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**ABOUT THE CONTENTS OF THIS TRANSCRIPT:** This telepathic channeling has been taken from transcriptions of the weekly study and meditation meetings of the Rock Creek Research & Development Laboratories and L/L Research. It is offered in the hope that it may be useful to you. As the Confederation entities always make a point of saying, please use your discrimination and judgment in assessing this material. If something rings true to you, fine. If something does not resonate, please leave it behind, for neither we nor those of the Confederation would wish to be a stumbling block for any.

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## THE LAW OF ONE, BOOK IV, SESSION 92 JULY 8, 1982

**Ra:** I am Ra. I greet you in the love and in the light of the one infinite Creator. We communicate now.

**Questioner:** Could you first please give me the condition of the instrument?

**Ra:** I am Ra. The condition of this instrument is slightly more distorted towards weakness in each respect since the previous asking.

**Questioner:** Is there a specific cause for this and could you tell us what it is?

**Ra:** I am Ra. The effective cause of the increased physical distortions has to do with the press of continuing substantial levels of the distortion you call pain. Various vehicular distortions other than the specifically arthritic have been accentuated by psychic greeting and the combined effect has been deleterious.

The continued slight but noticeable loss of the vital energies is due to the necessity for the instrument to call upon this resource in order to clear the, shall we say, way for a carefully purified service-to-others working. The use of the will in the absence of physical and, in this particular case, mental and mental/emotional energies requires vital energies.

**Questioner:** We have been trying to figure out how to provide the instrument with the swirling waters, and we hope to do that soon. Is there any other thing that we can do to improve this situation?

**Ra:** I am Ra. Continue in peace and harmony. Already the support group does much. There is the

need for the instrument to choose the manner of its being-ness. It has the distortion, as we have noted, towards the martyrdom. This can be evaluated and choices made only by the entity.

**Questioner:** What is the present situation with the negative fifth-density visitor?

**Ra:** I am Ra. It is with this group.

**Questioner:** What prompted it to return?

**Ra:** I am Ra. The promptings were duple. There was the recovery of much negative polarity upon the part of your friend of fifth density and at the same approximate nexus a temporary lessening of the positive harmony of this group.

**Questioner:** Is there anything that we can do about the instrument's stomach problem or constipation?

**Ra:** I am Ra. The healing modes of which each is capable are already in use.

**Questioner:** In the last session we discussed the first tarot card of the Egyptian type. Are there any distortions in the cards that we have that Ra did not originally intend or any additions that Ra did intend in this particular tarot?

**Ra:** The distortions remaining after the removal of astrological material are those having to do with the mythos of the culture to which Ra offered this teach/learning tool. This is why we have suggested approaching the images looking for the heart of the image rather than being involved overmuch by the costumes and creatures of a culture not familiar to

your present incarnation. We have no wish to add to an already distorted group of images, feeling that although distortion is inevitable there is the least amount which can be procured in the present arrangement.

**Questioner:** Then you are saying that the cards that we have here are the best available cards.

**Ra:** I am Ra. Your statement is correct in that we consider the so-called Egyptian tarot the most undistorted version of the images which Ra offered. This is not to intimate that other systems may not, in their own way, form an helpful architecture for the adept's consideration of the archetypical mind.

**Questioner:** I would like to make an analogy of when a baby is first born. I am assuming that the Matrix of the Mind is new and undistorted and veiled from the Potentiator of the Mind and ready for that which it is to experience in the incarnation. Is this correct?

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

**Questioner:** I will read several statements and ask for Ra's comments. The first is: Until an entity becomes consciously aware of the evolutionary process the Logos or intelligent energy creates the potentials for an entity to gain the experience necessary for polarization. Would Ra comment on that?

**Ra:** I am Ra. This is so.

**Questioner:** Then, this occurs because the Potentiator of the Mind is directly connected, through the roots of the tree of mind, to the archetypical mind and to the Logos which created it and because of the veil between the Matrix and Potentiator of the Mind allows for the development of the will. Will Ra comment on that?

**Ra:** I am Ra. Some untangling may be needed. As the mind/body/spirit complex which has not yet reached the point of the conscious awareness of the process of evolution prepares for incarnation it has programmed for it a less than complete, that is to say a partially randomized, system of learnings. The amount of randomness of potential catalyst is proportional to the newness of the mind/body/spirit complex to third density. This, then, becomes a portion of that which you may call a potential for incarnational experience. This is indeed carried within that portion of the mind which is of the deep mind, the architecture of which may be envisioned

as being represented by that concept complex known as the Potentiator.

It is not in the archetypical mind of an entity that the potential for incarnational experience resides but in the mind/body/spirit complex's insertion, shall we say, into the energy web of the physical vehicle and the chosen planetary environment. However, to more deeply articulate this portion of the mind/body/spirit complex's being-ness this archetype, the Potentiator of the Mind, may be evoked with profit to the student of its own evolution.

**Questioner:** Then are you saying that the source of preincarnatively programmed catalyst is the Potentiator of the Mind?

**Ra:** I am Ra. No. We are suggesting that the Potentiator of the Mind is an archetype which may aid the adept in grasping the nature of this preincarnative and continually incarnative series of choices.

**Questioner:** The third statement: Just as free will taps intelligent infinity which yields intelligent energy which then focuses and creates the densities of this octave of experience, the Potentiator of the Mind utilizes its connection with intelligent energy and taps or potentiates the Matrix of the Mind which yields the Catalyst of the Mind. Is this correct?

**Ra:** I am Ra. This is thoughtful but confused. The Matrix of the Mind is that which reaches just as the kinetic phase of intelligent infinity, through free will, reaches for the Logos or, in the case of the mind/body/spirit complex the sub-sub-Logos which is the free will potentiated being-ness of the mind/body/spirit complex; to intelligent infinity, Love, and all that follows from that Logos; to the Matrix or, shall we say, the conscious, waiting self of each entity, the Love or the sub-sub-Logos spinning through free will all those things which may enrich the experience of the Creator by the Creator.

It is indeed so that the biases of the potentials of a mind/body/spirit complex cause the catalyst of this entity to be unique and to form a coherent pattern that resembles the dance, full of movement, forming a many-figured tapestry of motion.

**Questioner:** The fourth statement: When the Catalyst of the Mind is processed by the entity the Experience of the Mind results. Is this correct?

**Ra:** I am Ra. There are subtle misdirections in this simple statement having to do with the overriding qualities of the Significator. It is so that catalyst yields experience. However, through free will and the faculty of imperfect memory catalyst is most often only partially used and the experience thus correspondingly skewed.

**Questioner:** Then, the dynamic process between the Matrix, Potentiator, Catalyst, and Experience of the Mind forms the nature of the mind or the Significator of the Mind. Is this correct?

**Ra:** I am Ra. As our previous response suggests, the Significator of the Mind is both actor and acted upon. With this exception the statement is largely correct.

**Questioner:** As the entity becomes consciously aware of this process it programs this activity itself before the incarnation. Is this correct?

**Ra:** I am Ra. This is correct. Please keep in mind that we are discussing, not the archetypical mind, which is a resource available equally to each but unevenly used, but that to which it speaks: the incarnational experiential process of each mind/body/spirit complex. We wish to make this distinction clear for it is not the archetypes which live the incarnation but the conscious mind/body/spirit complex which may indeed live the incarnation without recourse to the quest for articulation of the processes of potentiation, experience, and transformation.

**Questioner:** Thank you. And finally, as each energy center becomes activated and balanced, the Transformation of the Mind is called upon more and more frequently. When all of the energy centers are activated and balanced to a minimal degree, contact with intelligent infinity occurs; the veil is removed; and the Great Way of the Mind is called upon. Is this correct?

**Ra:** I am Ra. No. This is a quite eloquent look at some relationships within the archetypical mind. However, it must be seen once again that the archetypical mind does not equal the acting incarnational mind/body/spirit complex's progression or evolution.

Due to the first misperception we hesitate to speak to the second consideration but shall attempt clarity. While studying the archetypical mind we may suggest that the student look at the Great Way of the

Mind, not as that which is attained after contact with intelligent infinity, but rather as that portion of the archetypical mind which denotes and configures the particular framework within which the Mind, the Body, or the Spirit archetypes move.

**Questioner:** Turning, then, to my analogy or example of the newborn infant and its undistorted Matrix of the Mind, this newborn infant has its subconscious mind veiled from the Matrix of the Mind. The second archetype, the Potentiator of the Mind, is going to act at some time through the veil—though I hesitate to say through the veil since I don't think that is a very good way of stating it—but the Potentiator of the Mind will act to create a condition such as the example I mentioned of the infant touching a hot object. The hot object we could take as random catalyst. The infant can either leave its hand on the hot object or rapidly remove it. My question is, is the Potentiator of the Mind involved at all in this experience and, if so, how?

**Ra:** I am Ra. The Potentiator of Mind and of Body are both involved in the questing of the infant for new experience. The mind/body/spirit complex which is an infant has one highly developed portion which may be best studied by viewing the Significators of Mind and Body. You notice we do not include the spirit. That portion of a mind/body/spirit complex is not reliably developed in each and every mind/body/spirit complex. Thusly the infant's significant self, which is the harvest of biases of all previous incarnational experiences, offers to this infant biases with which to meet new experience.

However, the portion of the infant which may be articulated by the Matrix of the Mind is indeed unfeared by experience and has the bias of reaching for this experience through free will just as intelligent energy in the kinetic phase, through free will, creates the Logos. These sub-sub-Logoi, then, or those portions of the mind/body/spirit complex which may be articulated by consideration of the Potentiators of Mind and Body, through free will, choose to make alterations in their experiential continuum. The results of these experiments in novelty are then recorded in the portion of the mind and body articulated by the Matrices thereof.

**Questioner:** Are all activities that the entity has from the state of infancy a function of the Potentiator of the Mind?

**Ra:** I am Ra. Firstly, although the functions of the mind are indeed paramount over those of the body, the body being the creature of the mind, certainly not all actions of a mind/body/spirit complex could be seen to be due to the potentiating qualities of the mind complex alone as the body and in some cases the spirit also potentiates action. Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

**Questioner:** The Matrix of the Mind is depicted as a male on the card and the Potentiator as female. Could Ra state why this is and how this affects these two archetypes?

**Ra:** I am Ra. Firstly, as we have said, the Matrix of the Mind is attracted to the biological male and the Potentiator of the Mind to the biological female. Thusly in energy transfer the female is able to potentiate that which may be within the conscious mind of the male so that it may feel enspirited.

In a more general sense, that which reaches may be seen as a male principle. That which awaits the reaching may be seen as a female principle. The richness of the male and female system of polarity is interesting and we would not comment further but suggest consideration by the student.

**Questioner:** In Card #2, the Potentiator of the Mind, we see a female seated on a rectangular block. She is veiled and sitting between two pillars which seem to be identically covered with drawings but one is much darker than the other. I am assuming that the veil represents the veil between the conscious and subconscious or Matrix and Potentiator of the Mind. Is this correct?

**Ra:** I am Ra. This is quite correct.

**Questioner:** I am assuming that she sits between the different colored columns, with the dark one on her left, to indicate at this position an equal opportunity for the potentiation of the mind to be of the negative or positive nature. Would Ra comment on this?

**Ra:** I am Ra. Although this is correct it is not as perceptive as the notice that the Priestess, as this figure has been called, sits within a structure in which polarity, symbolized as you correctly noted by

the light and dark pillars, is an integral and necessary part. The unfed mind has no polarity just as intelligent infinity has none. The nature of the sub-sub-Logos which offers the third-density experience is one of polarity, not by choice but by careful design.

We perceive an unclear statement. The polarity of Potentiator is there not for the Matrix to choose. It is there for the Matrix to accept as given.

**Questioner:** In other words, this particular illusion has polarity as its foundation which might be represented by the structural significance of these columns. Is this correct?

**Ra:** I am Ra. This is correct.

**Questioner:** It seems to me that the drawings on each of these columns are identical but that the left-hand column, that is the one on the Priestess's left, has been shaded much darker indicating that the events and the experiences may be identical in the incarnation but may be approached, viewed, and utilized with either polarity. Is this correct?

**Ra:** I am Ra. This is correct. You will note also, from the symbol denoting spirit in manifestation upon each pillar, that the one infinite Creator is no respecter of polarity but offers Itself in full to all.

**Questioner:** There seems to be a book on the Priestess's lap which is half hidden by a robe or material that covers her right shoulder. It would seem that this indicates that knowledge is available if the veil is lifted but is not only hidden by the veil but is hidden partially by her very garment which she must somehow remove to become aware of the knowledge which she has available. Is this correct?

**Ra:** I am Ra. In that the conceit of the volume was not originated by Ra we ask that you release the volume from its strictured form. Your perceptions are quite correct.

The very nature of the feminine principle of mind which, in Ra's suggestion, was related specifically to what may be termed sanctified sexuality is, itself, without addition, the book which neither the feminine nor the male principle may use until the male principle has reached and penetrated, in a symbolically sexual fashion, the inner secrets of this feminine principle.

All robes, in this case indicating the outer garments of custom, shield these principles. Thusly there is

great dynamic tension, if you will, betwixt the Matrix and the Potentiator of the Mind.

**Questioner:** Are there any other parts of this picture that were not given by Ra?

**Ra:** I am Ra. The astrological symbols offered are not given by Ra.

**Questioner:** The fact that the Priestess sits atop the rectangular block indicates to me that the Potentiator of the Mind has dominance or is above the material illusion. Is this in any way correct?

**Ra:** I am Ra. Let us say, rather, that this figure is immanent, near at hand, shall we say, within all manifestation. The opportunities for the reaching to the Potentiator are numerous. However, of itself the Potentiator does not enter manifestation.

**Questioner:** Would the half moon on the crown represent the receptivity of the subconscious mind?

**Ra:** I am Ra. This symbol is not given by Ra but it is not distasteful for within your own culture the moon represents the feminine, the sun the masculine. Thusly we accept this portion as a portion of the image, for it seems without significant distortion.

**Questioner:** Was the symbol on the front of the Priestess's shirt given by Ra?

**Ra:** I am Ra. The crux ansata is the correct symbol. The addition and slight distortion of this symbol thereby is astrological and may be released from its stricture.

**Questioner:** Would this crux ansata then be indicating the sign of life as the spirit enlivening matter?

**Ra:** I am Ra. This is quite correct. Moreover, it illuminates a concept which is a portion of the archetype which has to do with the continuation of the consciousness which is being potentiated, in incarnation, beyond incarnation.

**Questioner:** Were the grapes depicted on the cloth over her shoulder of Ra's communication?

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

**Questioner:** We have those as indicating the fertility of the subconscious mind. Is that correct?

**Ra:** I am Ra. This is correct, O student, but note ye the function of the mantle. There is great protection

given by the very character of potentiation. To bear fruit is a protected activity.

**Questioner:** The protection here seems to be depicted as being on the right-hand side but not the left. Would this indicate that there is protection for the positive path but not for the negative?

**Ra:** I am Ra. You perceive correctly an inborn bias offering to the seeing eye and listing ear information concerning the choice of the more efficient polarity. We would at this time, as you may call it, suggest one more full query.

**Questioner:** I will attempt an example of the Potentiator of the Mind acting. As the infant gains time in incarnation would it experience the Potentiator offering both positive and negative potential thoughts, shall I say, for the Matrix to experience which then begin to accumulate in the Matrix and color it one way or the other in polarity depending upon its continuing choice of that polarity? Is this in any way correct?

**Ra:** I am Ra. Firstly, again may we distinguish between the archetypical mind and the process of incarnational experience of the mind/body/spirit complex.

Secondly, each potentiation which has been reached for by the Matrix is recorded by the Matrix but experienced by the Significator. The experience of the Significator of this potentiated activity is of course dependent upon the acuity of its processes of Catalyst and Experience.

May we ask if there are briefer queries before we leave this instrument?

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

**Ra:** I am Ra. The support group is functioning well. The instrument, itself, might ponder some earlier words and consider their implications. We say this because the continued calling upon vital energies, if allowed to proceed to the end of the vital energy, will end this contact. There is not the need for continued calling upon these energies. The instrument must find the key to this riddle or face a growing loss of this particular service at this particular space/time nexus.

All is well. The alignments are exemplary.

I am Ra. I leave you, my friends, in the love and the light of the one infinite Creator. Go forth, then, rejoicing in the power and in the peace of the one infinite Creator. Adonai. ✽