

COSMIC GENESIS IN THE RA MATERIAL

An exploration of foundational concepts

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I. The Law of One

“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” (4.20).

“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” (22.27).

Ra is equivocating here in using the term “law.” As the term applies to the Law of One, which states that everything that exists is really just the one thing (infinity) with which existence began, Ra can be understood to mean something like a law of nature. Such a law is constitutive of the reality we experience, so we can’t break it no matter what we do. Ultimately, according to Ra, this is the only natural law there is. However, we can all plainly see that there seems to be a multitude of natural laws and not just this one (e.g. laws of motion, gravitation, electromagnetism, etc.). Thus, Ra introduces the other sense of “law,” preferring to transition this usage to something like “way.” While Ra’s intention behind their use of the term “way” is unclear, (Ra could be hearkening to the English translation of the term “Tao” here), at the very least, we can say that the apparent multiplicity of natural laws that govern our reality can be thought of as different facets of a single law.

II. Infinity (or Intelligent Infinity, first usage)

Infinity

Infinity is identical to unity: "That which is infinite cannot be many, for many-ness is a finite concept. To have infinity you must identify or define that infinity as unity; otherwise, the term does not have any referent or meaning" (1.6).

Author's Aside: Etymologically, 'in-finite' means “without limitation,” though we can also interpret it as “without boundary.” Typically, this definition is imagined as an expansiveness: the boundaries which are usually imagined to be absent are those which are *external* to that which is infinite. Interestingly enough, the word 'unity' is also synonymous with “without boundary,” but this absence of boundaries is typically imagined as a compression: no *internal*

boundaries. When we remove our biases concerning the meanings of these words, we discover that even their definitions are identical: that which is infinite and therefore unified has no boundaries, internal or external – as there *is* no internal or external for Infinity.

Infinity is that which distorts itself, Creating thereby.

Infinity is also identical to the all, the creation (13.5) and the Creator (13.13) together, undistinguished from each other: "The first known thing in the creation is infinity. The infinity is creation" (13.5). Therefore, the term "infinity" is also synonymous with the terms "One Creator," "One Infinite Creator," and even "Creator" (depending on context, see the excerpt from answer 51.10 below).

"Infinity," as Ra uses the term, is not to be understood as a state of being, a condition, or a category. Rather it is the conditionless condition of all things merely by virtue of their *being*. Anything that can be perceived as *other than* or *not* Infinity is what Ra calls an "illusion" or "distortion." However, there exists nothing else but this infinity.

Intelligent Infinity

"Intelligent infinity" is a term that Ra calls "two-sided". In the first sense of this two-sided term, "Intelligent infinity" is equal to the term "infinity," because intelligent infinity in this sense refers to "undistorted unity, being without any kinetic or potential side" (27.7). In the second sense of the term, "intelligent infinity" refers to the potential side of infinity, once the first primal distortion has been discovered.

Author's Aside: It may help the reader to know that Don was a physicist, so Ra often used physics terminology. "Kinetic" refers to the energy of motion, or manifest activity; whereas, "potential" refers to the energy stored, or unmanifest possibility. The divide Ra describes, then, is that between what is possible and what is actual: the first flows into the second as the Creator's experience expands. Ra's use of the terms infinity and Intelligent Infinity (in the first sense) invokes the primordial cosmic state *logically prior to* any manifest activity. In this state, there is no possibility either since the actual and the possible cannot be conceived independently from each other.

Intelligent infinity in the first sense is also equal to the term "Creator". In 51.10, Ra tells us that "The intelligent energy of the mind/body/spirit complex totality draws its existence from intelligent infinity or the Creator. This Creator is to be understood, both in macrocosm and microcosm, to have, as we have said, two natures: the unpotentiated infinity which is intelligent; this is all that there is." In this quotation, Ra not only identifies intelligent infinity with "the Creator," but Ra also points out, for a second time, that these terms, "intelligent infinity" and "Creator", have "two natures". In the first sense, that nature is "unpotentiated infinity" which shows the equivalency between this first sense of these two terms and the concept of infinity.

In 27.12, Ra equates a set of terms: "intelligent infinity or unity or the One Creator." This suggests that these seemingly disparate terms all refer to the same basic concept, but each sheds a different light on the concept expressed by the term "infinity." In Ra's terminology, this unity or intelligent infinity is a simple, though mysterious concept: "Unity...cannot be specified by any physics but only be activated or potentiated intelligent infinity due to the catalyst of free will" (28.1).

Author's Aside: Although the word "intelligent" leads the reader to think that intelligent infinity

in its usage as “undistorted unity” is aware, there is textual evidence that the event “infinity became aware” (13.6) is associated with the first primal distortion of Free Will, rather than with unpotentiated infinity. In 13.5, Ra is asked what the first known thing in creation is, to which Ra answers that it is infinity. In 13.6, Ra is asked what the “next step” in evolution is, to which Ra answers that “infinity became aware.” Finally, in 13.7, Ra is asked what the “next step” after this is, to which Ra answers that “Awareness led to the focus of infinity into infinite energy.” Careful observation of Ra's usage of the words “focus” and “focusing” within the context of cosmology reveals that these words always refer to the second primal distortion, Love or Logos. Hence, if the only step that came before the second distortion is “infinity became aware,” this step must also be the first distortion. If we do not associate the terms “awareness” and “Free Will”, there is no room within the cosmology in Session 13 for the first distortion.

The significance of this fact is that if awareness is a distortion which is taken on by intelligent infinity, but “unpotentiated infinity” is “intelligent” (51.10), then we must approach the word “intelligent” as in some sense *distinct* from the word “aware”. Intelligence clearly describes Infinity without distortion, whereas awareness describes the first distortion called forth by Infinity. Consequently, my best characterization of the meaning of the word “intelligent” in this first usage of the term “intelligent infinity” is that it presages the eventual awareness and Creatorhood that undistorted infinity will experience. That is, the intelligence of intelligent infinity in the first sense is the latent capacity to become an aware Creator which is still coiled up in the undistorted mystery, unknown even to infinity. It is the catalyst not yet found, the potential not yet acquired.

This interpretation, however, is not without its problems. In divorcing the concept of “intelligent” from the concept of “aware,” I’ve been forced to introduce the concept of potential. However, as Ra tells us, infinity has neither a kinetic nor a potential side. It is worth mentioning, of course, that Ra resists any attempt to define the word “intelligent” separately from the word “infinity” (27.4), so my efforts to do so here are surely futile.

The Center of Infinity

In 82.7, Ra says that “there is a center to Infinity,” and it is from this center which creation spreads, just as a central Sun remains in the center as the evolution of galaxies and star systems progresses. Therefore, we may imagine that the macrocosmic infinity, the One Infinity, is that portion of infinity which is pure and undistorted and remains so even as the microcosmic portions of Infinity distort themselves and become the creation and the experience of that creation. As Ra says, “The one undifferentiated intelligent infinity, unpolarized, full and whole, is the macrocosm of the mystery-clad being” (28.1). At the most foundational level of reality, infinity is still there, undisturbed by all the commotion of existence. Moreover, as a macrocosm, that undisturbed infinity lies, in microcosm, at the foundation of each part. This, presumably, is what the Buddhist mystics have in mind when they describe their meditative interfaces with the Void.

III. Distortion

Distortion

Infinity is the all (13.5, 13.13), including the finite. There is nothing which is not infinite, nothing

which is not of unity. Infinity is pure and undistorted unity. It is also, simultaneously and completely the manifest universe of many-ness and distortion. Everything that appears not to be pure and undistorted unity is a distortion of infinity.

Paraphrased from the glossary at the beginning of *A Wanderer's Handbook*:

A distortion is a characteristic which varies from the One Infinite Creator in its pure form. Everything is a distortion, then, beginning with the first primal distortion of Free Will and extending to all the various distortions of light in its manifested forms and universes. Distortion is not a pejorative term, as all things, all concepts, all entities, all energies and all experiences are distortions of the One Infinite Creator. If an experience approaching unity with the Creator is desired, the seeker must lessen the degree of the distortion which creates an illusory separation between the self and the Creator, by learning to vibrate more and more as the One Infinite Creator.

Distortion does not lessen or reduce infinity, or somehow get outside infinity, or become *other* than infinity – rather, distortion obscures and conceals infinity, creating entire holographic systems of perception that make it appear as if its constituent residents exist and operate in a field which is finite and many, those residents subject to the dual master illusions of time and space. Infinity, through distortion, creates its own hall of mirrors, aka everything that exists.

In 13.13, Ra says: “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.” No matter the depth and extent of the distortion, then, the One Infinite Creator is not diminished, separated from or lost – rather, the distortion only conceals the Creator to the sight of the beholder, as each seeming aspect of the manifest universe contains, as Ra says, “The One Creator which is infinity”. Infinity is fully present within each iota of seeming non-infinity.

Author's Aside: Consider a metaphor which is consonant with the metaphysics of the Ra Material: the spectral expansion of white light through a prism. By this metaphor, we would say that the white light *distorts* into the color rainbow, as, on a more basic level, the one distorts into the many.

Primal Distortions

Among the many distortions of the One Creator, there is a very small set of fundamental distortions which Ra describes as “primal distortions”. From these primal distortions, all other distortions, infinitely many, emerge (15.21).

In answer 1.6, Ra says “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.” Because all distortion begins with the first primal distortion, Free Will, no distortion is necessary. Rather, all distortion is “chosen...as an alternative to understanding the complete unity of thought which binds all things” (1.6).

Author's Aside: In 13.12, the words "paradox" and "distortion" are used interchangeably. Paradox is the logical conundrum in which two statements which seem to be contradictory necessitate each other's truth. Consider, for example, the sentence, "This sentence is false." If the sentence is false, it is true, but if it is true, it is false. The essence of paradox, then, is the

inextricable union of opposites. Because the first paradox is the concept of "finiteness" or manyness emerging in a context of perfect unity, the essence of both paradox and distortion can be said to be this: The one is the many. What is undistorted is the one, and what is distorted is the many. In this sense, all of experience can be seen as emerging from the paradox of the one distorting into many.

IV. Primal Distortion

“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” (22.27).

Although there are very many distortions or “ways” of the Law of One, Ra classifies some as “primal.” We know from the definition of the word “primal” that these distortions must be somehow fundamental and/or logically prior to other distortions. Among the primal distortions mentioned in the Ra Material are the Law of Free Will (sometimes Ra refers to this as the Law of Confusion, though they do not seem to be strictly identical), the Law of Healing, the Law of Love, and the Law of Light.

There are three primal distortions of the Law of One which may be seen as hierarchically or logically prior to all other distortions, including other primal distortions of the Law of One. The first distortion is Free Will, the second distortion is Love, and the third distortion is Light. (See: “First Distortion”, “Second Distortion”, “Third Distortion”.) In 15.21, Ra says, “From these three distortions come many, many hierarchies of distortions, each having its own paradoxes to be synthesized, no one being more important than another.” And after the first three primal distortions, “the many-ness of distortions are equal one to another”.

V. The First Distortion, Free Will

Free Will and Awareness

The first primal distortion of the Law of One is called Free Will. Prior (logically, not temporally) to this distortion, there was only infinity/unity, pure and undistorted.

"In the first distortion of the Law of One it is recognized that the Creator will know Itself" (27.8). We can infer from this statement that the Free Will of the First Distortion lies in the freedom of the Creator to know itself. If the Creator is capable of knowing itself, then the Creator is also aware of itself. Embedded into the concept of Free Will is the concept of awareness, the two inseparable from each other.

On this issue of awareness, there is a notable point of contention among followers of the Ra Material concerning the relationship between the first three primal distortions as Ra describes them and Ra's statements in Session 13. In Session 13, Ra is asked about “the first known thing in the creation.” Ra's answer is “The first known thing in creation is infinity.” Don's very next question is “What was the next step?” to which Ra answers “infinity became aware.” Don follows up with, “After this, what came next?” to which Ra answers “Awareness led to the focus of infinity into infinite energy.” Here we have

a starting point and two very distinct steps which follow. They can be schematized as follows:

0. Infinity is.
1. Infinity became aware.
2. Awareness led to the focus of Infinity into Infinite Energy.

Then, in Session 15, Ra says “The first distortion, free will, finds focus. This is the second distortion known to you as Logos, the creative principle or Love.” Here we have the very same cosmological structure, but with different terminology. The starting point is left out of this description, but it is always the same: undistorted unity, also known as infinity.

0. Infinity is.
1. Infinity discovers free will.
2. Free will finds focus.

In the context of cosmology (as opposed to meditation or pyramids, for example), Ra only uses the terms “focus” and “focusing” in reference to the Second Distortion, which is the focusing of intelligent infinity into intelligent energy. So it appears that “the focus of infinity into infinite energy” is the same process described with different terms. Ra only ever uses the term “infinite energy” twice, and the other instance refers specifically to the electrical energy that powers our devices. Even so, from an intuitive standpoint, it seems that the expressions “infinity became aware” (self-awareness) and the “the Creator will know itself” (self-knowledge) involve one and the same concept. The only clear conceptual difference between these two expressions is that the first is passive, suggesting that awareness is just something that suddenly happens to infinity; while the second is active, suggesting that the Creator is invested in the project of self-knowledge. However, if the passive incident simply happens to infinity, then we would expect that this newfound awareness is inborn with the desire to know itself. To put this same claim differently: passive self-awareness and active self-knowledge seem to be two sides of the same conceptual coin.

The above interpretation, however, remains contentious. The point of contention lies in the following. 13.7, Ra says “The Creator is the focusing of infinity as an aware or conscious principle called by us... intelligent infinity.” This quotation admits to the anomaly of using the terms “the Creator” and “intelligent infinity” as if they have different referents, something which is contradicted in 51.10 and 27.12 where Ra clearly identifies the two terms. This quotation identifies “the Creator” with “the Logos,” and if we accept this definition then “the Creator will know itself” takes on a much different meaning. It would mean that the Logos, not the One Creator, will know itself. However, since the Logos emerges from the second distortion and “the Creator will know itself” is the first distortion, this interpretation appears to entail contradiction.

Additionally, Ra’s description of “infinity as an aware or conscious principle called by us... intelligent infinity” seems to strongly associate the concept of awareness with the concept of intelligent infinity (understood as a potential in relation to a kinetic, and not as undistorted unity. See the entries on intelligent infinity (first usage) and intelligent infinity (second usage)). This association establishes logical consistency in Ra’s explicit hierarchy of distortions. When infinity becomes aware intelligent infinity (in the second usage) emerges, and when intelligent infinity finds focus the Logos emerges.

A Kinetic and a Potential

From the above discussion, we can judge that intelligent infinity (in the second sense), aka the Creator,

is possessed of Free Will as a potential which is aware of a kinetic (or manifest) aspect of itself and therefore has the freedom to project itself into that kinetic aspect. This terminology desperately needs clarification. Ra often uses technical physics terms because Don was a physicist. "Kinetic," is a term that refers specifically to the energy of motion or activity. Everything that moves is moved by a force. Whenever something is moved, some of the latent energy of the system, known as "potential energy," is transformed into "kinetic energy." In any system, the total energy, which is just the potential and kinetic energies of the system added together, remains constant. This is the principle of conservation of energy. Ra's use of the terms "kinetic" and "potential" is probably intended to imply something like this principle of conservation: There exists nothing else but the potential and kinetic phases of the Creator.

In conclusion, we can surmise that the first distortion came about as the sudden discovery of awareness within what was previously undifferentiated unity. This awareness also acted as a driving force within the Creator to know itself. That which is aware cannot help but to be curious. The sudden moment of awareness created a split between a potential aspect of infinity (that which is aware) and a kinetic aspect of infinity (that which an awareness is aware of). Because awareness also created a driving force, the potential began to be released into kinetic energy, ultimately spawning the universe we see today.

Author's Aside: Though Ra clearly prefers the physics terminology "potential" and "kinetic", the relationship between these two terms corresponds to a more common philosophical vocabulary. Since Free Will is associated with awareness and awareness also admits of a dual relationship, the two terms, "subject" and "object", may be reasonably associated with "potential" and "kinetic (respectively). Just as the kinetic, Intelligent Energy, becomes a microcosm or reflection (or, as Ra gives in 28.2, a "representation" or "recapitulation") of the potential, intelligent infinity, so in awareness, the object becomes a microcosm of the subject. On this interpretation, the free will of the Creator is the freedom that the subject has to determine which aspects of the object will be observed. Or, in Ra's terminology, the freedom that intelligent infinity has to focus itself into intelligent energy. The freedom of the awareness is precisely its freedom to focus, which we commonly call "attention". What you pay attention to is what you will experience. Hence, the awareness of the Creator, intelligent infinity, pays attention to certain parts of its reflection, intelligent energy, thereby focusing these parts.

However, as soon as intelligent infinity focuses upon intelligent energy, the first discovery *within* intelligent energy (known as the Logos) is merely a recapitulation of the first distortion. That is, the focusing of intelligent infinity is the discovery of a *new* awareness, a microcosmic awareness which belongs to the focus and not to the whole. The "One Intelligent Infinity" may then be thought of as the awareness of the One Infinite Creator; however, once this awareness finds focus, it is intelligent energy which discovers awareness by connecting itself to a distinct and unique portion of intelligent infinity. This portion of intelligent infinity then becomes the dedicated link between the new Logos and the One Infinite Creator (See the entry on Distortion, Second).

Finity

In addition to the onset of Free Will and awareness as defined by the second usage of intelligent infinity, the first distortion is also the first expansion of the One into Many; therefore, this distortion is the concept of many-ness, or "finitude" as Ra names it: "The intelligent infinity discerned a concept. This concept was discerned to be freedom of will of awareness. This concept was finitude. This was the first

and primal paradox or distortion of the Law of One. Thus the one intelligent infinity invested itself in an exploration of many-ness" (13.12). In the First Distortion, it is recognized that the Creator will know itself, and the means of this self-knowledge is an exploration of many-ness aka finity. As there are many facets of the Law of One, so there are many facets of distortions of the Law of One. Here we see that there are many facets of the Law of Free Will. The first distortion is awareness from one perspective, an injunction to self-knowledge in another perspective, and the introduction of finitude and multiplicity in yet another perspective. The most obvious sense in which awareness brings about finitude is that awareness is the first separation, the first division of the Creator into parts. Finitude and many-ness need only to reiterate this first step to generate countless forms of separation.

Although the First Distortion is the concept of "finitude," Infinity is still the nature of the Creator, so there is no end to the exploration of finity: "Due to the infinite possibilities of intelligent infinity there is no ending to many-ness. The exploration, thus, is free to continue infinitely in an eternal present" (13.12).

Extension of the First Distortion into All Subsequent Distortions

As the first distortion, Free Will is present within every subsequent distortion. Thus, each newly distorted aspect of the One is possessed of Free Will and thus capable of becoming a co-Creator by finding its own unique contact with the vast potential of Intelligent Infinity: "With the primal distortion of free will, each galaxy developed its own Logos. This Logos has complete free will in determining the paths of intelligent energy which promote the lessons of each of the densities given the conditions of the planetary spheres and the sun bodies" (19.11). It is as if intelligent infinity has a dedicated conduit for each new co-Creator, thus splitting itself into many smaller and smaller awarenesses which are all, paradoxically, part of the same unity.

"If you will penetrate the nature of the first distortion in its application of self knowing self, you may begin to distinguish the hallmark of an Infinite Creator, variety" (54.7). Given that each Logos is a part of infinity, each Logos also has an infinite depth of personality, so to speak. We typically think of this infinite depth as uniqueness. So each distortion of the One is possessed of infinite freedom to explore its uniqueness, yielding infinite variety.

The Law of Free Will and the Law of Confusion

In the third density, the First Distortion is largely experienced in microcosm. Whereas Free Will in its original sense exists within all third density entities, there is another form which it takes, called by Ra, the Law (or Way) of Confusion. In 27.10, Ra plainly says "In your illusion all experience springs from the Law of Free Will or the Way of Confusion." The Way of Confusion is the veiling process which provides a more robust free will to planetary entities through the co-Creatorhood of *each* incarnation of any given entity. The "confusion" with which we are born is also the freedom which we are given to determine our own experiences without reference to what we have already experienced in previous incarnations.

VI. The Second Distortion, Love or Logos

Intelligent Energy and Logos

The second primal distortion of the Law of One is called Logos or Love. Prior (logically, not

temporally) to this distortion, the awareness of intelligent infinity was without focus.

Author's Aside: Intelligent infinity, once invested with Free Will, must have already undergone the first separation, which Ra implies is the separation between potential and kinetic (27.7). This is so because all awareness is *awareness of*. In order for Intelligent Infinity to be aware, it must have something within its awareness and therefore it must have a reflection of itself to perceive. This is the first split, the first distinction within unity, and it is the kinetic aspect of intelligent infinity (known by Ra as intelligent energy) which acts as a reflection, a "representation" or a "recapitulation" (28.2), of the potential aspect of intelligent infinity (also named, confusingly, "intelligent infinity"). But prior to the focusing of this kinetic aspect, there is no differentiation within intelligent infinity beyond simple awareness (i.e. beyond the subject/object split). Consequently, prior to the focusing, the kinetic aspect must be just as undistorted as the potential aspect, merely reflecting the unity of the Creator back to itself.

"The first distortion, free will, finds focus. This is the second distortion known to you as Logos" (15.21).

Author's Aside: Here, we see that Ra is somewhat unclear about whether the second distortion is a static entity (the thing "focused" upon) or a dynamic event (the mere act of "focusing"). Although in 27.12, Ra explicitly states that the second distortion is an *activity* rather than an *object*, given Ra's later use of the word "foci" as a plural term synonymous with "Logoi," we may be excused for assuming the wave/particulate duality, so to speak. As light is both a wave and a particle, so, perhaps, can the Logos be thought of as both an entity and an event. This assessment would roughly parallel Ra's treatment of the first distortion, Free Will, as well. Ra seems to suggest that Free Will is both a thing (the awareness) and an event (the discovery of awareness). Again, Ra warns us against thinking of a Logos as an object, but the majority of instances in which the term "Logos" is used by Ra seem to treat the Logos as an object and not an activity.

The Creator's first act of focusing ("the one Logos," mentioned in 81.33) is "the great activator and primal co-Creator" (27.13), and so is also known as the Creative Principle (15.21).

Author's Aside: Ra says in 13.16 that, "Each step recapitulates intelligent infinity in its discovery of awareness." One might think that, since the second distortion is really just a recapitulation of the first distortion, it is actually the first distortion (not the second) which is the great activator and the Creative Principle. However, consider the perspective of the Creator just after the first discovery of awareness. There is no precedent for this moment. Something new and unpredicted had occurred within infinity and, given the inherent unpredictability of newfound awareness, there was no way to know whether this event could be replicated. It was not until the first focusing that a pattern was established: becoming aware was now something the Creator could do over and over. This second discovery of awareness revealed the possibilities latent in intelligent energy (the kinetic side of the Creator), which was previously a unified whole, naively reflecting the undistorted unity of the intelligent infinity (the potential side of the Creator).

Referring to Aristotle's concept of the cosmic mover which is itself unmoved, Ra also describes the Logos as a "prime mover" (27.15). The significance of this reference is that it suggests an asymmetric relationship between Creator and Creation: the universe spawned by the Logos is fully dependent upon that Logos for existence, but the Logos does not depend upon the existence of the universe. In

Aristotle's metaphysics, this asymmetry extends even further, as the unmoved mover is entirely above and unaffected by the world it moves. In this same sense, Ra may be telling us (though the textual evidence is unclear) that the Logos does not receive any communication from the world of its creation until the octave has ended.

In 13.7, Ra says that the next step after Infinity becomes aware is that "awareness led to the focus of Infinity into infinite energy." Ra only uses the term "infinite energy" twice within the entire Ra material (and the usages are clearly homonymous), so, based on context, we may infer either that this term is later replaced by "intelligent energy" or that Ra meant to say "intelligent" rather than "infinite."

Upon naming the second distortion as "Logos, the Creative Principle or Love" in 15.21, Ra refers to it as "intelligent energy" in the very next sentence, invoking an identity between the two terms "Love" and "intelligent energy". These statements suggest that the relationship between intelligent energy and the second primal distortion (or Love) is parallel to the relationship between intelligent infinity and the first primal distortion (or Free Will).

The nature of these associations, the first primal distortions with intelligent infinity and the second primal distortion with intelligent energy, however, are not as easy to glean within the text as it may seem. In 92.18, Ra states that "Intelligent energy in the kinetic phase, through free will, creates the Logos," whereas in 92.13, Ra states that "the kinetic phase of intelligent infinity, through free will, reaches for the Logos." The first interpretation is that Ra misspoke, using one term when they intended another. The second interpretation is that perhaps there is a significant difference between "creat[ing] the Logos" and "reach[ing] for the Logos." But even if we attempt to separate the concepts, we still have the problem is separating "intelligent energy in the kinetic phase" from "the kinetic phase of intelligent infinity."

I suggest a third interpretation: Ra did not misspeak, and the two sentences are synonymous. In Ra's definition of intelligent infinity, in 27.7, the kinetic is distinguished as intelligent energy which is opposed to the potential, distinguished as intelligent infinity. However, because intelligent energy is "formed from the potential of intelligent infinity" (27.12), drawing a sharp identity distinction between the two terms is not possible. Rather, it may be best to understand them as two phases of intelligent infinity: the potential may be viewed as the static, unchanging phase; whereas the kinetic may be viewed as the dynamic, changing phase. In Ra's cosmology, it is the dynamic which flows forth from the static, the kinetic which is formed from the potential, so although the two phases are distinct, they are inextricably linked: one cannot exist without the other. There is no potential without actualization, and there is no movement without a mover. Hence, Ra may coherently say either "intelligent energy in the kinetic phase" or "the kinetic phase of intelligent infinity", referring to the same kinetic phase, whose name is given by Ra as intelligent energy.

On this interpretation, it is this kinetic phase which "reaches for" and "creates" the Logos. Therefore, intelligent energy precedes the Logos. We may smooth this confusion with a short story of the genesis of creation, as Ra tells it. Intelligent infinity in its first sense, undistorted unity, became aware. This split intelligent infinity into a potential aspect (known also as intelligent infinity) and a kinetic aspect (known as intelligent energy), the former became aware of the latter. But because all is one, both aspects are possessed of Free Will, thus the kinetic aspect, which, because it is kinetic, is capable of further distortion, "reaches for" focus. Here, we can imagine that the Creation (intelligent energy), without knowing that it is doing so, seeks to emulate the Creator (intelligent infinity). In doing so, it calls forth the attention of intelligent infinity. The significance of the concept of "focus" is that it distinguishes the focus from the periphery. Just as Free Will distinguishes subject from object, Love

distinguishes, within that newfound awareness, the center from the edge. As the attention of intelligent infinity is progressively attracted to a specific part of intelligent infinity, a focused stream of awareness which becomes dedicated to this one part of intelligent energy. Disparate parts of intelligent energy attracted the attention of intelligent infinity, allowing these disparate parts to become articulated, just as paying attention to an object reveals nuances you didn't notice when it was in the periphery. Once intelligent energy becomes aware, the process may be repeated again, as Love begets Light which then finds its own awareness.

The first act of Creation is therefore the split between potential and kinetic due to the discovery of awareness within infinity, while the second act of Creation is the kinetic's act of reaching for focus, known as Logos. Intelligent infinity (in its second sense) is the One Infinite Creator which now has free will, while intelligent energy, which may be thought of as that same intelligent infinity (again, in its second sense) reflected and set to motion, becomes the substance of Logos, the stuff of which the Logos is a focus. Or, to put it yet another way, if intelligent infinity (as a potential) is the subject which is aware and intelligent energy is the object of which the intelligent infinity is aware, then the Logos is the object which then becomes its own subject, so the awareness of intelligent infinity is the first thing which is reflected back to itself through the awareness of intelligent energy. Thus, intelligent energy *focuses on* or *attends to* itself. This is the second primal distortion known as Love or Logos or the Creative Principle.

Infinite Reaction to the Creative Principle

The next step after intelligent infinity finds focus is “an infinite reaction to the Creative Principle following the Law of One in one of its primal distortions, freedom of will. Thus many, many dimensions, infinite in number, are possible. The energy moves from the intelligent infinity due first to the outpouring of randomized creative force, this then creating patterns which in holographic style appear as the entire creation no matter which direction or energy is explored. These patterns of energy begin then to regularize their own local, shall we say, rhythms and fields of energy, thus creating dimensions and universes” (13.8).

This one quotation offers a wealth of information about the second primal distortion.

As there is One Infinite Creator, there is also "One Logos of this octave" (81.33), representing the first instance of the second primal distortion. In response to this first focus, there was an “infinite reaction” within that One Logos, a cascading of further and further focusing. Once it was discovered that intelligent energy could focus, this process repeated over and over in an effort to explore this distortion in its fullness. Because "each step recapitulates Intelligent Infinity in its discovery of awareness" (13.16), the intelligent energy within the One Logos may freely individuate into an infinitude of Logoi and sub-Logoi, each of which is both a prime mover and an instance of the second primal distortion. This “infinite reaction” may thought of as the mating dance of the first and second primal distortions, since it is only through Free Will that each new Logos may individuate.

Ra says above that “the energy moves from the intelligent infinity due first to the outpouring of randomized creative force,” which tells us that the creation of a Logos begins as a random process. Like any human being, intelligent infinity doesn't know what it is looking at until the object comes into focus. So the decision to focus upon anything at all is random. This random start, however, “creat[es] patterns which in holographic style appear as the entire creation no matter which direction or energy is explored.” One reader might say that the patterns are already there in intelligent energy waiting to be found. Another might say that the patterns are generated by the random repetitions in intelligent

infinity's various forays into intelligent energy. What began randomly is latched onto as a pattern to explore. In any case, the experience transitions into a less and less random event when the content found through intelligent infinity's focusing on a specific part of intelligent energy (i.e. the One Logos) forms the basic, holographic pattern for the entire creation. Finally, the process repeats itself as additional Logoi are individuated from the One Logos when intelligent infinity's attention is drawn (though the curiosity latent in Free Will) to still more localized parts of intelligent energy.

In the first primal distortion, infinity conceives finitude -- that which infinity is not. In the second primal distortion, this concept repeats itself in the finite qualities which distinguish one Love or Logos (again, the terms are synonymous) from another, each infinite in its uniqueness: "Each Love, as you term the prime movers, comes from one frequency, if you wish to use this term. This frequency is unity. We would perhaps liken it rather to a strength than a frequency, this strength being infinite, the finite qualities being chosen by the particular nature of this primal movement" (27.15).

According to Ra's definition of the second primal distortion, the Love or Logos itself is the freely chosen act of focusing of intelligent infinity into intelligent energy. Each focus, each Love, emanates from unity through Free Will, its finite qualities providing that Logos with its own unique identity: "[Love] must be defined against the background of intelligent infinity or unity or the One Creator with the primal distortion of Free Will. The term Love then may be seen as the focus, the choice of attack, the type of energy of an extremely, shall we say, high order which causes intelligent energy to be formed from the potential of intelligent infinity in just such and such a way. This then may be seen to be an object rather than an activity by some of your peoples, and the principle of this extremely strong energy focus being worshipped as the Creator instead of unity or oneness from which all Loves emanate" (27.12).

Here (in 27.12, above), Ra says that it is the focus that "causes intelligent energy to be formed from the potential of intelligent infinity in just such and such a way." While we could take this quotation to suggest that the second distortion literally creates intelligent energy, this would conflict with Ra's description of the first distortion which separates the kinetic from the potential. Notice that Ra uses the term "formed" rather than "created." This usage suggests that, while intelligent energy already existed, it had no definite shape prior to the focusing of intelligent infinity upon intelligent energy.

Ra also notes in this same quotation (27.12) that some of our people have mistakenly seen the Logos as an *object* rather than an *activity*. This mistake has led us to see the Logos as the Creator rather than seeing infinity itself as the Creator. Perhaps, then, the Logos is merely a corridor or a channel through which the Creator interacts with its Creation. Each Logos, then, is a characteristically different channel, but each is manipulated ultimately by the same entity. As a human channel is an instrument for intelligent infinity, so too the One Logos and all the other Logoi are instruments for just the same. Though surely a faulty analogy, we might say that each Logos acts as the mind, face, and hand of the Creator, but no more. The soul of the Creator (which is not a term Ra uses) is prior to the Logos.

The Holographic Structure of Love

The passage from 13.8 above also tells us that once intelligent energy focuses into a Logos, it takes on a holographic structure. This structure, more popularly known as a fractal structure, repeats its own patterns within itself such that each part of the creation, each Logos and each sub-Logos, is a microcosm of infinity itself (which is the macrocosm). Thus, as a consequence of the first distortion, Free Will, the second distortion individuates into microcosmic co-Creators: "The galaxy and all other things of material of which you are aware are products of individualized portions of intelligent infinity.

As each exploration began, it, in turn, found its focus and became co-Creator" (13.13). The continual individuating and coming to awareness of smaller and smaller aspects of Creation "recapitulates intelligent infinity in its discovery of awareness" (13.16).

Thus the intelligent energy of the Logos is inherently organized. It organizes the creation in a hierarchical hologram, descending in microcosmic orders, according to the "finite qualities" (27.15) chosen by each Logos: "It is necessary to consider the enabling function of the focus known as Love. This energy is of an ordering nature. It orders in a cumulative way from greater to lesser so that when Its universe, as you may call it, is complete, the manner of development of each detail is inherent in the living light and thus will develop in such and such a way" (28.5). In this context, a reasonable interpretation suggests that the "finite qualities" of the Logos are the chosen archetypical mind, or "natural laws" (28.1), according to which the Logos directs its intelligent energy.

"The nature of the vibratory patterns of your universe is dependent upon the configurations placed upon the original material (or Light) by the focus (or Love) using Its intelligent energy to create a certain pattern of illusions (or densities) in order to satisfy Its own intelligent estimate of a method of knowing Itself. Thus the colors, as you call them, are as straight, or narrow, or necessary as is possible to express, given the will of Love" (27.17). The hierarchical shape of the intelligent energy of the Logos constitutes the basis of the structure of the Logos' experience of itself through the densities. The second primal distortion of Love or Logos yields the "intelligent estimate of a method of knowing itself," whereas the actual manifestation of this experience, the third primal distortion of Light, is the practical application of this estimate. Or, in simpler terms, the focus of intelligent energy becomes the theory, the set of laws which governs the experience, while the Light of intelligent energy (as there is only "one energy" (15.9)) becomes the test run, the real-time operation of experience according to the laws invented by the Logos.

Sun Bodies

Within the Ra Material, stars are the physical manifestations of Logoi and sub-Logoi (29.1), and they are often referred to as Logoi themselves (presumably as a shorthand notation). If organizing natural laws, emergent physical systems, and a sun body are all natural consequences of the Creator simply turning its attention to our neck of the woods, then perhaps we can appreciate what Ra means when they use the phrase the "power of the One Infinite Creator."

VII. Intelligent Infinity, second usage

The Two Senses of "Intelligent Infinity"

Ra typically uses the term "intelligent infinity" synonymously with the term "Creator". Twice in the Ra Material, Ra states that intelligent infinity has two sides (27.7) or two natures (51.10). The first side, described as "undistorted unity" (27.7) and "unpotentiated infinity which is intelligent" (51.10), appears to be identical in its usage to the terms "Infinity," "One Creator," "One Infinite Creator," and "unity". Therefore, the entry on infinity covers this first side of this term and the present entry will expand upon the second side of this term, which is by far the more frequently used side within the Ra Material.

Potential and Kinetic

In this second usage, intelligent infinity is said to be “vast potential tapped into by foci or focuses of energy” (27.7). In 51.10, Ra says that “Free Will has potentiated [the Creator] with intelligent infinity which has will”. In its unpotentiated state, infinity is “without any kinetic or potential side” (27.7), but once infinity has been potentiated by Free Will, once “infinity became aware” (13.6), thereby discovering the first primal distortion, then there came to be both a kinetic side and a potential side. Thus, the awareness of infinity is the intelligent infinity’s awareness of intelligent energy, for, based on the definitions of the words, the potential is the unmanifest aspect of infinity and the kinetic is the manifest – and these are the two sides of awareness.

In 28.1, Ra says that “The one undifferentiated intelligent infinity, unpolarized, full and whole, is the macrocosm of the mystery-clad being...unity...cannot be specified by any physics but only be activated or potentiated intelligent infinity due to the catalyst of free will.” The great mystery of being, when “infinity became aware” (13.6), potentiates intelligent infinity with Free Will, transforming it into a potential in relation to a kinetic formed from that potential. It is this very close association between unpotentiated intelligent infinity (the “before,” if you will) and potentiated intelligent infinity (the “after”) which likely leads Ra to use the same words to name both concepts.

"There is unity. This unity is all that there is. This unity has a potential and kinetic. The potential is intelligent infinity. Tapping this potential will yield work. This work has been called by us, intelligent energy" (27.5). This first split within infinity yielded two sides, intelligent infinity and intelligent energy. There is only one passage I know of in which Ra refers to the kinetic side as intelligent infinity, 92.13. Because this usage is an isolated anomaly, we can probably assume the intended word was “intelligent energy”. However, the unique relationship between these two sides of unity also suggests that Ra may not have misspoken. Just as in awareness, there can be no subject without an object (and therefore no object without a subject), so there can be no kinetic without a potential and no potential which does not yield a kinetic. The distinction between these two is not hard and fast, for the two are still inextricably linked, so much so that Ra says that “intelligent energy [is] *formed from* the potential of intelligent infinity” (27.12). The structure of Ra’s foundational cosmology never fails to remind us that the deepest reality is and will always be unity, despite the appearance of multiplicity.

Answer 13.7

The following quotation is subject to diverging interpretations, but its relevance to the project of understanding the term “intelligent infinity” is unquestioned:

"The Creator is the focusing of infinity as an aware or conscious principle called by us as closely as we can create understanding/learning in your language, intelligent infinity" (13.7).

One possible interpretation gives a definition for intelligent infinity as “infinity as an aware or conscious principle”. This interpretation dovetails with my explication of other relevant passages in this document, but it also entails an anomalous usage of the term “Creator”: it appears to have a different referent than “intelligent infinity”, namely: the focus or Logos seems to be associated here with the term “Creator.” This is something of a problem since, in 27.12, Ra specifically distinguishes the Creator from any particular Logos by noting that the Logos is an activity rather than an entity, suggesting that the Creator is indeed an entity. In general, then, the two words, Logos and Creator, should not be treated as synonymous.

The other possible interpretation gives the definition for intelligent infinity as “the focusing of infinity

as an aware of conscious principle.” This second interpretation solves the problem of the anomalous usage of the term “Creator” by keeping its referent and the referent of “intelligent infinity” identical, that is, this interpretation construes both as meaning the same thing in this context. However, this solution comes at a price: the term “focusing” must be interpreted anomalously. In all other instances where Ra discusses cosmology, the terms “focus” and “focusing” refer to the focusing of intelligent energy to create the Logos. This interpretation of 13.7, however, identifies, not the *Logos* or *intelligent energy* with the focusing, but *intelligent infinity*. The only way to harmonize this interpretation with the rest of the Ra material is to assume that there are *two* acts of focusing: one which focuses infinity into intelligent infinity and another which focuses intelligent energy into the Logos.

This second interpretation requires retroactive a reinterpretation of the entire cosmology hinging upon a single anomalous usage of the term “focusing”, which this author has chosen not to do. Consequently, I prefer the first interpretation, and I take Ra to have made a mistake in using the term “Creator” synonymously with “Logos.”

The Function of Intelligent Infinity

Intelligent infinity, in its second usage, is very closely associated with the first primal distortion of Free Will. As Free Will is the discovery of awareness within infinity, intelligent infinity, the potential, is that aspect of infinity which *is aware, which has free will*. However, intelligent infinity, understood as a potential, expands far beyond this very first cosmic step. The onset of awareness is the original split between potential and kinetic, and the event is most frequently named the first primal distortion. This event was an investment “in an exploration of many-ness” (13.12). Through this exploration of many-ness, i.e. through free will, the One Infinite Creator decided to know itself: “in the first distortion of the Law of One it is recognized that the Creator will know Itself” (27.8). Therefore, the exploration cannot end with this first and primal distinction. Intelligent infinity exists as a potential to be tapped at literally *all* stages of Creation. Whereas intelligent energy (the kinetic) is organized into many hierarchical levels of existence (the octaves, densities, and sub-densities), each level is on an equal footing in its ability to access intelligent infinity.

“Awareness led to the focus of infinity into infinite energy” (13.7). As noted in a previous entry, this quotation stands as something of an anomaly within the Ra Material, as Ra only ever uses the term “infinite energy” twice; however, we can see by context that the “focus of infinity into infinite energy” is precisely the same cosmic act as the “focus...which causes intelligent energy to be formed from intelligent infinity” (27.12). Furthermore, Ra tells us that “There is one energy. It may be understood as love/light or light/love or intelligent energy” (15.9).

This terminology leads us to an apparent contradiction: although intelligent infinity is focused into intelligent energy, “Intelligent energy in the kinetic phase, through free will, creates the Logos” (92.18). We know that the “focus” is identified as the Logos (15.21); however, we are now left wondering whether it is intelligent infinity or intelligent energy which forms the Logos. This question can be resolved simply. Intelligent energy is the projection, the manifestation, the “representation”, the “recapitulation” (28.2) of intelligent infinity. Therefore, everything that resolves itself into being within the movements of intelligent energy has emerged from intelligent infinity. This is what is meant when Ra describes intelligent energy as “tapping” the potential of intelligent infinity (27.5). In microcosm, we can imagine that “tapping” intelligent infinity means existing within the space where genius flows freely from the intelligent infinity through the spirit into the mind, manifesting in the body.

So we can look at the act of forming the Logos from two perspectives. Prior to the forming of the

Logos, intelligent energy (the object) is moved by intelligent infinity (the subject). From this perspective, the only interpretation that looks secure to me is the judgment that it is really intelligent infinity that creates the Logos after all, and that intelligent energy, prior to this investment of awareness that comes with focusing, is just the marionette at this point in the relationship.

From the other perspective, however, intelligent energy is free to choose its own experience, thanks to Free Will. This presumably includes choosing its own manner of connecting to intelligent infinity. In its freedom, intelligent energy learns that it can tap intelligent infinity in a focused way, thereby creating a new entity, the Logos, the Creative Principle, which is a focus of intelligent energy formed from the potential of intelligent infinity.

Ra poetically describes the process of the emergence and return of foci within intelligent infinity with the metaphor of a heart, rhythmically beating outward: "Intelligent infinity has a rhythm or flow as of a giant heart beginning with the central sun as you would think or conceive of this, the presence of the flow inevitable as a tide of beingness without polarity, without finity; the vast and silent all beating outward, outward, focusing outward and inward until the focuses are complete. The intelligence or consciousness of foci have reached a state where their, shall we say, spiritual nature or mass calls them inward, inward, inward until all is coalesced. This is the rhythm of reality" (27.6). This quotation is another unique instance within the Ra Material, for Ra has subtly intertwined the two sides of the term "intelligent infinity". The first side is the "tide of beingness without polarity, without finity;" however, it is the second side which is "focusing outward and inward until the focuses are complete." Here we find ourselves face to face with the veil of mystery with which Ra's teachings begin and end (28.1). Although Infinity is an undistorted tide of beingness, somehow this tide moves inevitably to awareness, then to focus, and then to return. The first precipitation of this movement, known by metaphysical authors as involution (focusing outward) and evolution (focusing inward), was the split between potential and kinetic which brought awareness of the possibility of infinite experience to the Creator. Intelligent infinity is the beating heart, the life-force of all reality. When the Christians say that the world could not exist without God, they are attributing to God the same basic function that Ra is attributes to intelligent infinity. Within it lies the beginning, the substance, and the end.

Faith, the Spirit Complex, and Intelligent Infinity

In 3.9, Ra tells Don "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." We see that two terms, "faith" and "intelligent infinity," are very closely interrelated – an interrelation which comes out in Ra's statements concerning the function of the spirit complex.

Ra describes the spirit complex as a "pathway or shuttle into intelligent infinity" (6.1) which is activated or opened through working in the indigo-ray energy center, for the indigo-ray energy center has "the potential for the key to the gateway of intelligent infinity" (15.12). Through doing this work, the seeker will eventually access the violet-ray energy center, which Ra directly associates with intelligent infinity (48.7 Ra refers to "violet-ray intelligent infinity"). The success of this process can be both measured and enhanced through observing and encouraging faith. In 71.13, Ra defines faith as the "ability to allow and accept changes through the violet-ray into the gateway of intelligent energy." Hence, faith is the common spiritual word which most directly refers to some form of inner contact with intelligent infinity.

VIII. Intelligent Energy

Intelligent Energy as the Kinetic Phase of Intelligent Infinity

"There is unity. This unity is all that there is. This unity has a potential and kinetic. The potential is intelligent infinity. Tapping this potential will yield work. This work has been called by us, intelligent energy. The nature of this work is dependent upon the particular distortion of free will which in turn is the nature of a particular intelligent energy or kinetic focus of the potential of unity or that which is all." (27.5).

Ra gives two definitions for intelligent infinity. The first definition is undistorted unity (27.7), a concept which Ra also signified by the word "infinity." When infinity becomes aware through the first primal distortion of Free Will, it splits into two aspects, a potential and a kinetic, which may also be thought of as a subject and an object. The second definition of intelligent infinity, the one used 27.5, quoted above, is identified as the potential aspect of infinity. The kinetic aspect, on the other hand, Ra defines as intelligent energy. Thus, the infinity which was at first unified, undistorted and unpotentiated discovers Free Will, discovers the split of awareness, and we can think of the two sides of this split as an *awareness of* (potential) and *that of which awareness is aware* (kinetic).

The kinetic aspect of infinity, however, due to the permeating influence of the first primal distortion of Free Will, also becomes a subject, a Creator in its own right. And just as infinity created itself as aware, as free, so intelligent energy creates itself, through focusing, as a Logos: "intelligent energy in the kinetic phase, through free will, creates the Logos" (92.18).

In 13.7, Ra says that "Awareness led to the focus of infinity into infinite energy." Although the term "infinite energy" varies slightly from the term "intelligent energy," we have reason to think that it refers to the same concept: "There is one energy. It may be understood as love/light or light/love or intelligent energy" (15.9). If there is only one energy, then these two superlatives, "infinite energy" and "intelligent energy," should refer to the same singular energy. Thus, a unified (or "unfocused" if you will) intelligent energy, through its own free will, taps intelligent infinity (the potential) to be focused into intelligent energy (the kinetic), forming a Logos.

Intelligent Energy Is Formed from Intelligent Infinity

There is an identity between the second primal distortion of Logos (or Love) and intelligent energy, as Ra indicates by referring to the Love as "intelligent energy" in 15.21. This identity stems from the substance of a Logos. Though a Logos is defined by the act of focusing intelligent infinity into intelligent energy, it is *composed* of the focus of intelligent energy. It may help to imagine that intelligent infinity enters into intelligent energy to organize it into a newly aware subject (i.e. the focus) which suddenly has its own unique access to intelligent infinity, rather than the general access that unfocused intelligent energy did. Intelligent infinity can always be found in that which is aware, just as intelligent energy can always be found in that *of which* awareness is aware. In 27.2, Ra describes intelligent infinity as becoming "codified" into intelligent energy, which suggests that intelligent energy shapes itself to reflect that which already exists in intelligent infinity but otherwise is afforded no manifestation.

Ra describes intelligent energy as "formed from the potential of intelligent infinity in such an such a way" (27.12). This terminology, namely "formed from...in such and such a way" implies that the act of

focusing is what gives intelligent energy its shape, substance, quality, and configuration; whereas, the actual formation of intelligent energy from the potential of intelligent infinity is a constant flowing due to the essential connection of these two aspects. When unity split into a potential and a kinetic, it split into a duality which has a relationship, that relationship being a flowing of one into the other.

Intelligent Energy Is Everything That Is Experienced

As an infinite Unmanifest (if you will), intelligent infinity, the potential side of unity, has no form in and of itself. Form comes to be *within* the confines of intelligent energy through its tapping of the infinite awareness, the creativity of intelligent infinity. So intelligent energy becomes the infinite Manifest, the many entities and experiences which flow forth from the “vast potential” of intelligent infinity. Intelligent energy is a “representation” of intelligent infinity (28.2). Because the many-ness of intelligent energy flows from unity, it must be organized, hierarchically and holographically, so that it reflects the one in the many. Through spectrally expanding the one into many (think of the prism), intelligent energy is able to become the many universes, densities and entities which we call Creation (27.17).

Intelligent energy literally constitutes the entirety of the Creation as it is experienced. The only thing that intelligent energy does not fully encompass is the unbroken, unmoving, undistorted, unmanifest, infinite awareness which is witnessing, so to speak, the distortions of Creation: witnessing Itself. “The Creator does not properly create as much as It experiences Itself” (82.10). Ra names those distortions – distortions which form the Creation by the act of intelligent energy focusing and tapping the potential of intelligent infinity – as *experience* itself.

Intelligent energy is responsible for all motion in the universes, “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” (80.22). In endorsing Dewey Larson’s physics, which postulates that there exists nothing in the universe but motion, Ra implicitly defines intelligent energy as the substance of everything in the universes, both physical and metaphysical.

Intelligent Energy and the Indigo-Ray

There is a very close association between intelligent energy and the indigo-ray energy, both in macrocosm and microcosm.

In macrocosm, Ra describes the sixth density, the indigo-ray density, as being the density of “love/light light/love”. In 15.9, as quoted above, Ra says that “There is one energy. It may be understood as love/light or light/love or intelligent energy.” Given the apparent synonymy between these terms, it seems just as appropriate to call the sixth density the density of intelligent energy.

In the next microcosm down, the microcosm of vehicles or bodies which constitute the mind/body/spirit complex, the indigo-ray body, the “form-maker” as Ra names it, “may be seen to be an analog for intelligent energy. It is, in microcosm, the Logos.” This part of the mind/body/spirit complex has both the creative capacity and the awareness that intelligent energy has in its focus as a Logos. In other words, the form-making body precisely *is* the focusing of intelligent energy into the sub-logos which is the mind/body/spirit complex. Maintaining the parallel between macrocosm and microcosm, the violet-ray body can be thought of as that portion of intelligent infinity which is dedicated to this particular sub-logos, a unique link to the All that New Age authors sometimes call the “God-spark.”

Finally, in the smallest microcosm in the mind/body/spirit complex, the chakras or energy centers, once again, intelligent energy corresponds to the indigo-ray energy center. According to Ra, the indigo-ray center “receives the intelligent energy from all sources lawful within the one Creation” (12.31), so “those blocked in the [indigo-ray] center may experience a lessening of the influx of intelligent energy... it being the energy center receiving the least distorted outpourings of love/light from intelligent energy” (15.12). Whereas the form-making body is identified as the pure intelligent energy, the Logos within the mind/body/spirit complex, the indigo-ray energy center is the center where this pure intelligent energy flows in and is then put to use according to the will and faith of the mind/body/spirit complex which is receiving that energy. This energy center is also referred to as holding the “key to the gateway for intelligent infinity” (15.12), which suggests that one must first master one’s contact with intelligent energy before one may make contact with intelligent infinity.

IX. The Third Distortion, Light

Origin of Light

The third primal distortion of the Law of One is called Light. Prior (logically, not temporally) to this distortion, there was no physical or manifest existence, for all things were only potentials within the mind of Love or Logos.

“The first distortion, free will, finds focus. This is the second distortion known to you as Logos, the Creative Principle or Love. This intelligent energy thus creates a distortion known as Light. From these three distortions come many, many hierarchies of distortions, each having its own paradoxes to be synthesized, no one being more important than another.” (15.21)

Logos, also known as Love or the Creative Principle, is a co-Creator with the One Infinite Creator. Hence, Light is “the first distortion of intelligent infinity which was called [forth] by the Creative Principle” (13.9) and is yet another microcosm of the first primal distortion, the first split within unity and thus the first act of Creation, for “each step recapitulates intelligent infinity in its discovery of awareness” (13.6). In becoming aware, intelligent infinity generates intelligent energy, which is a reflection of itself (28.2); similarly, the Logos generates Light which is a manifestation of that which was previously only potential.

Saying that Light is the totality of manifestation seems to contradict to the nature of intelligent energy, which Ra describes as a “representation” of intelligent infinity (28.2). However, Light is formed from intelligent energy, as is everything else that exists. It may help to think of the distinction between Logos and Light as the distinction between the container (Logos) and the contained (Light), or the rules (Logos) and the game (Light), or the plan “Logos” and the execution (Light), or the computer code (Logos) and the app on the device (Light). Both are constituted from intelligent energy, but each serves a function reciprocal to the other. This reciprocal relationship also helps us grasp what Ra has in mind when they say that “light/love,” “love/light,” and “intelligent energy” all have the same reference: at the level of awareness of sixth density, these two reciprocal functions no longer appear as distinct categories of existence, but appear only as the right and left hands of the same creature.

Light Is both Physical and Metaphysical

Ra confirms in 27.14 and 27.16 that Light is to be understood quite literally as the wave/particle which we call alternately photons and radiation. It is the simplest manifest being (41.9) and thus the foundation or “building block of that which is known as matter” (13.9). Since each next microcosm contains all of the previous macrocosms within it (due to the Law of One which states that all is one), Light is “intelligent and full of energy,” embodying both the first and second primal distortions within it.

Although Light may be described as a distinct being and spoken of in contradistinction to Love, by the Law of One the two are unified. They are only distinct in an illusory or distorted sense. It is for this reason that Ra says that “the illusion is created of light, or more properly but less understandably, light/love” (6.14). “Light/Love” and “Love/Light” are Ra’s shorthand way of naming Light and Love as two sides to an inseparable unity. In 1.9, Ra says that “to learn is the same as to teach.” Then in 15.22, Ra says, “There is the same difference between love/light and light/love as there is between teach/learning and learn/teaching. Love/light is the enabler, the power, the energy giver. Light/love is the manifestation which occurs when light has been impressed with love.” Or, again, “There is one energy. It may be understood as love/light or light/love or intelligent energy.” (15.9)

Ra engages Don on his own terms by referring to Light as “photons,” but we must keep in mind that although the photon is the building block of matter, it is not an exclusively physical phenomenon. As Ra says, “the metaphysical and physical are inseparable” (29.17). In Dewey Larson’s physics, which Ra endorses, the physical and metaphysical realms are understood to be reflections of each other to such precision that everything that exists in the physical realm has a corresponding existence in the metaphysical realm. Light, then, has metaphysical characteristics in addition to physical characteristics. In 58.15 and 58.19, Ra refers to “Light in the metaphysical sense” in order to describe the unseen potentials of the pyramid shape. In truth, “Light in the metaphysical sense” is not very different from Light in the physical sense except that we must conceive of Light as a thought and not as a sensation. In 40.1, Ra engages this conception: “The white light which emanates and forms the articulated sub-logos has its beginning in what may be metaphysically seen as darkness. The light comes into that darkness and transfigures it, causing the chaos to organize and become reflective or radiant. Thus the dimensions come into being. Conversely, the blackness of the black hole, metaphysically speaking, is a concentration of white light being systematically absorbed once again into the One Creator.”

Author’s Aside: We can consider the relationship of Love and Light through the metaphor of a single breath. We can imagine Love as the out-breath which begins with an unmanifest focus of infinity and expels that focus into infinite manifestation, expanding what was previously unknown into a vast diversity. Light may then be imagined as the in-breath which, through its experience of infinite diversity, finds itself drawn back to unity through its constant seeking. This relationship is hinted at in 29.18 when Ra describes Light as “seeking and finding its source.” Light emanates from its source and then seeks to return to it. Paradoxically, this same metaphor will hold true in reverse: we can imagine Love as the in-breath which collects thought-patterns, potential experiences and archetypes into a single unified whole. Once this whole is complete, once the “focus is complete” (27.6), then Light is called forth as the Logos breaths out its creation in order to bring that which had thus far only been imagined into experience.

The “Straight Line” Characteristic of Light

In 13.9, Ra says that Light was designed to have the characteristic of “the infinite whole paradoxically described by the straight line.” Light’s trajectory of motion, whether as a photon or a larger mass, is a

straight line. Since motion, or vibration, is literally the essence of Light (27.14), this straight line characteristic is one of the most central features of the distortion. The “paradox” Ra is talking about here is known as Zeno’s Paradox. A line is constituted of an infinite number of points, yet such an infinite number of points can fit into a finite amount of space. The line is therefore both infinite and finite. Zeno, upon considering this strange property of lines, concluded that we ought never to arrive at any destination because we must cross an infinite amount of space in order to do so. To cross an infinite amount of space, we should require an infinite amount of time. While Zeno’s conclusion is clearly incorrect in our everyday experience, it turns out Zeno was *correct* in regions of extreme gravitation, such as a black hole. It takes a photon an infinite amount of time to move from the event horizon to the center of the black hole.

Ra also says that this straight line motion “is responsible for the shape of the various physical illusion entities you call solar systems, galaxies, and planets, all revolving and tending towards the lenticular” (13.9). Light emanates from a source, then seeks that source, and yet moves in a straight line. In simple Cartesian space, it seems impossible for Light to emanate from a source in a straight line and then return to that source along the very same path. However, gravity, which is the seeking of Light for its source (29.16), bends the motion of Light toward it, giving all Light the characteristic shape of orbital motion which is a result of matter falling into the object it orbits while simultaneously moving in a straight line tangent to that orbit.

Light as a Hologram

Light is experienced in colors. This spectral expansion of the one into the many is an archetypical instance of the concept of distortion, for the emergence of all experience from unity into all the octaves of existence is described by Ra in both microcosm and macrocosm according to the metaphor of the spectral expansion of white light into the color rainbow: densities, sub-densities, color bodies, energy centers, etc. This spectral expansion is the means by which the One Infinite Creator chose to experience itself, though we must remember that it is still only a metaphor.

The spectral expansion into distinct energy centers is the “configuration placed upon...Light by...Love using Its intelligent energy to create a certain pattern of illusions or densities in order to satisfy Its own intelligent estimate of a method of knowing itself” (27.17). Hence, “the nature of this Light thus creates the nature of the catalytic and energetic levels of experience in the creation” (54.10). Or, in more direct terms, Light is split into seven true colors in order to give distinction to the many possible experiences to be had. These seven true colors separate out into densities, sub-densities (or planes of existence), bodies, and energy centers. Each of these different spectral expansions contributes its own unique form of variety to experience, and each further re-iterates the continuous microcosmic repetition of all of existence. The structure of the octave, the system of sevens, is a theoretical pattern according to which the Logos estimates it can fulfill the directive of the first distortion: the Creator will know itself. This pattern is then implemented in the Creation and the estimate is fleshed out through experimentation.

Living Light

Ra describes light/love as “the manifestation which occurs when light has been impressed with love” (15.22). The manifestation is not *merely* the material universe imagined as a dead thing which then receives life; rather, the manifest universe, both physical and metaphysical, becomes a “recapitulation” or “representation” of intelligent infinity (28.2). All the features of intelligent infinity exist *within* the Light itself, which is why Light is said to be *living*. As Ra says, Light is “intelligent and full of energy” (13.9).

In 28.5, Ra says that "the manner of development of each detail is inherent in the living light and thus will develop in such and such a way." From this we can glean that the "inherent" organization of the living light will reveal itself in numerous microcosmic and macrocosmic forms. Perhaps the most familiar microcosm of this inherent organization of living light is the DNA within living beings which is more and more being discovered to have, all by itself, properties of both intelligence and energy, in addition to the organizational information it gives to the organism as a whole.

X. Sub-Logos

Everything Is a Sub-Logos

"Questioner: Then every entity that exists would be some type of sub or sub-sub-Logos. Is that correct?"

Ra: I am Ra. This is correct down to the limits of any observation, for the entire creation is alive." (29.8).

Logos, the second primal distortion of the Law of One, is found within all distortions subsequent to it, as are the first and third primal distortions. Therefore, as the above quotation states, all beings are sub-logoi of some kind. Because "each step recapitulates intelligent infinity in its discovery of awareness" (13.16), there is no end to the individuating process which generates further and further levels of sub- and sub-sub-logoi.

Logos versus Sub-Logos

There is a distinction which must be made concerning the concept of a sub-logos as opposed to the concept of a Logos. In 40.1, Ra describes the origin of a sub-logos as a "white light which emanates and forms the articulated sub-logos." This white light emanates, of course, from the Logos which spawns that particular sub-logos. The crucial part of this quotation, however, is that the sub-logos is formed from Light. Light is the third primal distortion of the Law of One and the first distortion created by the Logos. Therefore, a sub-logos may be viewed as the creation of a Logos, the sub-logos – in its turn – becoming a co-Creator.

One kind of sub-logos is a mind/body/spirit complex (Ra's term for what is commonly called a "person"), which individuates from the local Logos whose body is the local Sun. Both Logos and sub-logos are Creators and both are therefore foci of intelligent energy which may tap the potential of intelligent infinity: "You may begin to see your relationship to the Logos or sun with which you are most intimately associated. This is not the relationship of parent to child but of Creator, that is Logos, to Creator that is the mind/body/spirit complex, as Logos" (65.17). Both are the same type of entity equally imbued with the free will to tap the potential of intelligent infinity, find focus, and create an experience, but they exist on different orders of magnitude. A sub-logos is a microcosm of a Logos in the same way that a single cell is a microcosm of an organism. We cannot say that one is parent to the other because a child exists on the same order of magnitude as the parent.

Relationship between Logos and Sub-Logos

Each subsequent sub-logos operates exclusively within the space created for it by its local Creator (the

Logos which spawned it): "Within the, shall we say, guidelines or ways of the Logos, the sub-logos may find various means of differentiating experiences without removing or adding to these ways" (28.18). The sub-logos, then, individuates within the context of the guidelines of the Logos, and it is these guidelines which define the very essence of the sub-logos.

A mind/body/spirit complex, for example, is a sub-logos whose local Creator is represented by the Sun around which its planet revolves. As the body complex cannot live without the particular frequencies of light radiation from the local Sun body, so the mind/body/spirit complex cannot exist without the archetypal structure generated by its local Creator, for these archetypes define the essence and function of the mind, body and spirit complexes. This relationship between Logos and sub-logos reflects the paradoxical nature of the first primal distortion of the Law of One: freedom is only experienced within limitation---as suggested by the identification of the first distortion of Free Will with the concept of "finitude" in 13.12.

The Sub-Logos Which Is a Mind/Body/Spirit Complex

Ra locates the sub-logos which is the mind/body/spirit complex within the least distorted part of this complex, the indigo-ray body:

"The indigo body may be seen to be an analog for intelligent energy. It is, in microcosm, the Logos. The intelligent energy of the mind/body/spirit complex totality draws its existence from intelligent infinity or the Creator. This Creator is to be understood, both in macrocosm and microcosm, to have, as we have said, two natures: the unpotentiated infinity which is intelligent; this is all that there is.

Free Will has potentiated, both the Creator of us all and our selves as co-Creators with intelligent infinity which has will. This will may be drawn upon by the indigo or form-making body and its wisdom used to then choose the appropriate locus and type of experience which this co-Creator or sub-sub-logos you call so carelessly 'a person' will take" (51.10).

XI. One Original Thought

"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" (82.10).

It may be surmised from this quotation that the One Original Thought is the over-arching seed concept or system of manifesting its experience of itself which the One Infinite Creator brings to each new octave, and that this Original Thought is subject to great distortion through the experimentation which each octave brings. The harvest of the previous octave, for example, brought into this octave "awareness of the efficiency for experience of mind, body and spirit," as well as nine archetypes which describe the movement of mind, body and spirit (78.10).