken Wendt and gave us a week of his life. Among his many talents is being a videographer and filmed the whole thing. And from summer of 2014 to now I've been shepherding that material from audio transcript to written transcript to rounds of editing to formatting to putting it into book form, collaborating with Austin, taking this journey together.

And it's a triumph, I think, first and foremost because it tells that story, as best as possible, collects it in one place, but also because 17 years Jim and Carla relied on a volunteer in Toronto, Ian J., to edit and publish all of L/L Research's work and maintain the website. And he retired from his volunteer service and we were kind of left in the wind on our own. And Austin and I learned how to publish a book from scratch. And we're kind of proud of that.

So to conclude the fruit of all that work is this little ditty. [Holds up book] *Tilting at Windmills: An Interview with Carla L. Rueckert and Jim McCarty*. It's about 600 pages. I am not a salesman but to describe some features of this: Jim found some Ra contact photos that were never published in Book 1. Black and whites in here. We put in another photo gallery of Jim, Carla, and Don's life. First ever timeline of L/L Research we built into this. And I stress at the start of this book that this is always secondary and supplementary to the main information.

And two more things I need to apologize about. One is that we found a goddamn glaring typo in the Table of Contents, sorry for my French, and then, really deserving the expletive, when the book arrived, all the left-facing pages had the page not along the left margin but aligned with the right margin in the binding. None of the proofs had that. Something happened when we committed to 80 copies and that page number got moved. And clearly it is the Orion Empire [says tongue-in-cheek to laughter]. Not us! They couldn't stop the book so they got to the pages.

So that book along with L/L Research's book will be available during lunch, Austin is going to set up a booth. And like all L/L Research's material it will be available for free within a month, Austin's got some work to tweak it for the website. But for now you *gotta buy it* if you want it.

[Gary gives production details about the meditation and lunch. Homecoming and lunch.]

Jim McCarty: One quick thing. As you can tell, Gary put his heart and his soul and every fiber of his being into this book, into this work, into this archive project for L/L Research. And I think he ought to get a gold medal for it but they were all used up at the Olympics last month, so what we have is the Order of Don Quixote, which goes to Gary.

[Jim presents statue he procured of Don Quixote to Gary, with group applause.]

But, he could not have done it without Austin, his faithful Sancho Panza.*

[Jim presents statue he procured of Sancho Panza to Austin, with group applause and laughter.]

Thank you very much gang.

[Gary and Austin thank Jim.]

***Note from Gary:** Austin and I share an important relationship, but it is not precisely a dynamic of Quixote and Panza. Though Austin is sometimes the more sensible one between us.

GARY BEAN

Introducing the Law of One: Is It Possible?

Sharing the Law of One

By a show of hands, who has encountered a situation where you meet somebody who has never heard of or is unfamiliar with the Law of One and you have an opportunity to share it with somebody?

Alright, show of hands who feels that, subsequent to that encounter, you walk away feeling like you did a good job and/or succeeded in introducing the Law of One to somebody else?

Wayne: It's pretty hard to do.

Gary: Who feels they succeeded in sharing the Law of One with somebody else?

[Laughter. Count maybe three hands up.]

Someone: Over a long period of time.

Gary: Well, I know who to ask for secrets in that regard.

Does anybody want to share a not-long story for an outcome that was positive or negative when they attempted to share the Law of One with somebody who wasn't already familiar? Eddie!

Eddie: When I went to England for our crop circle trip of 2012 I met a group of like-minded people . . . All the people on that trip would have easily fit in with this circle. Great people. One of them was a Mexican fellow who was living in London and I told him about the Law of One, he seemed really interested. Couple of months after we got back he sent me an email and he'd had the same reaction we have. I'm kind of surprised he doesn't come to Homecoming now because he was all energized by it.

Jordan: Just really quick, my mom, who I brought to an [L/L] meditation one time. She is a quasi-seeker in her own way it was kind of through observing my life change, and me being honest about some of the things I was reading and stuff like that that got her introduced to it. She tried to read a book and had some difficulties. So I just got finished with Carla's *Living the Law of One 101* and I recommended *that* book. I was like, no no no, forget the first book [of the Law of One], start with this! So from there she read that book and was blown away by it and then got into the series of the Law of One books.

Gary: In Eddie's case he opens up the door to somebody, they're very interested, they feel the lightning. In your case, your mom sees your life change and wants to know: *How? What are you doing differently?* And you offer her the book. Seph?

Sephira: So there was this woman I was talking to before I met Catherine. There was a pretty strong connection between us. I didn't find out what the nature of that connection was till much later. In any case I felt a responsibility to sort of give her an inkling or a picture of the universe that mattered to me, obviously. And I didn't want the relationship . . . I guess I wanted to find out early on whether we were

compatible. So what I did, I don't remember the specific context of doing this, I sent her to the blurb about Book I that was on L/L Research's website. And her reaction was to suddenly question my sanity and whether or not she wanted to be involved with me at all. [laughter around]

There was basically this science-fiction story of a planet that nobody even knows exists called "Maldek" and aliens bringing souls from that planet to this planet and so forth. And from that experience I realized I had to be very careful about the science-fiction story.

Gary: I'm sure everybody has that exact or similar experience in common or knows of that obstacle.

Last one, Lana.

Lana: I just want to mention that I think it's important to have a background on that person you're sharing with, like Beatriz said about the healing background: *what is this person interested in?* For instance, two people I shared with, my mom and a co-worker. And I understand that . . . for my mom, I share it from the perspective of service to others. She is like *what is this sect? Why are you going to the US?* And I just shared the philosophy from service to others. And that resonates with her.

To co-worker, she was a wanderer and I kind of knew that, so I was just trying to talk to her in the beginning, like:

Do you feel like this is your last lifetime?

"YES!"

Do you feel like you will be going home?

"YES! How did you know this!?"

[group laughs]

. . . 63 years and she never talked about that stuff with other people. She was like, "May I hug you!?"

And so I shared the Law of One with her and she was like "Yaayy I'm going home."

Gary: Yeah you can kind of put out feelers, suss out where people are, what they might be receptive to, and then, like you did, offer the Law of One.

I had an experience . . . before I moved to L/L Research, nobody up in my world up in northeast Ohio could understand what I was doing and I heard the word whispered . . . *cult*. [laughs] I had a going away party with my party peer group at the time and I'm laying on the ground with a guy I thought was my best friend then, and I just *spill the beans* to him. I'm telling him all about wanderers, and third density, and who knows what I barfed out to him in that moment. There's a picture that somebody took looking down at us and he just looks pale white like he's seen the devil or something, and that was indicative of what happened

subsequently to our friendship which kind of dissolved after that point because he wasn't in a [place where he could received that]

I unwisely shared the material and shared this passion to somebody who didn't want to hear it. And I'm sure that there are many people, especially those new to the information who feel that they have discovered something wondrous and in that naiveté think that *well if I think it's amazing then so will everybody else*. And they go and proactively share it without the invitation or request for service and it doesn't go so well.

Now another question for the group: there is a spectrum of opinion regarding the role of the human in sharing the Law of One. There is the purist end of that spectrum who feels you should offer the Law of One as it is. It can even go so far as . . . Tobey has an option at Lawofone.info whereby you can remove the Questioner's questions and just see what Ra said if you want to completely get around the human element.

Introducing the Law of One to an other

So there's that end of the spectrum. There is the other end of the spectrum where people feel like there should be some interpretation or some bridges made into the material. So, question for you: should an introduction be written or devised for the Law of One material? Or should it just be put out there as it is, no intro whatsoever.

Jade: I felt like the book intro was satisfactory to me, that was like my, I guess I had a little bit of David Wilcock mentioning it, but when I started reading it I felt like the intro to the book was pretty satisfactory to me.

Gary: So you found that helpful?

Jade: Mmm hmm.

Others in the circle: yeah, I agree. I agree. Mmmm hmmm.

Lana: I think it should be there because if people don't want to read the introduction they can just jump right into the sessions right away, like I did, right away I didn't want to know anything else, just give me the material, I'm tired.

Steve: Is this a pointed question in the sense that you're contemplating what the Scholar's Edition . . .

Gary: A course of action has been set, we're just getting feedback and engaging the group.

Steve: Well I would have input on that part from my own point of view, when it comes to a *Scholar's Edition*, I don't think an introduction is either necessary or appropriate, that would be my view. But when it comes to a popular edition, like has existed, I think it's helpful.

Gary: There is some clarity that can be offered between those two types, and I will offer. Jeremy.

Jeremy: I do think an introduction is useful but specifically the character of the introduction that was in the original books because of the dispassionate, quasi-scientific way that made sure that you knew that the authors were laying it out, they weren't trying to impress anything upon you, that it was for you to decide. They made that very clear, and I can tell you that when I read it, that made a *huge* impact on me. Incredibly freeing and it meant that I *owned* the insights that I got from the Law of One rather than feeling like they were being said to me.

Gary: Yeah, and being steeped in L/L Research tradition, no introduction would come out of L/L Research without those sorts of caveats, disclaimers, and orientation and perspective.

I would definitely like more feedback but in the interest of time I must move forward. The question is being asked because Jim and Austin and I and others are working on a new book from the 106 sessions of the Ra contact which Jim has titled *The Ra Contact: Teaching the Law of One*. It is being designed to be the definitive rendering of the 106 sessions, that will probably, in its own respects, supersede the old one but not make the previous one obsolete.

It will consist of the 106 sessions of the *Lightly Edited* version, which, in a nutshell description if you're unfamiliar, Tobey Wheelock Relistened to all 106 sessions of the Ra contact and produced an exact transcript from those 106 sessions—misstarts, every possible syllable, cough, stutters, and so forth, that has the benefit of having all the omitted material that is featured in Book V reintergrated into its rightful place. He also discovered lots of new Q&As. Not lots, but some, that were for whatever reason not present in the first book. He took that exact transcript and made some minor, *light* edits to improve readability, mostly grammatical, mostly to Don's questioning, in order to produce the *Lightly Edited* version. It's that *Lightly Edited* transcript that Jim has subsequently gone through performed a round or two or three of his own very light edits. That transcript [of Jim's] being in Tobey's lap now for his review in collaboration with Jim in producing a final final final, final-final transcript of the Ra contact.

There's numerous benefits to publishing a new book, which are beyond the scope of this talk, but one consequence of this new book is that we can't legally use the introduction that was present in Book I. The original five books, will never go away, that original introduction will never go away, it's just that this new book cannot reuse it because the publisher owns the publishing rights on that material.

Ra Contact Introduction

Austin and I were given the sacred honor/duty of composing the first draft to an introduction for the new Ra contact book, an honor/duty that we take very seriously, realizing that it may be one of the most important things that we write. Realizing that the Law of One is bigger than and more important than both of us. It will go through various sorts of editing and the buck will stop with Jim when it comes to what is going to be published because that was Jim Jim's crowning achievement in life along with, I would say his work and marriage with Carla.

So that said, I will get now into the meat of my presentation. I think there is a case for an introduction. I'll start on the premise that there is no one right entry point into the material. We start out recognizing that. We start recognizing as well that some people, many people, most, who knows, don't need an introduction. Take my own case for instance. Something fundamental in my soul knew what I was reading the first time

my eyes fell upon the Law of One material. I didn't encounter an organized, structured, distilled or even tutorially arranged teaching or sequence of the material. I just encountered Ra's words. My tears were confirmation enough. Lightning had illuminated the darkness and my life was set on its course.

I subsequently later went back and read the introduction and appreciated it deeply, but I think that no amount of assistance [or introduction] can substitute for the resonance necessary to read and enjoy and understand the material. Thusly any kind of introduction we design would presuppose that there is interest and resonance on the reader's part. And in keeping with core L/L Research's core tradition, it would not proselytize the seeker but dispassionately offer a resource for consideration.

The value of an introduction I think was expressed in an analogy I made. (It was actually in discussion with you Jonathan and you Lana and a Bring4th thread.) I wrote at the time that, admittedly, the best way that I as an American can learn about another country, say, like Sweden, is through immersion in its culture and geography, visiting its countryside, learning its customs, participating in its commerce, enjoying its arts and language, socializing with people, basking in its universal healthcare and Edenic conditions, eating its terrible-tasting fish products and so forth.

But before I hop on the next plane and arrive in Stockholm, I think I would be helped by reading an *Introduction to Sweden (for Dumb Americans)*. For that matter there are a ton of subjects for which I'd appreciate an Intro. And as Ra's message was not arranged tutorially, or in any great sequence save for the evolution of Don's questioning, and as their message is replete with unfamiliar terminology and concepts, strange on both the tongue and the mind, why not offer the service of an introduction?

So that's my case for why make an introduction. Now, I put together an intro for the introduction because you need to introduce the Introduction, right?

Writing is about the only really, life itself is of course a creative act but for me writing is the only really creative, I think that fits that term, creative thing that I do. My process is akin to carving the statue out of the block of stone. I take a first go at it and then I refine endlessly. I chip away so that the jaw is a little bit sharper, the earlobe is a little bit more rounded, or a little bit more shading on the eyebrow; and I do that successively in cycles, over and over again. What I am about to read right now is at the stage where you might look at this and say, is he going for an artful elegant ballerina in flowing gowns or is that big bird from Sesame Street? So please know this is super rough-hew sculpture. It has 3 parts that don't necessarily connect and could be eliminated, could be changed, so forth.

Here's how I started it:

"All things in creation are telling and living a story, a story at once in common with all other stories, and uniquely theirs. In fact, all we are ever doing at various levels of consciousness is finding, living, and telling our stories of who we are to ourselves, to one another, to the Creator. Whether the million-years' story of the rock formed underground by pressure, raised into a mountain, and weathered down to dust; the white blood cell's story of its mission to combat the cold you

contracted; the stories of the struggles and triumphs of a human life, or the passing ages of an entire planetary system of peoples and cultures (one *version* of which we call “history”); or the greatest of stories about which you will read in this book: The Creator Knowing Itself. In fact, the metaphysics in these pages assert that *the Creator knowing itself* is the only story ever being told—in permutations, guises, and forms without counting or end. Everything that happens, real or imagined, past, future, or in the timeless now happens in that story.”

[And then kind of not successfully bridge into the next section.]

“This book can be approached from a multitude of angles and filtered through a variety of lenses. It is at once a philosophy, a cosmology, a resource, an exploration, an intensive study, a teaching tool, a long-form conversation punctuated with dry-witted comedy (“You are competent at viewing pictures,” e.g.), a great blueprint of spiritual evolution, and, also, a story; a story of the infinite universe, of humanity on this planet, and of three ordinary people on their quixotic quest.

The following pages are designed simply as an *introduction* or orientation for the reader who picks up the book and doesn't want to jump into Session 1 immediately. It is a way to ease the reader into the sometimes technically challenging material, helping them to establish the framework for understanding what they are about to read. The introduction is, you might say, a map before entering *foreign*—but for some of you, mysteriously *familiar*—territory.

The introduction contains four sections:

Section 1: The (short) Ra Contact Biography & The Ra Contact’s Mechanics

To help provide background context, we will examine the biographical circumstances that culminated in the conversation with Ra and then explore some of the mechanics and dynamics of the contact itself.

Section 2: The Cosmology

We will draw a basic schematic of Ra’s unique cosmology of evolution through densities and octaves, incarnations and catalyst, narrowing in on our present stage of *human* evolution (or, as Ra, ever generous with the syllables, calls us, “mind/body/spirit complexes”), and then begin our dive into their equally unique terminology.

Section 3: The Philosophy

We will examine the philosophically timeless and universal essence of Ra’s message, a philosophy which represents an extraordinary cohesive and internally consistent system of thought whose principles, ever so simple but superlatively sophisticated, are woven into, and through, the structure of their cosmology as thread through a loom.

Section 4: The Readership

We take a look at the beautiful demographic that is the community of readers who find deep resonance with this information, and conclude by articulating the hoped-for, ideal relationship that all readers may have with this great work. Which is, in sort, an exhortation to become not fundamentalists about this material, but to seek the fundamentals of who you are.

It is not this introduction's job to perform a comparative analysis between the Law of One and Earth's existing wisdom traditions—of which there are many valid and valuable strains—but we do take a moment before plunging forward to assert that any such analysis will bear out the congruency between mystical heart of Ra's philosophy with what Aldous Huxley described as the “perennial philosophy.” But more on that point in Section 3: Philosophy.”

[And then the final section of this intro to the intro which again I don't bridge into successfully.]

“A thought from Frank White, the first to coin the term “overview effect” in his book, *The Overview Effect – Space Exploration and Human Evolution*. Here is what Frank White says:

I was flying across country from the east coast to the west coast in the 1970s, and I was looking out the window, and as I was looking down at the planet, the thought came to me: anyone living in a space settlement, or living on the moon, would always have an *overview*, they would see things that we know, but we don't experience, which is that the Earth is *one* system, we're all part of that system, and that there is a certain unity and a coherence to it all. And I immediately called it, “the overview effect.”

The *overview effect* has been applied to the experiences that astronauts have upon viewing Earth from orbit and, in a few lucky cases, the moon. About which Wikipedia says:

It refers to the experience of seeing firsthand the reality of the Earth in space, which is immediately understood to be a tiny, fragile ball of life, "hanging in the void", shielded and nourished by a paper-thin atmosphere. From space, national boundaries vanish, the conflicts that divide people become less important, and the need to create a planetary society with the united will to protect this "pale blue dot" becomes both obvious and imperative.

The sixth man on the moon, who's been mentioned frequently this weekend, Edgar Mitchell experienced this overview effect profoundly so, as he relates here:

The experience of seeing Earth from space was so powerful that when I got back to Earth I started digging into various literatures to try to understand what had happened. I found nothing in science literature but eventually discovered it in the Sanskrit of ancient India. The descriptions of samadhi, Savikalpa samadhi, were exactly what I felt: it is described as seeing things in their separateness, but experiencing them viscerally as a unity, as oneness, accompanied by ecstasy.

This overview effect is the fruit of simply moving one's body to a new location. A truly unique and extraordinary location that virtually no human in history has enjoyed save for a handful of astronauts, no doubt, but nonetheless a simple change of perspective or vantage point was all it took. Something shifts inside, something opens, something is contacted in the inner depths—illusions fade and realization results.

Ra's philosophy might be said to be an “overview,” one so all-encompassing in scope that its likeness on this planet is not easily, if ever, found. The overview they offer expands so far beyond the reaches of present human vision, both in breadth and depth, that it can never, in third-density conditions, be fully understood. It can only be continually worked with and mined, and for those who do study

and apply this work over spans of time continually rediscover its endlessly generous nature in yielding new treasure to the spiritual seeker.

It would be wholly impossible to describe every aspect of so universal a philosophy in a human lifetime, much less in this introduction. We thusly hope only to *introduce* you to that vantage point so that instead of experiencing bewilderment over strange terms and stumbling over unusual concepts your eyes are free to open to the light of awe, grandeur, beauty, profundity, and unity that are all available from the overview. Fortunately you needn't leave the planet's surface to gain this vantage point, you need only consider the mystery that calls you from beyond that which is known, from your innermost heart."

The first section is the biography of the Ra Contact and its mechanics—pretty straight forward. Cosmology, more challenging but it's kind of discussing information, data, structure, the densities, movement of evolution, philosophy, that's the most difficult. The readership is going to be very, not so challenging as well. But the philosophy, that's the section that is stymieing my brain. How do you introduce or talk about Ra's philosophy in a short way?

I see the philosophy as weaving through the structure of the cosmology, you need to set up the cosmology first; the creation story. Not spending too much time on the primal three distortions, but introducing them. Talking about the densities and incarnations and so forth and this being the harvest time of planet Earth. Philosophy you weave through that structure. The best and the only way so far that I can think about doing that is to simply identify those core concepts, those core terms, and then speak briefly about each one.

On page 35 of your handout I selected some of those. They include:

Balancing	Chakras	Healing	Polarization
Beingness	Evolution	Transformation	Sexual energy transfer
Catalyst	(Free) Will and Faith	Love/Light	Tuning
Distortion	Veil of forgetting	Meditation	Learn/teaching and the forward slash

Now, we wouldn't intend to present these in a way that does the learning, as that's the real risk here, especially when you get into philosophy, you don't want to do the learning for the reader because everybody, especially as it pertains to philosophy, everybody is going to take away that which pertains to their path. You don't want to explain the Law of One so much, you don't want to do the learning for them. You want to teach/learn. So you just want to ease them, give them access points. Break it down so they could have their own way and take what they want.

So I've got less than 3 minutes.

In terms of how do you talk about Ra's philosophy, what do you think about that method? Do you have alternative methods/ideas?

Lana: For me when I read it I don't know if I would have found it helpful, I think for me I appreciated the intro that was there for the similar reasons Jeremy said in that it was reassuring that they weren't pushing anything and it was very hands off just like one who is curious in the process, how did this happen. You can read it as documentation but then quickly once you start reading through the text and you identify with it, you just want to read the text.

I just wanted to go to the source. I just wanted, I would rather have heard what does Ra have to say over the questions Don asked exactly what happened to get the most pure and accurate representation of what took place and to connect the dots philosophically. I don't know if it would have been helpful before reading the text itself. I don't know if it would have primed or prompted or changed, I think I would have rather read it without having some sort of introduction like that to experience more like an infant the world, what is this type of thing.

Gary: I think that it's going to be true with the majority of readers. An introduction is for that slice of demographic who may benefit from the intro, who wants the service. As we all know, we've encountered people who read it and get really stymied or bewildered, so we want to ease them, we want to build bridges from where they are into this material a little bit.

Jade: I just wanted to make the point, I think what you're doing is you're taking on a really heroic task and I admire that you want to do this and I understand it's important. My advice would be to not try set up any expectations for people with the material. I know you have, we all have so much love for this material, its been around for a long time. Part of what was great about the original intro was not really their detachment from it but their lack of understanding of it yet because it was so new to them that they were a blank slate of their reaction to it and that was a way in that no one else really had explained any of these terms to me so when I ran and told Jim, of course I didn't know what it meant logically but there was something else that wasn't impeded by any logical definition either.

Gary: At the same time I might counter that they didn't start out at blank slate, ground zero. They had decades of introduction through the conscious channeling and confederation sources giving them introductory concepts prior to jumping three quantum leaps up to a..30:48

Jonathan: I mean I guess what you're trying to do if you're living the Law of One 101 does a lot of that want supplemental definitions of the material. My thought is that, you know, with me the Ra material pulled me out of the dark night of the soul and so for a lot of people it begins that process. So for people who are reading your intro and you're talking about this is a beautiful experience of oneness, a lot of people are going to read that and then have the opposite experience of separation and that might cause more of a problem for them, that's my only concern.

Yea, and balance. Steve

S: I think I would go in this general direction. I do understand the impulse to the kind of writing that you do and I think that's important work because it goes to the issue of how this is assimilated and what

harmonics this achieves in relation to our general cultural experience. It was for that reason, for the reason that I thought that work of this nature was good and vital and necessary, that I supported the idea of a journal. A journal dedicated to doing precisely this kind of work, assimilating, reaching out, and what-not.

The reason I prefer a very dry sort of introduction is that it steps out of the way of the material itself. I agree that it would be good to have a brief succinct introduction simply stating the facts of the matter, how this contact came about. I haven't objected to the notion of the glossary at the end because that's a useful piece of apparatus that can go with a text such as this.

I think that the kind of work that you're engaging in here is the kind of work that invites response from others who are likewise inspired, and that calls out for a context, a forum for that interaction to take place. That's where I think the journal would be very useful.

So not to rain on the parade but it just seems to me that this is interesting work that you're engaged in but the place for it would be a forum which offers others the opportunity to engage with it and to extend the conversation over a period of time but not to encumber the primary text which has the propensity to be an authoritative version.

Gary: Kathy and Jonathan and then we have to call it quits, sorry everybody.

Kathy: I used to work in publishing so my brain thinks in structure. You are the publisher, I don't really want to say anything to you that is out of line but it seems to me like a more a minimalist intro instead of an authoritative—those thoughts are valid because, as you said in your own experience, you read the first lines of session one and your tears flowed. So you have to allow the other people to have that.

There's so many levels of this material that a person has to be ready to accept. We can't do that job for them. They may start it and then five years later pick it up . . . a lot of us do that kind of iterative experience with it. You're going to have all the readers, all the types. Often what book publishers do is they'll put an introduction then they'll have a foreword. A foreword is a more personal explanation that's more subjective about the book, about the material. If you haven't considered that, you might just at least consider if there is a role, I am not saying that there could be or should be but is there a role, could there be a role for a forward that accomplishes a little bit about the impact of the material on your life. It has a little bit more of that subjective, it tries to do what you're saying in the intro. The intro can be more explanatory without opening too many doors for them.

Gary: Minimalist is a good word for it, finally Jonathan, thank you Kathy.

Jonathan: I had some similar thoughts about how to savage your work. [Regarding your] three sections where the lack of transitions: My thought would be take the first one and the third one and stick them together, cut it down by about a third and call that the foreword. The introduction should be some sort of introduction that introduces the material. Maybe you shouldn't be writing it for yourself because you didn't need it but you should think about who really needs an introduction, have some kind of something that tells you what you're going to read.

What you do, I would take the other stuff, the detail stuff that you go into and throw back some version thereof so that if people get into this thing, I can't keep strength, what is this all? They can refer to the

glossary, it would be along the lines of if you can't follow this for some strange reason, maybe there's nothing wrong with your television, maybe you should look in the back.

Also, just the last comment, you should consider having a section on the scientific element. You should think about people who aren't you, I think you need to step out, I'd put in the front, PS. Pre-script I guess, when I read this thing I didn't need any of this stuff, if you're like me just go to session one and start. You're writing for people who aren't like you. Some will look at it and say, "Well, why should I go further?" Some will be drawn to the scientific element, some will drawn to this element or that element. If there was a brief summation, listing of that stuff somewhere or another, I think that would be useful.

Gary: To conclude, there has been a consistency of opinion expressed, show of hands, who more or less agrees with it? The opinions raised, the minimalist approach, cut some of that out, get out of the way of the reader?

[A majority of hands agree.]

Steve: I think more information in the appendix, in the back. Appendances are great, you can have an annotated bibliography which you refer to Living the Law of One 101, you could a lot to explain, in the back because that's where the reader's going to get to when they want more detail.

I'd like to come back to the notion of the journal because I think the kind of work that you do is important to the project. I think that it would have the effect of creating a conversation, a substantive conversation and to give a forum for a disciplined presentation of points of views and interpretations and possible extensions of the material, that sort of thing is highly valued. I think that much of what you said would have a fantastic place in that discussion.

Are you a meaning a journal – I mean a journal, publication where you have editors who read submissions and decide what to put in.

Thank you Gary and everybody else!

VOLUNTEERS 2015
You keep us in motion!

A, KAREN TRANSCRIPTION	H, ANDREAS FORMATTING
A, MARY TRANSCRIPTION	H, BILL GENERAL
A, DANIEL TRANSLATION	H, LINDA TRANSCRIPTION
A, TROY TRANSCRIPTION	H, MORRIS GENERAL
A, LANA TRANSLATION	H, MICHELLE TRANSCRIBING/EDITING
A, ISHMAIL PRISON MINISTRY	H, TERRY TRANSLATION
B, LISA TRANSCRIPTION	L, ANH TRANSCRIPTION
B, GARY GENERAL	M, MICHELE GRAPHIC DESIGN
B, WALID TRANSCRIPTION	M, STEVE GENERAL
B, JOCHEN TRANSLATION	N, JADE FORUMS
B, DENNINGER TRANSCRIPTION	O'D, JOHN TRANSCRIPTION
B, AUSTIN GENERAL	P, ALEJANDRO TRANSLATION
B, ELEANOR TRANSCRIPTION	R, LANE EDITING
D, LANNY INSTAGRAM	R, MANUEL TRANSLATION
D, MICHELINE TRANSLATION	T, KIMBERLY TRANSCRIPTION
E, STEVE WEBMASTERY	T, AARON TRANSCRIPTION
F, GARRY MODERATING	T, STEVE GENERAL
G, JOHN TRANSCRIPTION	V, SEPHIRA GLOSSARY & ARCHETYPES
G, NANCYE TRANSCRIBING/EDITING	W, SAM AUDIOBOOK
G, LASZLO TRANSLATION	W, TOBEY LAWOFONE.INFO
	Y, KRISTIN EDITING

*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

The Nature of Service: Humility, Reciprocity, Power, and Ego
Supplemental Materials

From Cat, with love despite the brutal nature of it all

“...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, 41.19

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Introduction

Cat Dartez

My employment involves service in its most basic form. I work with nonprofits, public service agencies, professors, students, and government entities to establish mutually beneficial relationships and projects. The emphasis falls on “mutually beneficial.” The benefits of engaging in service cannot be denied regardless of one’s philosophical subscription. Individuals who are consistent volunteers have a higher rate of life satisfaction, longer average lifespans, a sense of purpose and community, a stronger social and professional network, an increase in opportunities through referrals and recommendations, and a higher rate of desirable employment. Whether a volunteer is motivated by a sense of duty or a sense of personal reward is irrelevant: being of service is not a purely selfless act. Service is a tool of the polar right (much like a flashlight in the pitch) that encourages movement towards a positive polarization through the reexamination of personal experiences while incorporating recognition for the experiences of others. A simplified example of this process can be seen through a fictional character I will call Jane. Jane has never experienced financial instability. Jane volunteers at a nonprofit that views cyclical poverty as a complex result of emotional conditioning from birth, social constructs, environmental damage, economic wastelands, poor transportation access, racial barriers, vocabulary deficits, etc. Jane begins to incorporate these factors that perpetuate poverty into her perception of poor folk, and she abandons the, “pull one’s self up by one’s boot straps” mentality.

If service is a tool that moves us across the spectrum of the polarized field, then we are always in the process of becoming. “The Nature of Service: Humility, Reciprocity, Power and Ego”(what I’m presenting on) evaluates this process. It is an exploration of how we view our intrinsic personality traits in relationship to our talents, the conditions we face during the act of striving, and how our *becoming* is synonymous with being of service¹.

¹ “...*becoming* is synonymous with being of service.” This statement is oversimplified, but additional qualifications would have muddled the whole of the text. There are two trajectories of *becoming*: hoarding and disseminating. Taking and giving. Left and right. Good and evil. I am focusing on dissemination.

Becoming a well-tuned conduit of service is no easy task. Seizing one's personal power while honing the skill with which one wields her/his/zir² gifts is an act of defiance. The path is adversarial and will present obstacles designed to lift the veil between awareness and dissonance. The metaphor of this universal experience is found in every adventure tale. Poets write of their rebirth in the pursuit of their craft. Religious texts command the death of the self in order to be renewed. The movers and shakers of history consistently show a marked refusal to quell their passion at the demand of their opponents. The fortitude to follow your inner voice amidst familial, social, and financial fallout leads to life becoming a series of sacrifices followed by triumphs, and these personal triumphs are the foundation for a life of service.

*

The following materials are not required for the presentation. The selected works meet one or more of the following criteria for inclusion:

- The work is referenced in or is relevant to the presentation.
- The work nourishes the reader with warm and fuzzy sensations.
- The work is cathartic, gritty, and provides the reader with the opportunity to wallow.
- One work, Whitman's *The Sleepers*, has absolutely nothing to do with the presentation, but I ruled in favor of myself and the poem's inclusion *because I can*.

A brief introduction to each work is printed in *italics*. Truncated biographies are provided for some works, since I believe the conditions in which an author creates his/her craft, the author's actions in life, and historical context elevate levels of understanding, significance, and vivacity.

² Zir is a gender-neutral pronoun. I like using it even though "singular *they*" was word of the year.

Volume 8 *The Privilege of Being Human*: (30.)

Be a Lion Within

Hazrat Inayat Khan

Hazrat Inayat Khan was a musician and Sufi mystic who brought the spiritual teachings of The Sufi Order to the United States in the early 1900s. His primary message was of a divine unity.

Life is such that if we lay our hand here, there is a stone, if we lay our hand there, there are thorns. We can rely upon no one, not upon a relation, nor upon a friend. Whether friend or relative, whether master or servant, husband or wife, they do not care how we fare, they want so much work done by us. Whether it is a friend or a brother, he wants his own benefit from us, however near he may be. How could we expect the contrary, when we cannot rely upon our own mind and our own body to be always the same? After many experiences a person learns this. It takes a long time, because hope always remains. Man always thinks, if I cannot rely upon this one, then upon that one, if not upon this friend, then on that other one.

Then, from a lion, man must become a sheep. In the world each one is a lion, and behind each lion there is a bigger lion, and a machine gun ready to devour him. Man becomes a sheep; he becomes humble, meek.

You might think, "The lion is greater than the sheep. Why, from a lion, should I become a sheep, from better become worse?" The lion is lion outside; to others he is a lion, in his own soul he is a sheep, because he has not the courage to fight his own passions. His anger rules him, he does not control his anger.

In order to be the lion of God you must be a lion within, towards yourself. Then you are brave enough to stand against any evil, any power, because there is no guilt, there is no weakness. Great humility is needed for this way.

Leaves of Grass

Out of the Cradle Endlessly Rocking

Walt Whitman

Most of us know of Whitman's "Leaves of Grass" to be one of the most influential and cherished of American literary works; however, his works were frowned upon by his fellow citizens during his lifetime for having no identifiable meter or rhyming scheme in his poetry and for being immoral. Whitman was pro-women's rights (property ownership) and openly wrote with admiration and detail about all colors of sexuality – especially homoeroticism. He abandoned his Quaker roots and wrote of the self as the root of religion. "Divine am I inside and out, and I make holy whatever I touch or am touch'd from,/ The scent of these arm-pits aroma finer than prayer..." Whitman wrote in "Song of Myself." To be fair about the poem, Whitman's reference to himself was to capture the song of all Americans.

Whitman, who found himself amidst a cultural attitude of skepticism, cynicism, and paranoia, declared, "I stand for the sunny point of view." He was an idealist on what it could mean to be American, and his hope in the potential freedoms associated with the young democracy is reflected in his use of free verse. He had a love and openness towards all matter of self-expression, having found the presence of the unapologetic diversity to be the ultimate symbol of democratic freedom. Whitman tread between the lines of both Union and Confederate attitudes, expressing concern over the demise of the young, idealistic nation and democracy with the United States becoming more divided. When Civil War erupted, Whitman considered himself a "consulate" of the wounded. He left his home to volunteer in hospitals tending to wounded soldiers on both sides of the line. He dressed wounds, wrote letters for the disabled, advocated, distributed food and clothing, and read aloud.

Out Of The Cradle Endless Rocking is a poem about Whitman's discovery of his calling – poetry. In the poem, the universe calls to him to listen. His act of listening results in the death of how he defined himself to clear space for his 'becoming.'

1

OUT of the cradle endlessly rocking,
 Out of the mocking-bird's throat, the musical shuttle,
 Out of the Ninth-month midnight,
 Over the sterile sands, and the fields beyond, where the child, leaving
 his bed, wander'd alone, bare-headed, barefoot,
 Down from the shower'd halo,
 Up from the mystic play of shadows, twining and twisting as if they were
 alive,

5

Out from the patches of briers and blackberries,
 From the memories of the bird that chanted to me,
 From your memories, sad brother—from the fitful risings and fallings I
 heard,
 From under that yellow half-moon, late-risen, and swollen as if with 10
 tears,
 From those beginning notes of sickness and love, there in the
 transparent mist,
 From the thousand responses of my heart, never to cease,
 From the myriad thence-arous'd words,
 From the word stronger and more delicious than any,
 From such, as now they start, the scene revisiting, 15
 As a flock, twittering, rising, or overhead passing,
 Borne hither—ere all eludes me, hurriedly,
 A man—yet by these tears a little boy again,
 Throwing myself on the sand, confronting the waves,
 I, chanter of pains and joys, uniter of here and hereafter, 20
 Taking all hints to use them—but swiftly leaping beyond them,
 A reminiscence sing.

2

Once, Paumanok,
 When the snows had melted—when the lilac-scent was in the [air](#), and
 the Fifth-month grass was growing,
 Up this sea-shore, in some briers, 25
 Two guests from Alabama—two together,
 And their nest, and four light-green eggs, spotted with brown,
 And every day the he-bird, to and fro, near at hand,
 And every day the she-bird, crouch'd on her nest, silent, with bright
 eyes,
 And every day I, a curious boy, never too close, never disturbing them, 30
 Cautiously peering, absorbing, translating.

3

Shine! shine! shine!
Pour down your warmth, great Sun!
While we bask—we two together.

Two together! 35
Winds blow South, or winds blow North,
Day come white, or night come black,
Home, or rivers and mountains from home,
Singing all time, minding no time,
While we two keep [together](#). 40

4

Till of a sudden,
 May-be kill'd, unknown to her mate,
 One forenoon the she-bird crouch'd not on the nest,
 Nor return'd that afternoon, nor the next,
 Nor ever appear'd again. 45

And thenceforward, all summer, in the sound of the sea,
 And at night, under the full of the moon, in calmer weather,
 Over the hoarse surging of the sea,
 Or flitting from brier to brier by day,
 I saw, I heard at intervals, the remaining one, the he-bird, 50
 The solitary guest from Alabama.

5

Blow! blow! blow!
Blow up, sea-winds, along Paumanok's shore!
I wait and I wait, till you blow my mate to me.

6

55

Yes, when the stars glisten'd,
 All night long, on the prong of a moss-scallop'd stake,
 Down, almost amid the slapping waves,
 Sat the lone singer, wonderful, causing tears.

He call'd on his mate;
 He pour'd forth the meanings which I, of all men, know. 60

Yes, my brother, I know;
 The rest might not—but I have treasur'd every note;
 For once, and more than once, dimly, down to the beach gliding,
 Silent, avoiding the moonbeams, blending myself with the shadows,
 Recalling now the obscure shapes, the echoes, the sounds and sights 65
 after their sorts,
 The white arms out in the breakers tirelessly tossing,
 I, with bare feet, a child, the wind wafting my hair,
 Listen'd long and long.

Listen'd, to keep, to sing—now translating the notes,
 Following you, my brother. 70

7

*Soothe! soothe! soothe!
 Close on its wave soothes the wave behind,
 And again another behind, embracing and lapping, every one close,
 But my love soothes not me, not me.*

*Low hangs the moon—it rose late;
 O it is lagging—O I think it is heavy with love, with love.* 75

*O madly the sea pushes, pushes upon the land,
 With love—with love.*

*O night! do I not see my love fluttering out there among the breakers?
 What is that little black thing I see there in the white?* 80

*Loud! loud! loud!
 Loud I call to you, my love!*

*High and clear I shoot my voice over the waves;
 Surely you must know who is here, is here;
 You must know who I am, my love.* 85

*Low-hanging moon!
 What is that dusky spot in your brown yellow?
 O it is the shape, the shape of my mate!
 O moon, do not keep her from me any longer.*

*Land! land! O land!
 Whichever way I turn, O I think you could give me my mate back again, if
 you only would;
 For I am almost sure I see her dimly whichever way I look.* 90

*O rising stars!
 Perhaps the one I want so much will rise, will rise with some of you.*

*O throat! O trembling [throat](#)!
 Sound clearer through the atmosphere!
 Pierce the woods, the earth;
 Somewhere listening to catch you, must be the one I want.* 95

*Shake out, carols!
 Solitary here—the night's carols!
 Carols of lonesome love! Death's carols!
 Carols under that lagging, yellow, waning moon!
 O, under that moon, where she droops almost down into the sea!
 O reckless, despairing carols.* 100

But soft! sink low; 105
Soft! let me just murmur;
And do you wait a moment, you husky-noised sea;
For somewhere I believe I heard my mate responding to me,
So faint—I must be still, be still to listen;
But not altogether still, for then she might not come immediately to me. 110

Hither, my love!
Here I am! Here!
With this just-sustain'd note I announce myself to you;
This gentle call is for you, my love, for you.

Do not be decoy'd elsewhere! 115
That is the whistle of the wind—it is not my voice;
That is the fluttering, the fluttering of the spray;
Those are the shadows of leaves.

O darkness! O in vain!
O I am very sick and sorrowful. 120

O brown halo in the sky, near the moon, drooping upon the sea!
O troubled reflection in the sea!
O throat! O throbbing heart!
O all—and I singing uselessly, uselessly all the night.

Yet I murmur, murmur [on](#)! 125
O murmurs—you yourselves make me continue to sing, I know not why.

O past! O life! O songs of [joy](#)!
In the air—in the woods—over fields;
Loved! loved! loved! loved! loved!
But my love no more, no more with [me](#)! 130
We two together no more.

8

The aria sinking;
 All else continuing—the stars shining,
 The winds blowing—the notes of the bird continuous [echoing](#),
 With angry moans the fierce old mother incessantly [moaning](#), 135
 On the sands of Paumanok's shore, gray and rustling;
 The yellow half-moon enlarged, sagging down, drooping, the face of the
 sea almost touching;
 The boy extatic—with his bare feet the waves, with his hair the
 atmosphere dallying,

The love in the heart long pent, now loose, now at last tumultuously
 bursting,
 The aria's meaning, the ears, the Soul, swiftly depositing, 140
 The strange tears down the cheeks coursing,
 The colloquy there—the trio—each uttering,
 The undertone—the savage old mother, incessantly crying,
 To the boy's Soul's questions sullenly timing—some drown'd secret
 hissing,
 To the outsetting bard of love. 145

9

Demon [or](#) bird! (said the boy's soul,)
 Is it indeed toward your mate you sing? or is it mostly to me?
 For I, that was a child, my tongue's use sleeping,
 Now I have heard you,
 Now in a moment I know what I am for—I awake, 150
 And already a thousand singers—a thousand songs, clearer, louder and
 more sorrowful than yours,
 A thousand warbling echoes have started to life within me,
 Never to die.

O you singer, [solitary](#), singing by yourself—projecting me;
 O solitary me, listening—nevermore shall I cease perpetuating you; 155
 Never more shall I escape, never more the reverberations,
 Never more the cries of unsatisfied love be absent from me,
 Never again leave me to be the peaceful child I was before what there, in
 the night,
 By the sea, under the yellow and sagging moon,
 The messenger there [arous'd](#)—the fire, the sweet hell within, 160
 The unknown want, the destiny of me.

O give me the [clew](#)! (it lurks in the night here somewhere;)
 O if I am to have so much, let me have more!
 O a word! O what is my destination? (I fear it is henceforth chaos;)
 O how joys, dreads, convolutions, human shapes, and all shapes, spring 165
 as from graves around me!
 O phantoms! you cover all the land and all the sea!
 O I cannot see in the dimness whether you smile or frown upon me;
 O vapor, a look, a word! O well-beloved!
 O you dear women's and men's phantoms!

A word then, (for I will conquer it,) 170
 The word final, superior to all,
 Subtle, sent up—what is it?—I listen;
 Are you whispering it, and have been all the time, you sea-waves?

Is that it from your liquid rims and wet sands?

10

175

[Where](#)to answering, the sea,
 Delaying not, hurrying not,
 Whisper'd me through the night, and very plainly before day-break,
 Lisp'd to [me](#) the low and delicious word DEATH;
 And again Death—ever Death, Death, Death,
 Hissing melodious, neither like the bird, nor like my arous'd child's heart, 180
 But edging near, as privately for me, rustling at my feet,
 Creeping thence steadily up to my ears, and laving me softly all [over](#),
 Death, Death, Death, Death, Death.

Which I do not forget,
 But fuse the song of my dusky demon and [brother](#), 185
 That he sang to [me](#) in the moonlight on Paumanok's gray beach,
 With the thousand responsive songs, at random,
 My own songs, awaked from that hour;
 And with them the key, the word up from the waves,
 The word of the sweetest song, and all songs, 190
 That strong and delicious word which, creeping to my feet,
 The sea whisper'd me.

Leaves of Grass

The Sleepers

Walt Whitman

Whitman's The Sleepers is regarded as one of his most ambiguous works. Perhaps the various interpretations are why I love it so much. Some say it is a literal poem about the dream state and the subtle, flashing images and emotions that bubble up when we sleep. Others say it is a metaphor for the complexities and diversity of American democracy. It is neither of these things for me.

Do not look for its relationship to the presentation: you will not find one. I have included this poem for no other reason than (for me) it is dressing on a wound, a reminder of how everything will be alright, a textual embrace served with warm tomato bisque and oversized blankets. You might call this poem my 'mother.' When I tire of brooding or wish to cease despairing at the state of the world, I seek The Sleepers for snuggles.

1

I WANDER all night in my vision,
Stepping with light feet, swiftly and noiselessly stepping and stopping,
Bending with open eyes over the shut eyes of sleepers,
Wandering and confused, lost to myself, ill-assorted, contradictory,
Pausing, gazing, bending, and stopping. 5

How solemn they look there, stretch'd and still!
How quiet they breathe, the little children in their cradles!

The wretched features of ennuyés, the white features of corpses, the livid
faces of drunkards, the sick-gray faces of onanists,
The gash'd bodies on battle-fields, the insane in their strong-door'd
rooms, the sacred idiots, the new-born emerging from gates, and the
dying emerging from gates,
The night pervades them and infolds them. 10

The married couple sleep calmly in their bed—he with his palm on the
hip of the wife, and she with her palm on the hip of the husband,
The sisters sleep lovingly side by side in their bed,
The men sleep lovingly side by side in theirs,
And the mother sleeps, with her little child carefully wrapt.

The blind sleep, and the deaf and dumb sleep, 15

The prisoner sleeps well in the prison—the run-away son sleeps;
 The murderer that is to be hung next day—how does he sleep?
 And the murder'd person—how does he sleep?

The female that loves unrequited sleeps,
 And the male that loves unrequited sleeps, 20
 The head of the money-maker that plotted all day sleeps,
 And the enraged and treacherous dispositions—all, [all](#) sleep.

2

I stand in the dark with drooping eyes by the worst-suffering and the
 most [restless](#),
 I pass my hands soothingly to and fro a few inches from them,
 The restless sink in their beds—they fitfully sleep. 25

Now I pierce the darkness—new beings [appear](#),
 The earth recedes from me into the night,
 I saw that it was beautiful, and I see that what is not the earth is
 beautiful.

I go from bedside to bedside—I sleep close with the other sleepers, each
 in turn,
 I dream in my dream all the dreams of the other dreamers, 30
 And I become the other dreamers.

3

I am a dance—Play up, there! the fit is whirling me fast!

I am the ever-laughing—it is new moon and twilight,
 I see the hiding of douceurs—I see nimble ghosts whichever way I look,
 Cache, and cache again, deep in the ground and sea, and where it is 35
 neither ground or sea.

Well do they do their jobs, those journeymen divine,
 Only from me can they hide nothing, and would not if they could,
 I reckon I am their boss, and they make me a pet besides,
 And surround me and lead me, and run ahead when I walk,
 To lift their cunning covers, to signify me with stretch'd arms, and 40
 resume the way;
 Onward we move! a gay gang of blackguards! with mirth-shouting
 music, and wild-flapping pennants of joy!

4

I am the actor, the actress, the voter, the politician;
 The emigrant and the exile, the criminal that stood in the box,
 He who has been famous, and he who shall be famous after to-day,
 The stammerer, the well-form'd person, the wasted or feeble person. 45

5

I am she who adorn'd herself and folded her hair expectantly,
 My truant lover has come, and it is dark.

Double yourself and receive me, darkness!
 Receive me and my lover too—he will not let me go without him.

I roll myself upon you, as upon a bed—I resign myself to the dusk. 50

6

He whom I call answers me, and takes the place of my lover,
 He rises with me silently from the bed.

Darkness! you are gentler than my lover—his flesh was sweaty and
 panting,
 I feel the hot moisture yet that he left me.

My hands are spread forth, I pass them in all directions, 55
 I would sound up the shadowy shore to which you are journeying.

Be careful, darkness! already, what was it touch'd me?
 I thought my lover had gone, else darkness and he are one,
 I hear the heart-beat—I follow, I fade away.

7

60

O hot-cheek'd and blushing! O foolish hectic!
 O for pity's sake, no one must see me now! my clothes were stolen while
 I was abed,
 Now I am thrust forth, where shall I run?

Pier that I saw dimly last night, when I look'd from the windows!
 Pier out from the main, let me catch myself with you, and stay—I will
 not chafe you,
 I feel ashamed to go naked about the world. 65

I am curious to know where my feet stand—and what this is flooding
 me, childhood or manhood—and the hunger that crosses the bridge
 between.

8

The cloth laps a first sweet eating and drinking,
 Laps life-swelling yolks—laps ear of rose-corn, milky and just ripen'd;
 The white teeth stay, and the boss-tooth advances in darkness,
 And liquor is spill'd on lips and bosoms by touching glasses, and the 70
 best liquor afterward.

9

I descend my western course, my sinews are flaccid,
 Perfume and youth course through me, and I am their wake.

It is my face yellow and wrinkled, instead of the old woman's,
 I sit low in a straw-bottom chair, and carefully darn my grandson's
 stockings.

It is I too, the sleepless widow, looking out on the winter midnight, 75
 I see the sparkles of starshine on the icy and pallid earth.

A shroud I see, and I am the shroud—I wrap a body, and lie in the
 coffin,
 It is dark here under ground—it is not evil or pain here—it is blank here,
 for reasons.

It seems to me that everything in the light and air ought to be happy,
 Whoever is not in his coffin and the dark grave, let him know he has 80
 enough.

10

I see a beautiful gigantic swimmer, swimming naked through the eddies
 of the sea,
 His brown hair lies close and even to his head—he strikes out with
 courageous arms—he urges himself with his legs,
 I see his white body—I see his undaunted eyes,
 I hate the swift-running eddies that would dash him head-foremost on
 the rocks.

What are you doing, you ruffianly red-trickled waves? 85
 Will you kill the courageous giant? Will you kill him in the prime of his
 middle age?

Steady and long he struggles,
 He is baffled, bang'd, bruise'd—he holds out while his strength holds out,

The slapping eddies are spotted with his blood—they bear him away—
 they roll him, swing him, turn him,
 His beautiful body is borne in the circling eddies, it is continually 90
 bruised on rocks,
 Swiftly and out of sight is borne the brave corpse.

11

I turn, but do not extricate myself,
 Confused, a past-reading, another, but with darkness yet.

The beach is cut by the razory ice-wind—the wreck-guns sound,
 The tempest lulls—the moon comes floundering through the drifts. 95

I look where the ship helplessly heads end on—I hear the burst as she
 strikes—I hear the howls of dismay—they grow fainter and fainter.

I cannot aid with my wringing fingers,
 I can but rush to the surf, and let it drench me and freeze upon me.

I search with the crowd—not one of the company is washed to us alive;
 In the morning I help pick up the dead and lay them in rows in a barn. 100

12

Now of the older war-days, the defeat at Brooklyn,
 Washington stands inside the lines—he stands on the intrench'd hills,
 amid a crowd of officers,
 His face is cold and damp—he cannot repress the weeping drops,
 He lifts the glass perpetually to his eyes—the color is blanch'd from his
 cheeks,
 He sees the slaughter of the southern braves confided to him by their 105
 parents.

The same, at last and at last, when peace is declared,
 He stands in the room of the old tavern—the well-belov'd soldiers all
 pass through,
 The officers speechless and slow draw near in their turns,
 The chief encircles their necks with his arm, and kisses them on the
 cheek,
 He kisses lightly the wet cheeks one after another—he shakes hands, 110
 and bids good-by to the army.

13

Now I tell what my mother told me to-day as we sat at dinner together,

Of when she was a nearly grown girl, living home with her parents on
the old homestead.

A red squaw came one breakfast time to the old homestead,
On her back she carried a bundle of rushes for rush-bottoming chairs,
Her hair, straight, shiny, coarse, black, profuse, half-envelop'd her face, 115
Her step was free and elastic, and her voice sounded exquisitely as she
spoke.

My mother look'd in delight and amazement at the stranger,
She look'd at the freshness of her tall-borne face, and full and pliant
limbs,
The more she look'd upon her, she loved her,
Never before had she seen such wonderful beauty and purity, 120
She made her sit on a bench by the jamb of the fireplace—she cook'd
food for her,
She had no work to give her, but she gave her remembrance and
fondness.

The red squaw staid all the forenoon, and toward the middle of the
afternoon she went away,
O my mother was loth to have her go away!
All the week she thought of her—she watch'd for her many a month, 125
She remember'd her many a winter and many a summer,
But the red squaw never came, nor was heard of there again.

14

Now Lucifer was not dead—or if he was, I am his sorrowful terrible heir;
I have been wrong'd—I am oppress'd—I hate him that oppresses me, 130
I will either destroy him, or he shall release me.

Damn him! how he does defile me!
How he informs against my brother and sister, and takes pay for their
blood!
How he laughs when I look down the bend, after the steamboat that
carries away my woman!

Now the vast dusk bulk that is the whale's bulk, it seems mine;
Warily, sportsman! though I lie so sleepy and sluggish, the tap of my 135
flukes is [death](#).

15

A show of the summer softness! a contact of something unseen! an
amour of the light and air!

I am jealous, and overwhelm'd with friendliness,
 And will go gallivant with the light and air myself,
 And have an unseen something to be in contact with them also.

O love and summer! you are in the dreams, and in me! 140
 Autumn and winter are in the dreams—the farmer goes with his thrift,
 The droves and crops increase, and the barns are well-fill'd.

16

Elements merge in the night—ships make tacks in the dreams,
 The sailor sails—the exile returns home,
 The fugitive returns unharm'd—the immigrant is back beyond months 145
 and years,
 The poor Irishman lives in the simple house of his childhood, with the
 well-known neighbors and faces,
 They warmly welcome him—he is barefoot again, he forgets he is well off;
 The Dutchman voyages home, and the Scotchman and Welshman
 voyage home, and the native of the Mediterranean voyages home,
 To every port of England, France, Spain, enter well-fill'd ships,
 The Swiss foots it toward his hills—the Prussian goes his way, the 150
 Hungarian his way, and the Pole his way,
 The Swede returns, and the Dane and Norwegian return.

17

The homeward bound, and the outward bound,
 The beautiful lost swimmer, the ennuyé, the onanist, the female that
 loves unrequited, the money-maker,
 The actor and actress, those through with their parts, and those waiting
 to commence,
 The affectionate boy, the husband and wife, the voter, the nominee that 155
 is chosen, and the nominee that has fail'd,
 The great already known, and the great any time after to-day,
 The stammerer, the sick, the perfect-form'd, the homely,
 The criminal that stood in the box, the judge that sat and sentenced
 him, the fluent lawyers, the jury, the audience,
 The laughter and weeper, the dancer, the midnight widow, the red
 squaw,
 The consumptive, the erysipelite, the idiot, he that is wrong'd, 160
 The antipodes, and every one between this and them in the dark,
 I swear they are averaged now—one is no better than the other,
 The night and sleep have liken'd them and restored them.

I swear they are all beautiful;
 Every one that sleeps is beautiful—everything in the dim light is 165

beautiful,
The wildest and bloodiest is over, and all is peace.

18

Peace is always beautiful,
The myth of heaven indicates peace and night.

The myth of heaven indicates the Soul;
The Soul is always beautiful—it appears more or it appears less—it 170
comes, or it lags behind,
It comes from its embower'd garden, and looks pleasantly on itself, and
encloses the world,
Perfect and clean the genitals previously jetting, and perfect and clean
the womb cohering,
The head well-grown, proportion'd and plumb, and the bowels and joints
proportion'd and plumb.

19

The Soul is always beautiful,
The universe is duly in order, everything is in its place, 175
What has arrived is in its place, and what waits is in its place;
The twisted skull waits, the watery or rotten blood waits,
The child of the glutton or venerealee waits long, and the child of the
drunkard waits long, and the drunkard himself waits long,
The sleepers that lived and died wait—the far advanced are to go on in
their turns, and the far behind are to [come](#) on in their turns,
The diverse shall be no less diverse, but they shall flow and unite—they 180
unite now.

20

The sleepers are very beautiful as they lie unclothed,
They flow hand in hand over the whole earth, from east to west, as they
lie unclothed,
The Asiatic and African are hand in hand—the European and American
are hand in hand,
Learn'd and unlearn'd are hand in hand, and male and female are hand
in hand,
The bare arm of the girl crosses the bare breast of her lover—they press 185
close without lust—his lips press her neck,
The father holds his grown or ungrown son in his arms with
measureless love, and the son holds the father in his arms with
measureless love,
The white hair of the mother shines on the white wrist of the daughter,

The breath of the boy goes with the breath of the man, friend is inarm'd
 by friend,
 The scholar kisses the teacher, and the teacher kisses the scholar—the
 wrong'd is made right,
 The call of the slave is one with the master's call, and the master salutes 190
 the slave,
 The felon steps forth from the prison—the insane becomes sane—the
 suffering of sick persons is reliev'd,
 The sweatings and fevers stop—the throat that was unsound is sound—
 the lungs of the consumptive are resumed—the poor distress'd head is
 free,
 The joints of the rheumatic move as smoothly as ever, and smoother
 than ever,
 Stiflings and passages open—the paralyzed become supple,
 The swell'd and convuls'd and congested awake to themselves in 195
 condition,
 They pass the invigoration of the night, and the chemistry of the night,
 and awake.

21

I too pass from the night,
 I stay a while away, O night, but I return to you again, and love you.

Why should I be afraid to trust myself to you?
 I am not afraid—I have been well brought forward by you; 200
 I love the rich running day, but I do not desert her in whom I lay so
 long,
 I know not how I came of you, and I know not where I go with you—but I
 know I came well, and shall go well.

I will stop only a time with the night, and rise betimes;
 I will duly pass the day, O my mother, and duly return to [you](#).

Fleurs du Mal (Flowers of Evil)

To the Reader

Charles Baudelaire - translated by Robert Lowell, from Marthiel & Jackson Mathews, eds., *The Flowers of Evil* (NY: New Directions, 1963)

*While Whitman was shunned for his gentle, loving form of openness, Baudelaire was considered a disgrace for his direct offensiveness. He was found guilty of crimes against public decency for his book of poetry, *Fleurs du Mal*. His collection was censored, he was fined by the courts, and he died relatively young, poor, and indignantly. Baudelaire's misery did have company in a fellow writer, Flaubert, who suffered the same fallout for *Madam Bovary*—the story of a woman who had an extramarital affair because she was bored.*

You will quickly discover that Baudelaire's calling had no trace of "the light touch." Baudelaire's gift was in both his bite and the fervor with which he was willing to offend a pious populous. The first poem is a letter introducing readers to his works aptly titled To the Reader.

Just so you know, France reversed the judgement against Baudelaire nearly a century after his death.

Infatuation, sadism, lust, avarice
possess our souls and drain the body's force;
we spoonfeed our adorable remorse,
like whores or beggars nourishing their lice.

Our sins are mulish, our confessions lies;
we play to the grandstand with our promises,
we pray for tears to wash our filthiness;
importantly pissing hogwash through our stytes.

The devil, watching by our sickbeds, hissed
old smut and folk-songs to our soul, until
the soft and precious metal of our will
boiled off in vapor for this scientist.

Each day his flattery makes us eat a toad,
and each step forward is a step to hell,
unmoved, through previous corpses and their smell
asphyxiate our progress on this road.

Like the poor lush who cannot satisfy,
we try to force our sex with counterfeits,

die drooling on the deliquescent tits,
mouthing the rotten orange we suck dry.

Gangs of demons are boozing in our brain —
ranked, swarming, like a million warrior-ants,
they drown and choke the cistern of our wants;
each time we breathe, we tear our lungs with pain.

If poison, arson, sex, narcotics, knives
have not yet ruined us and stitched their quick,
loud patterns on the canvas of our lives,
it is because our souls are still too sick.

Among the vermin, jackals, panthers, lice,
gorillas and tarantulas that suck
and snatch and scratch and defecate and fuck
in the disorderly circus of our vice,

there's one more ugly and abortive birth.
It makes no gestures, never beats its breast,
yet it would murder for a moment's rest,
and willingly annihilate the earth.

It's BOREDOM. Tears have glued its eyes together.
You know it well, my Reader. This obscene
beast chain-smokes yawning for the guillotine —
you — hypocrite Reader — my double — my brother!

One-Handed Basket Weaving

Rumi VI

Jalāl ad-Dīn Muhammad Rūmī

*Per Wikipedia (for simplicity): “**Rumi** (1207 – 17 December 1273), was a 13th-century [Persian](#)^{[1][8]} poet, jurist, [Islamic scholar](#), theologian, and [Sufi mystic](#).^[9] Rumi's influence transcends national borders and ethnic divisions... His poems have been widely translated into many of the world's languages and transposed into various formats. Rumi has been described as the "most popular poet"^[11] and the "best selling poet" in the United States.”*

Rumi's spiritual attitude postulates that all things have been in union with the Beloved, and that all striving on Earth stems from the desire to rejoin the unity of the Beloved.

About the poem selection: We cannot escape the themes of death when we think about ‘becoming.’ Whether we are stretched across Procrustes’ Bed or Tyler Durden has put a gun in our mouth, we cannot ‘become’ something new when the space (our energy, property, mental capacity, emotional resources, etc.) is filled to the max with our previous attachments. The void is frightening because it contains the unknown and the illusion of endlessness; however, the emptiness is waiting for us to fill it with our gifts.

I've said before that every craftsman
searches for what's not there
to practice his craft.

A builder looks for the rotten hole
where the roof caved in. A water-carrier
picks the empty pot. A carpenter
stops at the house with no door.

Workers rush toward some hint
of emptiness, which they then
start to fill. Their hope, though,
is for emptiness, so don't think
you must avoid it. It contains
what you need!
Dear soul, if you were not friends
with the vast nothing inside,
why would you always be casting you net
into it, and waiting so patiently?

This invisible ocean has given you such abundance,
but still you call it "death",
that which provides you sustenance and work.

God has allowed some magical reversal to occur,
so that you see the scorpion pit
as an object of desire,
and all the beautiful expanse around it,
as dangerous and swarming with snakes.

This is how strange your fear of death
and emptiness is, and how perverse
the attachment to what you want.

Now that you've heard me
on your misapprehensions, dear friend,
listen to Attar's story on the same subject.

He strung the pearls of this
about King Mahmud, how among the spoils
of his Indian campaign there was a Hindu boy,
whom he adopted as a son. He educated
and provided royally for the boy
and later made him vice-regent, seated
on a gold throne beside himself.

One day he found the young man weeping..
"Why are you crying? You're the companion
of an emperor! The entire nation is ranged out
before you like stars that you can command!"

The young man replied, "I am remembering
my mother and father, and how they
scared me as a child with threats of you!
'Uh-oh, he's headed for King Mahmud's court!
Nothing could be more hellish!' Where are they now
when they should see me sitting here?"

This incident is about your fear of changing.
You are the Hindu boy. Mahmud, which means
Praise to the End, is the spirit's
poverty or emptiness.

The mother and father are your attachment
to beliefs and blood ties
and desires and comforting habits.

Don't listen to them!
They seem to protect
but they imprison.

They are your worst enemies.
They make you afraid
of living in emptiness.

Some day you'll weep tears of delight in that court,
remembering your mistaken parents!

Know that your body nurtures the spirit,
helps it grow, and gives it wrong advise.

The body becomes, eventually, like a vest
of chain mail in peaceful years,
too hot in summer and too cold in winter.

But the body's desires, in another way, are like
an unpredictable associate, whom you must be
patient with. And that companion is helpful,
because patience expands your capacity
to love and feel peace.

The patience of a rose close to a thorn
keeps it fragrant. It's patience that gives milk
to the male camel still nursing in its third year,
and patience is what the prophets show to us.

The beauty of careful sewing on a shirt
is the patience it contains.

Friendship and loyalty have patience
as the strength of their connection.

Feeling lonely and ignoble indicates
that you haven't been patient.

Be with those who mix with God
as honey blends with milk, and say,

"Anything that comes and goes,
rises and sets, is not
what I love." else you'll be like a caravan fire left
to flare itself out alone beside the road.

Coleman Barks Translation

A Star Without a Name

Jalāl ad-Dīn Muhammad Rūmī

One more for its simplicity and good measure. With love.

When a baby is taken from the wet nurse,
it easily forgets her
and starts eating solid food.

Seeds feed awhile on ground,
then lift up into the sun.

So you should taste the filtered light
and work your way toward wisdom
with no personal covering.

That's how you came here, like a star
without a name. Move across the night sky
with those anonymous lights.

NIV

Luke 4:23-30

This passage mirrors Rumi's words about parents in Rumi VI. Perhaps your gifts are welcomed by your family and your hometown without strings. If you reside with those who gave you rules as a child but who give you rules no longer, you have received a gift in the form of life-long community. Many of us must forge the gift of a non-possessive community through a series of encounters that embolden us to our own offerings.

23 Jesus said to them, “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’”

24 “Truly I tell you,” he continued, “no prophet is accepted in his hometown. **25** I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. **26** Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. **27** And there were many in Israel with leprosy⁹ in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”

28 All the people in the synagogue were furious when they heard this. **29** They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. **30** But he walked right through the crowd and went on his way.

Excerpts from the Chapter “Return”

The Hero With A Thousand Faces

Joseph Campbell

Joseph Campbell is no stranger among lovers of literature, psychology, and – more pointedly – connoisseurs of comparative mythology and religion. This section features a series of excerpts from the chapter covering the various perils heroes (aka: the enlightened) experience when they return to the originating point of their journey. The point of Campbell’s comparison of thousands of myths and his conclusions drawn in the following sections is to highlight the human experience. When we become, we change. The attempt to force together the new self with the previous environment is unlikely to succeed, but there are exceptions.

This brings us to the final crisis of the round, to which the whole miraculous excursion has been but a prelude—that, namely, of the paradoxical, supremely difficult threshold-crossing of the hero's return from the mystic realm into the land of common day. Whether rescued from without, driven from within, or gently carried along by the guiding divinities, he has yet to re-enter with his boon the long-forgotten atmosphere where men who are fractions imagine themselves to be complete. He has yet to confront society with his ego-shattering, life-redeeming elixir, and take the return blow of reasonable queries, hard resentment, and good people at a loss to comprehend...

Refusal of the Return

WHEN the hero-quest has been accomplished, through penetration to the source, or through the grace of some male or female, human or animal, personification, the adventurer still must return with his life-transmuting trophy. The full round, the norm of the monomyth, requires that the hero shall now begin the labor of bringing the runes of wisdom, the Golden Fleece, or his sleeping princess, back into the kingdom of humanity, where the boon may redound to the renewing of the community, the nation, the planet, or the ten

thousand worlds. But the responsibility has been frequently refused. Even the Buddha, after his triumph, doubted whether the message of realization could be communicated, and saints are reported to have passed away while in the supernal ecstasy. Numerous indeed are the heroes fabled to have taken up residence forever in the blessed isle of the unaging Goddess of Immortal Being.

The Magic Flight

If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. On the other hand, if the trophy has been attained against the opposition of its guardian, or if the hero's wish to return to the world has been resented by the gods or demons, then the last stage of the mythological round becomes a lively, often comical, pursuit. This flight may be complicated by marvels of magical obstruction and evasion.

Rescue from Without

The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him. For the bliss of the deep abode is not lightly abandoned in favor of the self-scattering of the wakened state. "Who having cast off the world," we read, "would desire to return again? He would be only there." And yet, in so far as one is alive, life will call. Society is jealous of those who remain away from it, and will come knocking at the door. If the hero—like Muchukunda—is unwilling, the disturber suffers an ugly shock; but on the other hand, if the summoned one is only delayed—sealed in by the beatitude of the state of perfect being (which resembles death)—an apparent rescue is effected, and the adventurer returns.

The Crossing of the Return Threshold

The two worlds, the divine and the human, can be pictured only as distinct from each other—different as life and death, as day and night. The hero adventures out of the land we know into darkness; there he accomplishes his

adventure, or again is simply lost to us, imprisoned, or in danger; and his return is described as a coming back out of that yonder zone. Nevertheless—and here is a great key to the understanding of myth and symbol — the two kingdoms are actually one. The realm of the gods is a forgotten dimension of the world we know. And the exploration of that dimension, either willingly or unwillingly, is the whole sense of the deed of the hero. The values and distinctions that in normal life seem important disappear with the terrifying assimilation of the self into what formerly was only otherness. As in the stories of the cannibal ogresses, the fearfulness of this loss of personal individuation can be the whole burden of the transcendental experience for unqualified souls. But the hero-soul goes boldly in —and discovers the hags converted into goddesses and the dragons into the watchdogs of the gods. There must always remain, however, from the standpoint of normal waking consciousness, a certain baffling inconsistency between the wisdom brought forth from the deep, and the prudence usually found to be effective in the light world. Hence the common divorce of opportunism from virtue and the resultant degeneration of human existence. Martyrdom is for saints, but the common people have their institutions, and these cannot be left to grow like lilies of the field; Peter keeps drawing his sword, as in the garden, to defend the creator and sustainer of the world. The boon brought from the transcendent deep becomes quickly rationalized into nonentity, and the need becomes great for another hero to refresh the word. How teach again, however, what has been taught correctly and incorrectly learned a thousand thousand times, throughout the millenniums of mankind's prudent folly? That is the hero's ultimate difficult task. How render back into light-world language the speech-defying pronouncements of the dark? How represent on a two-dimensional surface a three-dimensional form, or in a three-dimensional image a multi-dimensional meaning? How translate into terms of "yes" and "no" revelations that shatter into meaninglessness every attempt to define the pairs of opposites? How communicate to people who insist on the exclusive evidence of their senses the message of the all-generating void? Many failures attest to the difficulties of this life-affirmative threshold. The first problem of the returning hero is to accept as real, after an experience of the soul-satisfying vision of fulfillment, the passing joys and sorrows, banalities and noisy obscenities life. Why re-enter such a world? Why attempt to make plausible, or even interesting, to men and women consumed with passion, the experience of transcendental bliss"? As dreams that were momentous by night may seem simply silly in the

light of day, so the poet and the prophet can discover themselves playing the idiot before a jury of sober eyes. The easy thing is to commit the whole community to the devil and retire again into the heavenly rock-dwelling, close the door, and make it fast. But if some spiritual obstetrician has meanwhile drawn the shimenawa across the retreat, then the work of representing eternity in time, and perceiving in time eternity, cannot be avoided.

Master of the Two Worlds

Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back—not contaminating the principles of the one with those of the other, yet permitting the mind to know the one by virtue of the other—is the talent of the master. The Cosmic Dancer, declares Nietzsche, does not rest heavily in a single spot, but gaily, lightly, turns and leaps from one position to another. It is possible to speak from only one point at a time, but that does not invalidate the insights of the rest. The myths do not often display in a single image the mystery of the ready transit. Where they do, the moment is a precious symbol, full of import, to be treasured and contemplated. Such a moment was that of the Transfiguration of the Christ.

Freedom to Live

What, now, is the result of the miraculous passage and return"? The battlefield is symbolic of the field of life, where every creature lives on the death of another. A realization of the inevitable guilt of life may so sicken the heart that, like Hamlet or like Arjuna, one may refuse to go on with it. On the other hand, like most of the rest of us, one may invent a false, finally unjustified, image of oneself as an exceptional phenomenon in the world, not guilty as others are, but justified in one's inevitable sinning because one represents the good. Such self-righteousness leads to a misunderstanding, not only of oneself but of the nature of both man and the cosmos. The goal of the myth is to dispel the need for such life ignorance by effecting a reconciliation of the individual consciousness with the universal will. And this is affected through a realization of the true relationship of the passing phenomena of time to the imperishable life that lives and dies in all. "Even as a person casts off worn-out clothes and

puts on others that are new, so the embodied Self casts off worn-out bodies and enters into others that are new. Weapons cut It not; fire burns It not; water wets It not; the wind does not wither It. This Self cannot be cut nor burnt nor wetted nor withered. Eternal, all-pervading, unchanging, immovable, the Self is the same for ever." Man in the world of action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds, but resting them and their fruits on the knees of the Living God he is released by them, as by a sacrifice, from the bondages of the sea of death. "Do without attachment the work you have to do. . . . Surrendering all action to Me, with mind intent on the Self, freeing yourself from longing and selfishness, fight—unperturbed by grief." Powerful in this insight, calm and free in action, elated that through his hand should flow the grace of Viracocha, the hero is the conscious vehicle of the terrible, wonderful Law, whether his work be that of butcher, jockey, or king.

Mythic Passages

Transitions as Liminal and Archetypal Situations

Jean Shinoda Bolen, M.D.

Jean Shinoda Bolen provides her own introduction to her content...

My topic is about transitions or the stuff out of which life is made, liminal and archetypal situations. The word “liminal” refers to being over the threshold but not through to the other side. It comes from the Latin word “limen” meaning that place “in between.” When you’re in a transition zone, you’re neither who you used to be before you got into this transition, nor have you crossed over that threshold to where you will be settled next. Sometimes those transitions are very long, as when people talk about being in dark tunnels and taking a long time to even see the light at the end of the tunnel. There is always an ending of one phase of your life in order to develop and grow into another phase.

I’ve been interested to pick up along the way what people are saying about transitions. The cocoon is a place where the caterpillar totally dissolves; it is *insolutio* in the alchemical model of dissolving into the water, or the emotional side of life. Then it moves on, and from that beginning a butterfly forms in the chrysalis – that “in between” place that is neither caterpillar nor butterfly. I’d like to examine that whole notion of the middle phase. You don’t know whether it is the ending or the beginning. You don’t know whether it is a womb or a tomb. This is the whole image of the return to the earth. In the beginning is the end and the whole cycle.

Every time there is a major transition in your life, and you are in that in between place, you are in the chrysalis and you haven’t yet emerged into the next place. What is interesting to me is how you gather those pieces together when you are *insolutio*. What you chose to keep and what you chose to leave has a lot to do with what pieces form and move into the next stage with you.

There’s a very simple myth that applies to all of us at every major stage of life (when we want to be approved of, to be accepted, to have the right friends, or get into that right club or degree program, etc.) Whenever we have an idea of goal, whenever we have a feeling, it’s about *destination* and not about *journey*. Then we encounter and live out the myth of Procrustes and his bed – a very short myth.



In ancient Greece, if you wanted to be famous or creative, to have influence or power, or to be where all the interesting people were

doing and writing and acting or what have you, then you were certainly on the road to Athens (which is obviously a symbol of where all the action was.) In the myth of Procrustes, you had to pass by his bed in order to keep on the road. He put you on the bed and whatever part of you did not fit, he just cut off. Whack! So much for that piece! It's not going to be with you on the way to Athens. Whatever it was about you that needed to fit into what was accepted got stretched to fit the bed. So you got processed on the road to Athens.

Who among us has not been processed and reprocessed over and over again? What was acceptable to your family? What was acceptable to your significant other? What was success? What did you have to cut off and, in many cases, deny that was a significant part of you or a potential part of you?

Often there are gifts that emerge in childhood, only they're not the kind of gifts or abilities that your particular parents wanted you to have – and you got them. When people who are important mirror us, they focus on that which they find pleasing, and they cast a negative light on that which they find undesirable in us. We pick up the cues very early. And very early on our road to Athens, on the road to acceptability, we cut off that which was not supported, that which was not mirrored positively. We stretch those kinds of gifts that made us pleasing. It might have been our personality, a certain quality of charm. It might have been our brains or athletic ability – whatever was acceptable in our particular beginnings on the road to Athens.

The road to Athens is played out over and over and over again, and at every step along the way. New school: what's acceptable? New profession: from what do you have to cut yourself off? Sometimes in order to fit the mold, you have to do a major job of repressing your past in order to pass Procrustes' bed. In order to look like, to act like you belong in that fraternity or sorority or profession, you cut off and don't talk about certain historical parts of yourself that you deny.

Very often, when childhood was far from beautiful and included some very painful things, what is cut off is actively repressed and forgotten on that first road to Athens – and the second, and the third, and the fourth road to Athens. There are psychic elements about whatever we cut off, potential elements in our personality. Nothing we cut off dies; it just goes into the underworld. There we reconnect with that which we cut off from ourselves, but only in times of transition, and sometimes through major descents.

Sometimes that which we denied in ourselves meets us as Fate. We are in a transition because we were attracted to someone who carried that which we repressed in ourselves, and we're drawn to it. Very often major attractions begin transitions. We are attracted to that part of another person that we have denied in ourselves, and yet is our growing edge. By falling in love with that woman, that man, that guru, that capacity, something of our old form gives way. We are attracted by the projection, drawn towards something else that disrupts our old form and often cracks it, destroys it. We are in this "in between" period of chrysalis, and we don't know what will happen next.

The reality of metaphor is that death and new life happens often. For example, when you are in transition you may have a dream that someone is dying. Your first reaction is to think that it is a little precognition dream. It could be; that's not out of the question. Much more usual is that

something is dying about that particular relationship as an external event, or that particular part of you represented by that person, that character in your dream. Dying puts you on notice that a transition is taking place. Your dream life often knows that some transition is happening before you consciously acknowledge it.

Transitions are often referred to as midlife transitions, but they happen when they happen. Sometimes transitions are described as a crisis (midlife crisis, late life crisis, menopausal crisis, whatever crisis) because they can shake things up so. The Chinese pictograph for the word *Crisis* is comprised of two different characters: *Danger* and *Opportunity*. That is what the chrysalis looks like. Is it a womb or is it a tomb? Is it going to kill something? Is it going to kill you in some fashion? Are you going to despair? Are you going to give up that life has meaning? Or is this going to be a new opportunity to truly grow and enter the next phase of your life? And you don't know "in between."



The image of the snake is one of the major symbols that you might be drawn to. It may show up in a dream about transformation and transition. Human beings once lived much closer to all kinds of animals and very much close to nature. We observed certain behaviors. There's something about the snake that we project on. It is archetypal because it touches a symbolic layer of the psyche from which dreams come. It is comprised of those latent patterns and images that humans recognize and give form to when they are activated.

It's like a chemistry experiment. You pour a compound into a beaker of water, some of this, some of that. You stir it up and it is cloudy for a while and then becomes clear. You keep doing this and doing this, and it stays clear until it reaches a critical mass...or a critical amount of whatever this energy of the sauce that you now brought to the solution entered the solution. When a critical amount enters, a crystalline structure precipitates out. Now you can see the form that was latently there all the time. This is one of the metaphors of an activated archetype.

Another way of talking about an activated archetype is that it is like the seed of a potential. You have this little seed in your hand. Only when it is put into the earth, and watered, and enough time goes by, do you actually see what grows from it. That plant always becomes what was present in that particular seed. So there are seeds (or archetypes) in our soil (the archetypal layer of the collective unconscious) that we all have. Given circumstance and possibilities of birth, it is born with emotion and image together.

I liked what Michael Meade said this morning. He wasn't talking directly about transition, but he also was. Something is born that has both form and sound together. Michael Meade's comments moved my thoughts into the whole idea of womb/tomb and birth. Humankind has observed routinely and, at times, numinously the major transition and liminal experience of new life emerging from the body of a pregnant woman. The pregnant woman who carries this new life is herself the cocoon, the carrier of that fluidity out of which grows a whole new life. The time comes when the new life is able to live outside of the mother. In the timing of birth there is the movement, shifting, labor pains, the cervix that held all the fluid stretches and unblocks. The waters break and labor is initiated.

Well, labor is something that almost all of us have gone through. Cesarean section births cut short that usual process, but there is this experience that we've archetypally actually all lived out. Most of us came through labor, delivery, birth canal. There is a moment in the birth process which is called transition, and it is the most dangerous time of the delivery for both the baby and the mother. The head of the baby must pass underneath the pubic arch of the mother and enter the world. If this is going to work, if this baby is going to come out of the mother into the world, it has to go through that danger moment. This is often the most painful part of the labor for the mother. Mother and child go through this transition, which is a crisis, danger and opportunity. Then there is a new being that has never existed on earth before, but that has just come through the birth canal to the other side.

One of the fascinating things about the creative process and actually giving birth is that, not only have you brought something new into the world that wasn't there before, but when you go through this, you are changed. It affects you. Once you have delivered a baby you are no longer in the mother/maiden/crone archetypal form that women can go through physiologically. Your body has changed. You now have given birth to this child. Out of the darkness of your own creative process, out of the unconsciousness of your process but out of your labor has come new life.

Any artist, any writer, anyone who has birthed a business, who has had a vision of something new that can come into the world, knows that they must be willing to commit to whatever time it takes. A baby takes nine months; an elephant takes two years. Businesses usually take twice as long and twice as much capital to return half as much as predicted. Maybe that's true about children, too. (Laughter.) But anyway, there is this commitment that changes. An eternal adolescent, or in Jungian terms a *puer* (the eternal young man) or a *puella* (the eternal maiden), is transformed by making a commitment that changes her or changes him through the pain of laboring to produce something. You experience the commitment to bring it through, the pain of the production, and also that period when you don't know whether it's going to work. You don't know whether you have spent nine months of your life or even years of your life on something that is not going to survive. That you accomplish it is one of the most maturing things that we have all experienced. If we're talking about being a mother, it's not enough just to do something biologically. You can be a biological mother *and* the Mother archetype of commitment and caretaking, which is part of raising this child.

So, after the birth comes the raising, but this is true of most creative processes as well. If you want to take your book that you have written out into the world, you can't just write it and say it's done. Or you can finish a painting and put it away in a closet, but if you have something to bring out into the world, then you now have a responsibility to it. Whether it is the child or the business or the painting or the book that you are offering to the world, you do have to bring it out into the world. The next phase of it is that you've committed to raising it in some fashion. This is a maturing part of most of our lives. In making that commitment we often cut ourselves off from other possibilities in another way. It's not a Procrustean bed in terms of, "I have to cut myself off from this in order to be on the road to Athens." It's much more. "For now, in terms of time and commitment, I have to let go of certain parts of myself that I cannot give life to any more because I have this other something that I brought into the world. I am committed to bringing it into the world. I'm going to devote my energies to this task."

What I'm talking about now are, in one form or another, mostly experiences in the first half of life. But these days people are doing different things in different phases of life. Let's say that, in the first half of your life, you made a commitment to a relationship. You made a promise to bring something new, whether it was a family or a business or a creative idea, into the world. By doing that, you left others of your gifts behind. They sort of languished in the underworld of potential. What often happens next is that we are successful at what we set out to do, which is always a mixed bag. If you are praised for whatever you do so well, it is like stretching you on that Procrustean bed. One part of you now has this energy and form. Everybody has expectations that this is who you are. A transition occurs when you break that agreement that you are going to stay the same. That's what causes major crises in the relationship over and over again. One person grows and the other person says, "You're not the same person I love. You are somebody different."

What happens often when there are major choices on one's own personal integrity versus the collective? Somewhere around midlife, and yet more than just once, are crises of integrity, where you have to choose to either stay with the group or break with the group and be expelled. This is something that is especially hard for men, for whom the brotherhood of the corporation, the fraternity, the gang, matters a great deal. We learn from the work of people like Deborah Tannen that conversation differs between men and women as a general rule. Young women learn and continue to converse as a means of bonding, actually as a means of reducing stress.

When I was in medical school, the understanding was that under stress we all exhibited flight or fight. Recent research at UCLA came from watching women whose department happened to be studying stress and happened to have both men and women in it. What they noticed was that men and women behaved differently. Men as a group went into flight mode; that is, they withdrew. As stress rises, men are concerned about their jobs; men are concerned about how things are going to work out. In that moment men do not feel very powerful or in control. The two ways of expressing this stress reaction are flight (watch television, go to the basement, withdraw) or fight (anger, road rage). Women in this study noticed that their male companions as researchers did seem to withdraw, where the women reacted in a different manner. Women ended up talking to each other a lot about the stresses the department was going through. Then they started to examine whether men and women physiologically behave differently. It led to the research that said that women talk under stress, reducing the stress level. Oxytocin levels rise, which is the friendship and maternal bonding hormone. Oxytocin is enhanced by estrogen. Men experience flight or fight because adrenalin levels rise. Adrenalin is enhanced by testosterone. So, men and women react to what happens to us when we are stressed in this different way.

If, for example, there is this individuation experience where life looks like you're doing pretty well, you're part of the group, you're successful. Then you break the form either because you fall in love, or because you have a crisis of integrity over what the relationship you're in is about. It takes a lot of courage for men to break from the group or blow the whistle in the hierarchy because it's such an acculturation. Deborah Tannen talked about how men use conversation not only for information purposes, but also to find out, "Am I 'one up' or am I 'one down'?" Who is the more alpha?

If you're a boy, in order to get along and know your place within a group you've got to have your antenna out to learn how and what kind of indications mean more alpha/less alpha. Usually you can rank an alpha in casual conversations. "So how's business?" is not really about how is business. Now, women asking, "How is business?" want to commiserate over the worst news. "Business is terrible, really." By talking about the vulnerabilities, there is a reduction of stress and a sense of support. Women don't support winners as well, actually. There's much more of a bonding that happens if women share vulnerability.

If you do it as a guy, you're automatically 'one down', and men don't want to do that. It takes courage. Let's say that you are on your path, and life is moving along. Rituals develop as a matter of form. You always do this at every holiday. You're expected to behave in a certain way. At first it was who you were growing into being. Later you begin to feel constricted by everybody's expectations (including your own) that you'll always do Thanksgiving this way, you'll always do holidays that way, you're always the person who speaks up, or you're always the person who doesn't say a word. Then something happens in which new life threatens the old form. This is when transitions happen.

As an example, someone decides to blow the whistle on something that's going on in the company. Someone decides to speak up and challenge others in some kind of form saying, in effect, "I don't want to go along with how we've been doing it." If the idea isn't put out there and consciously worked through as a process, then what often happens is repression. The potential whistle blower says, "Oh well, I don't want to rock the boat." The potential challenger says, "I don't want to have the discussion. I don't want to talk about my vulnerabilities or my irritations because he/she/they will react negatively, so I'll stuff it." Jung pointed out that what we truly suppress is likely to encounter us as Fate. So, there we are, unconsciously drawn to that person who carries that which we have repressed in ourselves. We have a crisis between who we used to be and who we are in our current situation.

As most of you know, psyche is the Greek word for soul. It's also the Greek word for butterfly. If you have a protagonist in a story whose name is Psyche you might expect that she will go through a major transition and crisis. Will she survive it? Will she come through and be transformed, or will she die? That's one way of looking at the Psyche myth. Those of you who heard Robert Bly's *White Bear* story on the first day of this conference heard a variation of the Eros and Psyche myth.

The form that Psyche broke was the understanding with her unseen lover who came every night. The piece of the story I want to focus on is what happens in an unconscious relationship when it is broken. Psyche was the third most beautiful princess. She was considered so beautiful that she was worshipped rather than sought as a partner. Her father the king seeks to know whether his beloved daughter Psyche will ever find a husband. He goes to the Oracle at Delphi. You know, if you go ask the Delphic Oracle for advice, you are bound to fulfill the advice, so be careful. Don't ask for the advice unless you are prepared to really do what you are told to do.

The Oracle tells the king that he must abandon his daughter on a mountain top to meet her fate – an inhuman bridegroom. And so, with death is the beginning of the next stage, Psyche is dressed as for a funeral. All the people of the kingdom grieve. Undoubtedly the king must have had

second thoughts of, “Why did I ever ask?” The kingdom then mourned beautiful Psyche, left her on the highest crag, abandoned and wailing.

As it turned out, Psyche was wafted down this wonderful, magical valley where all her needs are cared for. All day long she wanders the valley, enjoying this wonderful home that has all the conveniences and provides for everything. Every night her bridegroom comes through the window, makes love to her, and leaves by morning, so she never sees him. In some ways this sounds a little like the suburban idyllic gated community. (Laughter). This goes on and it’s fine for a long time. In Robert Bly’s version of the *White Bear* it may have gone on for hundreds of years before anything changes.

Psyche’s older sisters, who thought their youngest sister dead, came to the crag to mourn and cry at her loss. And so Psyche beseeches her unseen bridegroom, asking him to let her see her sisters. She cries...and he tries to persuade her that this isn’t what she really wants. And she cries. Eventually, he gives in, only agreeing “as long as you do not tell the secret.” And he tells her, “Psyche, you’re pregnant. The child you are carrying will be a god if you keep my secret. It will be a mortal if you reveal it.” Then he leaves and allows that the sisters come down, which they do on two occasions.

In coming down and raising questions, the sisters reminded Psyche that she was supposed to wed an inhuman bridegroom. They stirred up the idea that “You must be married to a monster.” In her innocence Psyche thinks, “Oh, my God, what have I done? Maybe they’re right. What should I do?” And they say to her, “You must take a lantern and a knife. After your bridegroom comes to you at night, makes love, and falls asleep, take the lantern that you’ve hidden under this bushel basket. Lift it up over his head. If it should be a monster that you’re married to, take this knife and cut off his head.”

Now, those are the two symbols that really do matter to us: the lamp and the knife. If you are going to examine the relationship that you are in, you need both. The first step is the willingness to really take a look at the situation. You need the illumination of the lamp. This symbolizes your willingness to actually take a good look at the person you’re working with, or who you’re living with, or what you’re doing that is a question in your mind. “Who am I in relationship to this?” So the lamp is important.

But what good is the lamp if you don’t have the knife? This is a symbol that can discriminate, cut through the situation, end the relationship by severing its bonds. What good is knowing that you are in a very dysfunctional relationship, if you haven’t the capacity...that is the symbol of the knife...to draw boundary, to discriminate, to cut it off, to end the relationship if it turns out that what you see really is negative?

In this part of the story, Psyche takes both symbols in her hand. As you know, when she raises the lamp and sees her unseen lover, her unknown bridegroom, he turns out to be the immature god of love, Eros. Immature in that he was carrying on this secret affair. He had promised his mother, the goddess Aphrodite, that he would punish Psyche who was so identified with the goddess because of her beauty that the goddess’s shrines were ignored. People were worshipping a human girl as if she was a goddess, and the goddess plotted revenge for what

psychologically is true. If you identify with an archetype, you lose your humanity, your individuality. You get inflated by it. You get taken over by it. You do get Aphrodite's revenge.

In this case Aphrodite had told her son Eros to aim his arrows at Psyche in punishment so that she would fall in love with the vilest of men. This is the negative power of Aphrodite and Eros: to have Psyche fall in love with someone who would really be vile for her and her development. Instead Eros sees Psyche and falls in love with her himself. He decides to keep all that from Mother, and so he's been having this clandestine, hidden affair with Psyche.



Psyche betrays his admonishment, which was to really keep the form. ("Don't change anything. Stay unconscious about the basic agreement that we have.") She breaks it by lifting up the lamp. Then the lamp sputters, and a drop of oil falls and hits Eros' shoulder. He awakens, hurt and angry, blaming Psyche for destroying the situation as it was. He's got wings, this god, so he flies away and leaves her.

In this story we have a transition zone that begins with the end of the unconscious relationship. Pregnant Psyche is now abandoned, left on her own with no employable skills, as it were. When Eros leaves her, she feels so unable to cope that she throws herself in the river to drown and the river throws her back on the bank. It's like the river saying, "Your life force is too strong, honey. This isn't going to be the end of your story." Psyche then proceeds to go to the various temples of the goddesses, and they all say, "Ah, your issue is not with us. It's with Aphrodite." She's not who she used to be, but she must still confront the offended goddess.

Aphrodite gives her four tasks that she must learn to get through this particular zone. The story, then, is about her four tasks and her growth. As she learns each task, she grows beyond what she knew before. The first task is to sort all the seeds that are heaped up in this room. This is a wonderful metaphor for all of the possibilities, all of the emotions at the beginning of a transition period. Sorting the seed is really taking stock. What are all of the seeds of possibility in your psyche of your world? How much money do you have in the bank? How much energy do you have for this? How much talent do you have for this? What are you putting together out of all your possibilities? To plan to have a conference? If this is your particular dream, then you've got to sort out the seeds.

In this particular story, Psyche's first reaction to every single task is despair. It's more than she's ever done before, she's consciously not up to the task, and she wants to give up. Sort the seeds of possibility. At the beginning, she doesn't know how, and then the symbol comes to her. Ants. All the ants come sorting out the seeds, one seed at a time, so that by morning they've been sorted, each into its own kind, every one into its own stack.

Aphrodite comes back to find the task is done. The goddess doesn't seem to be at all pleased about it, so she then gives Psyche another task. The second task is to get some golden fleece from the rams of the sun, gather a small amount of it, and bring it to Aphrodite. So our young Psyche goes and looks at these ranging up and down the field, in this meadow, in that valley, all having a wonderful time. These rams are butting their heads up against each other, roughing

each other up. They've got a great deal of competitive power, but they're big and they've got the strength and they're doing fine. It's just a big game with them, this competitiveness.

Psyche looks at them and realizes that, if she goes out and tries to grab some fleece from the rams as they're charging and hitting each other and running up and down the field, she would be trampled. This does not seem to be the thing to do. So she goes down to the river again, and this time a reed tells her, "Psyche, you don't have to go out there and do it that way. They are energized by the sun. Wait until the sun goes down. Then you can go pick fleece that they have scraped off against the bushes and trees. Gather enough of it for your use and fulfill the task."

The reed that tells Psyche to bide her time has wisdom. It isn't just about attaining a certain amount of power, climbing to great heights or participating in competition. The wisdom of the reed tells you to listen to your own rhythms. It advises when and how you can gain the power that you need, but not have your soul destroyed in the acquisition. Listen and learn from the voice of the reed, which is organic and grows out of the water, the river.

The application here has something to do with the feminine psyche or soul, but it has to do with the soul of both men and women. When you are in a competitive game (and almost everything that is about outer commerce or outer success involves competition), you can be trampled if you get caught up in wanting to grab more and more and more golden fleece. The more you go out and take on the archetypes to play the game (because these are archetypes, these rams of the sun) if you should leave your soul behind or forget that you have a soul, it will be trampled.

The third task was the creative task: Psyche is told that she must fill a crystal flask with water from a stream that runs from the River Styx to the highest crag in a continual cycle. The great water of life, the water of creativity, cycles. It is archetypal. It moves and moves and moves, and yet each person needs to seize some of that fluidity and give it shape. Some of that is a conscious desire to capture archetypal energies, visions, emotions and give them shape through your own personality, which is relative to the great expanse of the archetypal world of gods and goddesses. It is symbolically fragile, and yet this is the task.



Again Psyche looks at the task. She sees this river that is carved into the side of the mountain. It goes down to the River Styx and then rises up through a spring to come up to the top again and down the face, etching its way into the mountain. If that isn't bad enough, there are snake-like dragons on either side warning, "Stay away! Stay away!" The water itself is hissing. Psyche again thinks, "Too much! I can't do it," when another symbol comes to her aid.

Now, this third task is supported by Zeus' eagle. Zeus is an archetype that succeeds very well as an entrepreneur in this world. After all, he is the Chief Executive Officer of Mount Olympus. He has lightening bolts. He can punish. His symbol, the eagle, has the ability to see what it wants and plunge from the sky to grab it in its talons. That ability to see the overall picture, to see the forest but not each individual tree, is a way of being in the world. If you're a man with Zeus as your innate archetype, then the world (especially capitalistic United States) rewards you

very well. An entrepreneurial woman with Zeus as an archetype finds it really helpful to see the overall picture, to not get emotional about losing a sale or being undercut in business. An eagle doesn't stop and have an emotional fit if that succulent mouse that he had his eye on suddenly follows intuition and runs under a rock. The eagle just flies up again and looks for another dinner somewhere else. That unemotional ability is very successful.

Of all the innate male air sign archetypes that have to do with the sky like Apollo and Hermes, Zeus succeeds very well in this world. Some people have more of them than others. If you are a man in this culture and you happen to have these archetypes, they will be stretched on that Procrustean bed to fill the picture. Those parts of you that have to do with creativity and emotionality are often ignored and, therefore, you are cut off from them.

Zeus' eagle now comes to this very personal Psyche giving her an overview of how to go after what you need, how you avoid the dangers, keep your eye on the prize, and go for it. The eagle takes the flask. It returns to give Psyche the flask, now filled with Stygian water that she was to get for task three. One would say that at each step Psyche has learned something new.

The fourth step is the first time that Psyche will end up accomplishing the task herself. As her very last task, Aphrodite commands that Psyche must go into the underworld, fill an empty box with beauty ointment from Persephone the goddess of the underworld, and return it to her. For the first time, Psyche thinks, "She must want me dead." The only way she knows to go into the underworld is to die. Psyche now climbs up the highest tower to throw herself off.. This time the tower talks to her saying, "Psyche, there is another way to finish this task. Go into the underworld via the Vent of Dis. Take coins with you for the ferryman. Take two cakes for the three-headed dog; one to let you into the underworld, and one to let you out again."

And then the tower warns her saying, "Three times you will be asked for help, Psyche. You must harden your heart to pity, refuse, and go on." And so Psyche does. Three times she is asked by very pathetic creatures or people to stop for a moment and help. Each time she remembers the advice. She says "no" and she walks on. She gives one of the coins to the ferryman who ferries her across. Even as she's going across the River Styx, a pathetic man says, "Just hold my hand and pull me across. I didn't have a coin." But she ignores his plea. There was one other piece of advice from the tower. "Psyche, once you get the beauty ointment in the box, DON'T OPEN THE BOX!" (Laughter)

Psyche enters the underworld, gives the three-headed dog one cake, fills the box with beauty, gives the three-headed dog another cake, comes back across the river because she has one more coin, and returns to the upper world.



All of the advice that the tower gave her was good. Psyche, having done exactly what the tower told her understands that, if she had stopped for help, she would have had to lend a hand. In each hand she had one cake and one coin. Had she lost what she was holding, she would not have had the means to return from the underworld.

People in the transition often have limited amounts of strength, health or energy as they go into the underworld. For example, the story of Psyche speaks to people living with cancer. They say, "Cancer was a cure for my co-dependency. Cancer was a way in which I could say to people 'I can't do that.'" The ability to say "no" is one of the challenges for a feeling man or the feminine psyche. When other people expect you to always be there for them, and you break form by saying "No," you create a crisis in a relationship. It may be that you need to not stay in the underworld of your own depression or your own addiction or your own whatever it is, it is there. Addiction, illness, and depression are images of the underworld that you need to get through in order to get out. This liminal period of transition is a very long one. The tasks to be done keep on growing. It's hard. It's scary. If you're going to make it through this transition to the new phase of your life in which you have integrated the new you, with all that you are for the next phase of your life, you've got to often learn to say "No." Otherwise the people who have expectations of you will use your energy. Say, "No" and they'll say, "You're selfish." Psyche manages to do all of that. She returns to the upper world. She's no longer in the underworld. She has made it through.

By now, you can imagine, she's very tired. She's pregnant, and she's been on this journey a long time. Because she is who she is, her archetypes are related to the relationship goddesses. That is, her archetype is she's the Mother. She started out the Maiden very much like Persephone.



She became a Lover, so she was like Aphrodite. She is pregnant, so she's like Demeter. And she wants to be reconnected with this bridegroom, so she's got the persistent energy of Hera.

For all that she has learned in mastering these good things, these are not strengths that she particularly feels deeply connected to as her meaning. What she wants most of all, after accomplishing all these tasks, is to be beautiful in order that Eros might love her and return. Psyche opens the box and death-like sleep envelopes her. She falls, like Snow White, as if dead. This is the point in the story where some people find fault with her decision. "Oh Psyche, after all this, did you have to become unconscious again?"

It is this action that calls Eros to her side, but Eros has been transformed as Psyche has grown through her ordeals. He used to be this child who ran home to mother, who hid things from mother. He felt betrayed because Psyche actually looked at him. It didn't matter that when she looked at him she actually consciously loved him. He was so wounded that she broke the form and disobeyed him. Now we see a very different Eros who comes to her side, wipes the death-like sleep off of her, and then takes her to Olympus. There, in front of all the gods and goddesses, Eros announces that this is the conscious relationship that he wants. The Olympians celebrate a grand wedding now, no longer a hidden affair, not this unconscious relationship of love and soul, because those are the names of these two folks.

What is really fascinating is that we know all along she was pregnant, which is the symbol of the journey. A new child is often present in dreams when you are growing into the next phase of your life. Sometimes the dreamer is actually pregnant, but more often the dreams I've listened to over the years show an exceptional, divine child (divine in the sense that it's exceptional; it's

little and it talks.) Something of this wonderful child is growing as a symbol in the person as they move into this new phase of life.

When it's announced on Mount Olympus that the marriage of Eros and Psyche is celebrated, she gives birth to the child that was forecast to be a god if she kept the secret and a mortal if she gave the secret away. The child is born, a girl, and her name is Joy. This is the first mortal in Greek mythology that is made an immortal. The soul (Psyche) is elevated and made divine as well, becoming part of the Olympian landscape. This is actually the archetypal world of the gods and goddesses in our psyches. She goes through this chrysalis phase. That's her name, after all: it is butterfly, it is Psyche, it is soul. Trust emerges when there is a willingness to die to the old, to be vulnerable and have faith. There is a time when you know that you have been taken only so far by your human abilities. Something else must come in to make the soul reconnect with Eros. And often when we start the transition journey there is a loss of love, or of our ability to love. We're depressed. We have had difficulties.



In a very similar way, womb or tomb is a story of Jesus. The short-form is that all kinds of people expect him to be the Messiah. He arrives on Palm Sunday with great hosannas, and by Good Friday he's crucified. On Saturday he is in the tomb. At that point in his story, Easter Sunday hasn't happened yet. Is this going to be a tomb? Or is it going to be a womb from which a new aspect is born out of suffering and dissent? Most of the myths that have to do with underworld have, as a story in our psyches, an implicit descent. There is the possibility of being like that caterpillar. In the cocoon stage, you enter into solution, and become vulnerable. You do not know whether this is a birthing place or whether it is an ending place.

I'm going back to the images of birth, of people who help others deliver babies living out the archetype of Hecate, the goddess of the crossroads, the goddess of twilight, the crone. Hecate was also the archetype of the Mid-wife/Healer. The first women who went to the stake in the Inquisition lived out of this archetype. As goddess of the crossroads, Hecate appeared at every major fork in the road where transition decisions are made. She sees where you are coming from and where the two paths will take you. At important forks in the road in ancient Greece, you'd see a little statue with three faces: one facing the direction you had come from, and the others facing two paths you might choose. This is the archetype of people who act as midwives to other people. It is also the archetypal observer in ourselves who has seen us through many descents and many transitions. This observer has an overview of the pain and the joy, the suffering and the changes.



This is the archetype of the midwife who is a therapist, because every therapist is a midwife. People come to therapists at times of transition and crisis. The Hecate in us can see where they came from. We have some idea of where their choices might take them. Patients stay with us

at the crossroad until they become clear which direction they will choose. The path that is most authentically them is about individuation. The choices often are to conform and go back to an old form, but one that other people are comfortable with as well as a part of themselves. Then there's the individuation path that does not promise that everyone will like you at all. Instead, this path promises that it will feel true as long as you do what Joseph Campbell says about living your personal myth.

Keith Thompson writes about how a man in his audience asked Dr. Campbell, "But how do I find my personal myth?" And Campbell answered with a question: "What gives your life bliss and harmony? Find it and follow it." Bliss is a strange word. It sounds too, too, too...actually (Laughter).

When you live from an archetype it means that you're in the world with the energy of whatever that role is that that archetype holds. That archetype is deeply rooted in the matrix of your self. There is a sense that when life is lived from an archetypal depth, that life has meaning. Someone else doing the same thing might feel like they were doing time. That's what it feels like when you've outgrown or chosen a path that is not deeply your own path but someone else's idea of who you should be. You're going through the motions. Life is okay if you can conform. When you live from an archetypal depth, then it may take suffering, but there's something worthy and true about who I am when I do it that is me. Living your personal myth, in fact, is all about the crises, the transitions, and the suffering. It is about integrating your personal myth into yourself as you move along the path. Those of us that are psychotherapists or artists or writers or anybody here who draws from the stuff of your own life, know that no experience you have ever gone through is wasted. You can use it in your art, in your therapy, in your compassion for or understanding of what comes through the suffering that you personally integrated into yourself. You can use the experience in your work, and nothing goes to waste.

As you get older, your path becomes increasingly a realization that you have moved in an authentic way along the journey. There are the archetypes in both men and women: goddesses in every woman, gods in every man. Had I known better, I would have written a big book called "Gods and Goddesses in Every Person." As I stand up here and talk about archetypes, I am not embodying a goddess archetype. I'm being Hermes, the messenger god, talking about entering the underworld and returning to the upperworld. Most men and women find that they're a mix of different archetypal energies, much as we are all mixes of human talents. Imagine if you had the gift of a Mozart and you never heard music. Then in the second half of your life you were introduced to music. You had a sense that said, "This is who I am!"

This individuation happens to people often in the second half of life. The middle-aged person has done that which was possible for them to do. You were either successful in fulfilling the educational career relationship patterns that first half of life is about or not. You either do it or you don't. And here you are. I wrote in my last book called "Crones Don't Whine" that the third phase of life is the actual real essence of being present to the path that you are on. Unless you can grieve for losses, let go of your sense of entitlement, you will stand at the gate, never get through that transition, never get under the pubic bone to the other side. If you sit at the gate whining, you're looking back at the past feeling that you, of all people, deserve better. Your kids should have turned out differently. Your marriage should have turned out better. The world

should have recognized you differently. You're whining about what happened or didn't happen to you. You have no perspective on the whole wide world experience of being human. For one thing, you don't understand the amount of suffering and pain and reality that exists if you're still here. You're standing at the gate into the individuation path of the Crone. The Crone, an archetype that both men and women draw from, is about wisdom, and compassion, and active action, and healing humor, and a lot of other good things. But it's an internal experience. The crone archetype exists in men and women who can change the world.

I see the metaphoric story about Psyche, the much more dramatic whistle-blower experience that Jesus represents. Did Jesus have a sense that what he was supposed to do would go against everybody's expectations, would scare everybody to death, and yet would involve him with great suffering? In the midst of the great suffering, he even felt that maybe he was wrong, that this was not what he was supposed to do at all. He did that. A number of people go against expectations, and they suffer as whistle-blowers. Or they make a choice that other people just didn't expect, and they experience anger and disappointment and crucifixion at some symbolic level. Once it happens, the old self dies.

We've returned to the symbology of death/rebirth. When you are no longer who you are, you're in a transition zone. You're learning something about who you are now, and what you have in terms of sorting seeds. You're giving form to your creativity. How much power do you have? Do you have the ability to put boundaries on your own energy? Then you can pass through into the next phase, a spiritual path, which may also demand of you that you now call upon something greater than yourself.

I've often said to look at us all as spiritual beings on a human path, rather than human beings who may or may not be on a spiritual path. At some level, think how absurd it is that an immortal soul comes into the dysfunctional lives we all have. An immortal soul has chosen to be human. Human path is very strange. At the beginning, most people seem to have their own version of dysfunctional family with lots of mistakes, and difficulties, and loves, and sufferings, and lessons along the way. Then it's over so soon. Nobody gets through without suffering. Now why would an immortal soul do that?

Yet, all of us intuitively would say, "I believe I have a soul." As soon as you do that, you assume that you are essentially a spiritual being in a human body for now. There must be something about this journey of vulnerability, of sharing it with others, of suffering, of learning, of trusting, of finding that sometimes grace comes in the form of love, and that Eros rescues us when we're unconscious again.

This is a story that resonates at many different levels and it's about us all. It's also about reconnecting with that which is in *solution*. We were caterpillars; we enter this solution in which everything got dissolved. Somehow, if we're fortunate, we reform and come out as a butterfly. In our transition times we travel down to the underworld, down to the unconscious, and reconnect with what mattered to us before. Or we uncover a talent that gives our life meaning, and we claim it consciously and bring it up. We make it part of what gets reformed when we break out of our cocoon into the next phase of our life.

As human beings and immortal souls in this life, the major metamorphosis for us all is just to know that the last metamorphosis is the great mystery. When we die and we leave this body, what of us continues on? What I find enormously heartening and fascinating on many different levels is how many people have had after-death communications from others who have gone on in many different forms. Sometimes there are visitation dreams. Sometimes there is a sense of presence. Sometimes there's actually a hearing or a seeing the person.

Recently, because I've had a number of people who are close to me who aren't here anymore but who I have had a real sense of presence. Now I'm going to tell you a story that was told publicly. I believe it because of my own other experiences.

I went to a memorial service for the son of two friends of mine. He had a head-on accident and died on the spot. It was a great loss. Jed was only 26 years old, and he had this wonderful soul and spirit. His sister was angry and weeping a day or two before the memorial service. She was really having trouble with it, and finally she just wanted to be by herself. So she said, "I'm just going to go for a walk." As she was walking, Jed appeared to her and walked along with her. He spoke to her saying, "I'm really okay, and I want you to be okay. I want you to hold my hand." The sister said, "People must have thought I was really dumb because they saw me holding his hand. I mean, I'm sure they couldn't see Jed, but there I was holding his hand."

Now, Jed was known for giving big hugs. It seemed to be his trade mark. Once he even got hit by a man who fell into a homosexual panic. The fellow moved toward Jed. Of course, Jed interpreted it as "He wants a big hug." And when Jed hugged him, the man felt threatened by that closeness and hit Jed. This is a guy who had this type of physical reputation, right?

This walk with Jed, which his sister said was 28 minutes long, calmed his sister down. At the end of the walk Jed asked, "Can I give you a hug?" and she said, "Sure." He gave her a big hug, and then he asked, "Can you feel it?" He was disembodied so, of course, she couldn't feel it. In her wisdom she said, "I can feel it in my heart."

The journey of spiritual beings on a human path holds major questions that have to do with the big picture at each major transition fork in the road. *What did I come to do? What is my purpose? What did I come to learn? Who did I come to love?* From a psychological viewpoint, those questions can only be answered from deep within. Nobody else can ever answer them for you. I see this all as having many incarnations, many important relationships that come and go, and many important experiences including this intensive conference to which the same questions could apply. *What did really I come here to do?* You may not find the answer to that question until the conference is over or almost over. *What did I come to learn, really? Who did I come to love? What did I come to love in myself, out here? What am I remembering and reconnecting by this emerging experience?* The journey continues. Whether it's a long weekend, or a marriage, or a career...whatever it is...if it did not go to waste, then it was part of your journey. There's something now to remember and learn about it in order to bring it into consciousness and have it in the full circle of who you are. You can reclaim those things from which you have cut yourself off because of shame. That's part of the learning experience: you might have compassion if you have compassion for yourself. You can then have compassion for others.

This is an amazing story, the personal myth business that we are all on. When that's said, I think it's an amazing story that we are in. We are here now. Humanity has the capacity to destroy this planet, the garden that we were given. I heard Robert Bly talk about the poem in which he presents men with the question: "What did you do with the garden I trusted you with?"

There has never been a generation of women the likes of which are in this room right now. The lives of 45 million American women over the age of 50 have been influenced by the Women's Movement. They have therefore had responsibility, the ability to have major choices, education, the birth control pill, and reproductive rights that may be taken from us. Here we are, this generation of conscious people, spiritual people, disoriented people who have possibly something to do with the fate of the earth. I think so.

Something that has grown out of my work is the notion of us needing to be in circle where the spiritual center is egalitarian in order to admit the feminine principle. This circle is necessary for men as well as women to be able to talk about vulnerability, share stories, and enjoy the strength, connection, and depth of being human with each other. Because I'm of the generation of the Women's Movement, I know that women together in conscious-raising groups have changed the world. It doesn't seem at all strange to me to think that we could create a critical mass of consciousness from the hypothetical millionth circle which grows out of the hypothetical hundredth monkey (which was a story that kept the anti-nuclear activists going.) It is, as Malcolm Gladwell says, "a tipping point." We should serve ourselves to have a support system of like-souled others who understand that the personal myth is something we are trying to live.

And so, I leave you with all of this as a transition because we are all in transition as a planet. We are in a transition as individuals. And we have a remarkable opportunity to make a difference. Every one of us who has gotten older and wiser can be a circle of influence in our nuclear extended families, our institutions and, really, the world. I think it matters a lot that we do spiritually oriented activism, political activism based not on anger and hate. Again, like the Beyond War people moved us with the anti-nuclear activist movement, it has to do with love of our potential and a wish not to destroy it. It may be, because we are born at this time and are here now, that we each have as part of our personal mythology to do something politically beginning now.

The Flinch

Julien Smith

The Flinch is widely used in beginners' speech courses in colleges. It is a guide to boosting confidence and faking it until you make it. Should you find yourself flinching at your path, I hope this helps.

https://raouldify.files.wordpress.com/2011/12/2011_1203-the-flinch.pdf