

TAROT AND THE ARCHETYPICAL MIND

Compilation from the Law of One Books

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Guiding Notes:

Direct statements from revised transcript: "Ra:"

Questioner = Don T. Elkins (co-founder of L/L Research)

Law of One Session-Question numbering: Session #.Question #

Images: <http://www.lawofone.info/images/small/>

Text: <http://www.lawofone.info/results.php?category=Tarot>

General Comments

76.6 Questioner: I am sorry that we have had such a long delay between the last session and this one. It couldn't be helped I guess. Could you please tell me the origin of the tarot?

Ra: I am Ra. The origin of this system of study and divination is twofold: firstly, there is that influence which, coming in a distorted fashion from those who were priests attempting to teach the Law of One in Egypt, gave form to the understanding, if you will pardon the misnomer, which they had received. These forms were then made a regular portion of the learn/teachings of an initiate. The second influence is that of those entities in the lands you call Ur, Chaldea, and Mesopotamia who, from old, had received the, shall we say, data for which they called having to do with the heavens. Thusly we find two methods of divination being melded into one with uneven results; the, as you call it, astrology and the form being combined to suggest what you might call the correspondences which are typical of the distortions you may see as attempts to view archetypes.

76.7 Questioner: Then am I correct in assuming that the priests of Egypt, in attempting to convert knowledge that they had received initially from Ra into understandable symbology, constructed and initiated the concept of the tarot? Is this correct?

Ra: I am Ra. This is correct with the addition of the Sumerian influence.

77.11 Questioner: Thank you. I would like to go back to the plan of this Logos for its creation and examine the philosophical basis that is the foundation for what was created in this local creation and the philosophy of the plan for experience. I am assuming that I am correct in stating that the foundation for this, as has been stated many times before, is the first distortion. After that, what was the plan in the philosophical sense?

Ra: I am Ra. We cannot reply due to a needed portion of your query which has been omitted; that is, do we speak of this particular Logos?

77.12 Questioner: That is correct. I am asking with respect to this particular sub-Logos, our sun.

Ra: I am Ra. This query has substance. We shall begin by turning to an observation of a series of concept complexes of which you are familiar as the tarot.

The philosophy was to create a foundation, first of mind, then of body, and then of spiritual complex. Those concept complexes you call the tarot lie then in three groups of seven: the mind cycle, one through seven; the physical complex cycle, eight through fourteen; the spiritual complex cycle, fifteen through twenty-one. The last concept complex may best be termed The Choice.

Upon the foundation of the transformation of each complex, with free will guided by the root

concepts offered in these cycles, the Logos offered this density the basic architecture of a building and the constructing and synthesizing of data culminating in The Choice.

77.13 Questioner: Then to condense your statement, I see it meaning that there are seven basic philosophical foundations for mental experience, seven for bodily, seven for spiritual, and that these produce the polarization that we experience sometime during the third-density cycle. Am I correct?

Ra: I am Ra. You are correct in that you perceive the content of our prior statement with accuracy. You are incorrect in that you have no mention of the, shall we say, location of all of these concept complexes; that is, they exist within the roots of the mind and it is from this resource that their guiding influence and leitmotifs* may be traced. You may further note that each foundation is itself not single but a complex of concepts. Furthermore, there are relationships betwixt mind, body, and spirit of the same location in octave, for instance: one, eight, fifteen, and relationships within each octave which are helpful in the pursuit of The Choice by the mind/body/spirit complex. The Logos under which these foundations stand is one of free will. Thusly the foundations may be seen to have unique facets and relationships for each mind/body/spirit complex. Only twenty-two, The Choice, is relatively fixed and single.

** Leitmotif: Lit: leading motive. In music: A distinguishing theme or melodic phrase representing and recurring with a given character, situation, or emotion in an opera.*

77.14 Questioner: Then I am probably having a problem with the concept of time since it appears that the Logos was aware of the polarization choice. It seems that this choice for polarization at the end of third density is an important philosophical plan for the experience past third density. Am I correct in assuming that this process is a process to create the proper or desired experience that will take place in the creation after third density is complete?

Ra: I am Ra. These philosophical foundations are those of third density. Above this density there remains the recognition of the architecture of the Logos but without the veils which are so integral a part of the process of making the choice in third density.

77.21 Questioner: Then did this particular Logos that we experience plan for this polarity and know all about it prior to its plan? I suspect that this is what happened.

Ra: I am Ra. This is quite correct.

77.22 Questioner: In that case, as a Logos, you would have an advantage of selecting the form of acceleration, you might say, of spiritual evolution by planning what we call the major archetypical philosophical foundations and planning these as a function of the polarity that would be gained in third density. Is this correct?

Ra: I am Ra. This is exquisitely correct.

[77.23](#) **Questioner:** In that case, it seems that a thorough knowledge of the precise nature of these philosophical foundations would be of primary importance to the study of evolution of mind, body, and spirit, and I would like to carefully go through each, starting with the mind. Is this agreeable with Ra?

Ra: I am Ra. This is agreeable with two requests which must be made. Firstly, that an attempt be made to state the student's grasp of each archetype. We may then comment. We cannot teach/learn to the extent of learn/teaching. Secondly, we request that it be constantly kept before the mind, as the candle before the eye, that each mind/body/spirit complex shall and should and, indeed, must perceive each archetype, if you use this convenient term, in its own way. Therefore, you may see that precision is not the goal; rather the quality of general concept complex perception is the goal.

[78.12](#) **Questioner:** Would you elucidate with respect to the significator you spoke of?

Ra: I am Ra. The original significators may undifferentiatedly be termed the mind, the body, and the spirit.

[78.18](#) **Questioner:** So the original evolution then was planned by the Logos but the first distortion was not extended to the product. At some point this first distortion was extended and the first service-to-self polarity emerged. Is this correct and if so, could you tell me the history of this process of emergence?

Ra: I am Ra. As proem let me state that the Logoi always conceived of themselves as offering free will to the sub-Logoi in their care. The sub-Logoi had freedom to experience and experiment with consciousness, the experiences of the body, and the illumination of the spirit. That having been said, we shall speak to the point of your query.

The first Logos to instill what you now see as free will, in the full sense, in its sub-Logoi came to this creation due to contemplation in depth of the concepts or possibilities of conceptualizations of what we have called the significators. The Logos posited the possibility of the mind, the body, and the spirit as being complex. In order for the significator to be what it is not, it then must be granted the free will of the Creator. This set in motion a quite lengthy, in your terms, series of Logos's improving or distilling this seed thought. The key was the significator becoming a complex.

[78.19](#) **Questioner:** Then our particular Logos, when it created its own particular creation, was at some point far down the evolutionary spiral of the experiment with the significator becoming what it was not and, therefore, I am assuming, was primarily concerned in designing the archetypes in such a way that they would create the acceleration of this polarization. Is this in any way correct?

Ra: I am Ra. We would only comment briefly. It is generally correct. You may fruitfully view each Logos and its design as the Creator experiencing Itself. The seed concept of the significator

being a complex introduces two things: firstly, the Creator against Creator in one sub-Logos in what you may call dynamic tension; secondly, the concept of free will, once having been made fuller by its extension into the sub-Logoi known as mind/body/spirit complexes, creates and re-creates and continues to create as a function of its very nature.

78.29 Questioner: Are the seven archetypes for mind a function of or related to the seven densities that are to be experienced in the octave?

Ra: I am Ra. The relationship is tangential in that no congruency may be seen. However, the progress through the archetypes has some of the characteristics of the progress through the densities. These relationships may be viewed without being, shall we say, pasted one upon the other.

78.30 Questioner: How about the seven bodily energy centers? Are they related to archetypes in some way?

Ra: I am Ra. The same may be said of these. It is informative to view the relationships but stifling to insist upon the limitations of congruency. Recall at all times, if you would use this term that the archetypes are a portion of the resources of the mind complex.

78.31 Questioner: Is there any relationship between the archetypes and the planets of our solar system?

Ra: I am Ra. This is not a simple query. Properly, the archetypes have some relationship to the planets. However, this relationship is not one which can be expressed in your language. This, however, has not halted those among your people who have become adepts from attempting to name and describe these relationships. To most purely understand, if we may use this misnomer, the archetypes it is well to view the concepts which make up each archetype and reserve the study of planets and other correspondences for meditation.

79.20 Questioner: The first change made then for this extension of free will was to make the communication between the Matrix and the Potentiator of the Mind relatively unavailable one to the other during the incarnation. Is this correct?

Ra: I am Ra. We would perhaps rather term the condition as relatively more mystery-filled than relatively unavailable.

79.21 Questioner: The idea was then to create some type of veil between the Matrix and the Potentiator of the Mind. Is this correct?

Ra: I am Ra. This is correct.

79.22 Questioner: This veil then occurs between what we now call the unconscious and conscious minds. Is this correct?

Ra: I am Ra. This is correct.

79.23 Questioner: It was probably the design of the Logos to allow the conscious mind greater freedom under the first distortion by partitioning, you might say, this from the Potentiator or unconscious which had a greater communication with the total mind, therefore, allowing for the birth of uneducated, to use a poor term, portions of consciousness. Is this correct?

Ra: I am Ra. This is roughly correct.

79.24 Questioner: Could you de-roughen it or elucidate a bit on that?

Ra: I am Ra. There is intervening material before we may do so.

79.28 Questioner: Now we are getting to what I was trying to determine. Then at this point were there still only nine archetypes and the veil had just been drawn between the Matrix and the Potentiator of the Mind?

Ra: I am Ra. There were nine archetypes and many shadows.

79.29 Questioner: By shadows do you mean the, what I might refer to as, birthing of small archetypical biases?

Ra: I am Ra. Rather we would describe these shadows as the inchoate thoughts of helpful structures not yet fully conceived.

79.30 Questioner: Would The Choice exist at this point during the creation of the first service-to-self polarity?

Ra: I am Ra. Implicit in the veiling or separation of two archetypes is the concept of choice. The refinements to this concept took many experiences.

79.33 Questioner: OK. At the present time we are experiencing the effects of a more complex or greater number of archetypes and I have guessed that the ones we are experiencing now in the mind are as follows: We have the Magician and High Priestess which correspond to the Matrix and Potentiator with the veil drawn between them which is the primary creator of the extension of the first distortion. Is that correct?

Ra: I am Ra. We are unable to answer this query without intervening material.

79.34 Questioner: OK. Sorry about that. The next archetype, the Empress, is the Catalyst of the Mind, that which acts upon the conscious mind to change it. The fourth archetype is the Emperor, the Experience of the Mind, which is that material stored in the unconscious which creates its continuing bias. Am I correct with those statements?

Ra: I am Ra. Though far too rigid in your statements, you perceive correct relationships. There is a great deal of dynamic interrelationship in these first four archetypes

88.13 Questioner: Thank you. I would like to ask you as to the initial production of the tarot, where this concept was first formed and where the tarot was first recorded?

Ra: I am Ra. The concept of the tarot originated within the planetary influence you call Venus.

88.14 Questioner: Was the concept given to or devised for a training tool for those inhabiting Venus at that time or was it devised by those of Venus as a training tool for those of Earth?

Ra: I am Ra. The tarot was devised by the third-density population of Venus a great measure of your space/time in your past. As we have noted the third-density experience of those of Venus dealt far more deeply and harmoniously with what you would call relationships with other-selves, sexual energy transfer work, and philosophical or metaphysical research. The product of many, many generations of work upon what we conceived to be the archetypical mind produced the tarot which was used by our peoples as a training aid in developing the magical personality.

88.15 Questioner: I'll make a guess that those of Venus of third density who were the initial ones to partially penetrate the veil gleaned information as to the nature of the archetypical mind and the veiling process and from this designed the tarot as a method of teaching others. Is this correct?

Ra: I am Ra. It is so.

88.17 Questioner: I will make this statement as to my understanding of some of the archetypes and let you correct this statement. It seems to me that the Significators of Mind, Body, and Spirit are acted upon in each of these by the catalyst. This produces Experience which then leads to the Transformation and produces the Great Way. This is the same process for the mind, the body, and spirit. The archetypes are just repeated but act in a different way as catalyst because of the differences of mind, body, and spirit and produce a different type of experience for each because of the difference in the three. The Transformation is slightly different. The Great Way is somewhat different but the archetypes are all basically doing the same thing. They are just acting on three different portions of the mind/body/spirit complex so that we can say that in making the Significator a complex basically we have provided a way for Catalyst to create the Transformation more efficiently. Would you correct that statement, please?

Ra: I am Ra. In your statement correctness is so plaited up with tendrils of the most fundamental misunderstanding that correction of your statement is difficult. We shall make comments and from these comments request that you allow a possible realignment of conceptualization to occur.

The archetypical mind is a great and fundamental portion of the mind complex, one of its most basic elements and one of the richest sources of information for the seeker of the One Infinite Creator. To attempt to condense the archetypes is to make an erroneous attempt. Each archetype is a significant *ding an sich*, or thing in itself, with its own complex of concepts. While it is informative to survey the relationships of one archetype to another it can be said that this line of inquiry is secondary to the discovery of the purest gestalt or vision or melody which each archetype signifies to both the intellectual and intuitive mind.

The Significators of Mind, Body, and Spirit complexes are complex in and of themselves, and the archetypes of Catalyst, Experience, Transformation, and the Great Way are most fruitfully viewed as independent complexes which have their own melodies with which they may inform the mind of its nature.

We ask that you consider that the archetypical mind informs those thoughts which then may have bearing upon the mind, the body, or the spirit. The archetypes do not have a direct linkage to body or spirit. All must be drawn up through the higher levels of the subconscious mind to the conscious mind and thence they may flee whither they have been bidden to go. When used in a controlled way they are most helpful. Rather than continue beyond the boundaries of your prior statement we would appreciate the opportunity for your questioning at this time so that we may answer you more precisely.

88.18 Questioner: Did Ra use cards similar to the tarot cards for training in third-density?

Ra: I am Ra. No.

88.19 Questioner: What did Ra use in third density?

Ra: I am Ra. You are aware in your attempts at magical visualization of the mental configuration of sometimes rather complex visualizations. These are mental and drawn with the mind. Another example well-known in your culture is the visualization, in your mass, of the distortion of the love of the One Infinite Creator called Christianity, wherein a small portion of your foodstuffs is seen to be a mentally configured but entirely real man, the man known to you as Jehoshuah or, as you call this entity now, Jesus. It was by this method of sustained visualization over a period of training that we worked with these concepts.

These concepts were occasionally drawn. However, the concept of one visualization per card was not thought of by us.

88.20 Questioner: How did the teacher relay information to the student in respect to visualization?

Ra: I am Ra. The process was cabalistic; that is, of the oral tradition of mouth to ear.

88.21 Questioner: Then when Ra attempted to teach the Egyptians the concept of the tarot, was the same process used, or a different one.

Ra: I am Ra. The same process was used. However, those which were teach/learners after us first drew these images to the best of their ability within the place of initiation and later began the use of what you call cards bearing these visualizations' representations.

88.22 Questioner: Were the Court Arcana and the Minor Arcana a portion of Ra's teachings or was this something that came along later?

Ra: I am Ra. Those cards of which you speak were the product of the influence of those of Chaldea and Sumer.

88.24 Questioner: Ra must have had, shall we say, a lesson plan or course of training for the twenty-two archetypes to be given either to those of third density of Ra or, later on, to those in Egypt. Could you describe this scenario for the training course?

Ra: I am Ra. This shall be the last full query of this working.

We find it more nearly appropriate to discuss our plans in acquainting initiates upon your own planet with this particular version of the archetypes of the archetypical mind. Our first stage was the presentation of the images, one after the other, in the following order: one, eight, fifteen; two, nine, sixteen; three, ten, seventeen; four, eleven, eighteen; five, twelve, nineteen; six, thirteen, twenty; seven, fourteen, twenty-one; twenty-two. In this way the fundamental relationships between mind, body, and spirit could begin to be discovered, for as one sees, for instance, the Matrix of the Mind in comparison to the Matrices of Body and Spirit one may draw certain tentative conclusions.

When, at length, the student had mastered these visualizations and had considered each of the seven classifications of archetype, looking at the relationships between mind, body, and spirit, we then suggested consideration of archetypes in pairs: one and two; three and four; five; six and seven. You may continue in this form for the body and spirit archetypes. You will note that the consideration of the Significator was left unpaired, for the Significator shall be paired with Archetype Twenty-Two.

At the end of this line of inquiry the student was beginning to grasp more and more deeply the qualities and resonances of each archetype. At this point, using various other aids to spiritual evolution, we encouraged the initiate to learn to become each archetype and, most importantly, to know as best as possible within your illusion when the adoption of the archetype's persona would be spiritually or metaphysically helpful.

As you can see, much work was done creatively by each initiate. We have no dogma to offer. Each perceives that which is needful and helpful to the self.

May we ask if there are any brief queries before we leave this working?

89.14 Questioner: I have here a deck of twenty-two tarot cards which have been copied, according to information we have, from the walls of the large pyramid at Giza. If necessary we can duplicate these cards in the book which we are preparing. I would ask Ra if these cards represent an exact replica of that which is in the Great Pyramid?

Ra: I am Ra. The resemblance is substantial.

89.15 Questioner: In other words, you might say that these were better than 95% correct as far as representing what is on the walls of the Great Pyramid?

Ra: I am Ra. Yes.

89.23 Questioner: Then could you tell me what information you gave to the Egyptian priests who first were contacted or taught with respect to the first archetype? Is this possible for you to do within the limits of the first distortion?

Ra: I am Ra. It is possible. Our first step, as we have said, was to present the descriptions in verbal form of three images: one, eight, fifteen; then the questions were asked: "What do you feel that a bird might represent?" "What do you feel that a wand might represent?" "What do you feel that the male represents?" and so forth until those studying were working upon a system whereby the images used became evocative of a system of concepts. This is slow work when done for the first time.

We may note, with sympathy, that you undoubtedly feel choked by the opposite difficulty, that of a great mass of observation upon this system, all of which has some merit as each student will experience the archetypical mind and its structure in a unique way useful to that student. We suggest that one or more of this group do that which we have suggested in order that we may, without infringement, offer observations on this interesting subject which may be of further aid to those inquiring in this area.

We would note at this time that the instrument is having almost continuous pain flares. Therefore, we ask that each of the support group be especially aware of any misinformation in order that we may correct any distortions of information the soonest possible.

89.24 Questioner: Now as I understand it, what you suggest as far as the tarot goes is to study the writings that we have available and from those formulate questions. Is this correct?

Ra: I am Ra. No.

89.25 Questioner: I'm sorry that I didn't understand exactly what you meant with respect to this. Would it be appropriate then for me to answer the questions with what I think is the

meaning of the three items that you spoke of for Card Number One and then Card Eight, etc.? Is this what you mean?

Ra: I am Ra. This is very close to our meaning. It was our intention to suggest that one or more of you go through the plan of study which we have suggested. The queries having to do with the archetypes as found in the tarot after this point may take the form of observing what seem to be the characteristics of each archetype, relationships between mind, body, and spiritual archetypes of the same ranking such as Matrix, or archetypes as seen in relationship to polarity, especially when observed in the pairings.

Any observations made by a student which have fulfilled the considerations will receive our comment in return. Our great avoidance of interpreting, for the first time, for the learn/teacher various elements of a picture upon a piece of pasteboard is involved both with the Law of Confusion and with the difficulties of the distortions of the pictures upon the pasteboard. Therefore, we may suggest a conscientious review of that which we have already given concerning this subject as opposed to the major reliance being either upon any rendition of the archetype pictures or any system which has been arranged as a means of studying these pictures.

92.7 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.

92.8 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.

92.11 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.

[92.20](#) **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.

[93.16](#) **Questioner:** Are there other uses at all of tarot cards other than the one I just named?

Ra: I am Ra. To the student the tarot images offer a resource for learn/teaching the processes of evolution. To any other entity these images are pictures and no more.

[93.17](#) **Questioner:** I was specifically thinking of the fact that Ra, in an earlier session, spoke of the tarot as a system of divination. Would you tell me what you meant by that?

Ra: I am Ra. Due to the influence of the Chaldees, the system of archetypical images was incorporated by the priests of that period into a system of astrologically based study, learning, and divination. This was not a purpose for which Ra developed the tarot.

[93.21](#) **Questioner:** I'm at a loss to know the significance of the serpents that adorn the head of the entity on this drawing. Are they of Ra and, if so, what do they stand for?

Ra: I am Ra. They are cultural in nature. In the culture to which these images were given the serpent was the symbol of wisdom. Indeed, to the general user of these images perhaps the most accurate connotation of this portion of the concept complexes might be the realization that the serpent is that which is powerful magically. In the positive sense this means that the serpent will appear at the indigo-ray site upon the body of the image figures. When a negative connotation is intended one may find the serpent at the solar plexus center.

[93.22](#) **Questioner:** Is there any significance to the serpent? Is there any polarity to the serpent as we experience it in this illusion?

Ra: I am Ra. We assume that you question the serpent as used in these images rather than the second-density life form which is a portion of your experience. There is a significance to the serpent form in a culture which coexists with your own but which is not your own; that is, the serpent is symbol of that which some call the kundalini and which we have discussed in previous material.

[96.15](#) **Questioner:** I have planned to re-draw the tarot cards omitting the extraneous additions by those who came after Ra and I would like quickly to go through those things that I intend to eliminate from each card and ask Ra if there is anything else that should be eliminated to make the cards as they were before the astrological and other appendages were added.

I would eliminate all of the letters from the edge of the card with the possible exception of the number of the card. That would be the case for all of the cards. In Card Number One I would eliminate the star, the wand in the Magician's hand, and I understand that the sphere remains but I am not really sure where it should be. Would Ra comment on that please?

Ra: I am Ra. Firstly, the elimination of letters is acceptable. Secondly, the elimination of stars is acceptable in all cases. Thirdly, the elimination of the wand is appropriate. Fourthly, the sphere may be seen to be held by the thumb and index and second finger.

Fifthly, we would note that it is not possible to offer what you may call a pure deck, if you would use this term, of tarot due to the fact that when these images were first drawn there was already distortion in various and sundry ways, mostly cultural.

Sixthly, although it is good to view the images without the astrological additions, it is to be noted that the more general positions, phases, and characteristics of each concept complex are those which are significant. The removal of all distortions is unlikely and, to a great extent, unimportant.

[99.6](#) **Questioner:** We now have an additional set of tarot images. Which of these two sets are closer to Ra's original intention?

Ra: I am Ra. The principle which moves in accordance with the dynamics of teach/learning with most efficiency is constancy. We could explore the archetypical mind using that set of images produced by the one known as Fathman or we could use those which have been used.

In point of fact, those which are being used have some subtleties which enrich the questioning. As we have said, this set of images is not that which we gave. This is not material. We could use any of a multitude of devised tarot sets. Although this must be at the discretion of the questioner, we suggest the maintaining of one and only one set of distorted images to be used for the querying and note that the images you now use are good.

I: Matrix of the Mind



78.11 Questioner: Could you elaborate please on the nature and quality of the matrix and the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body

complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.

78.32 Questioner: It just seemed to me that since the planets were an outgrowth of the Logos and since the archetypical mind was the foundation of the experience that the planets of this Logos would be somewhat related. We will certainly follow your suggestion.

I have been trying to get a foothold into an undistorted perception, you might say, of the archetypical mind. It seems to me that everything that I have read having to do with archetypes has been, to some degree or another, distorted by the writers and by the fact that our language is not really capable of description.

You have spoken of the Magician as a basic archetype and that this seems to have been carried through from the previous octave. Would this be in order—if there is an order—the first archetypical concept for this Logos, the concept that we call the Magician?

Ra: I am Ra. We would first respond to your confusion as regards the various writings upon the archetypical mind. You may well consider the very informative difference between a thing in itself and its relationships or functions. There is much study of archetype which is actually the study of functions, relationships, and correspondences. The study of planets, for instance, is an example of archetype seen as function. However, the archetypes are, first and most profoundly, things in themselves and the pondering of them and their purest relationships with each other should be the most useful foundation for the study of the archetypical mind.

We now address your query as to the archetype which is the Matrix of the Mind. As to its name, the name of Magician is understandable when you consider that consciousness is the great foundation, mystery, and revelation which makes this particular density possible. The self-conscious entity is full of the magic of that which is to come. It may be considered first, for the mind is the first of the complexes to be developed by the student of spiritual evolution.

79.19 Questioner: I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

We have, as you have stated, the matrix, the potentiator, and the significator. I understand the matrix as being that which is what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand these three terms especially with

respect to the time before there was a division in consciousness. Could you expand even more upon the Matrix of the Mind, the Potentiator of the Mind, and the Significator of the Mind, how they differ, and what their relationships are, please?

Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

The Significator of each mind, body, and spirit may be seen as a simple and unified concept. The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

[89.21](#) **Questioner:** In Archetype One, represented by tarot card number one, the Matrix of the Mind seems to have four basic parts to the complex. Looking at the card we have, first and most obvious, the Magician and what seems to be an approaching star. A stork or similar bird seems to be in a cage. On top of the cage seems to be something that seems to be very difficult at (?) discern. Am I in any way correct in this analysis?

Ra: I am Ra. You are competent at viewing pictures. You have not yet grasped the nature of the Matrix of the Mind as fully as is reliably possible upon contemplation. We would note that the representations drawn by priests were somewhat distorted by acquaintance with and dependence upon the astrologically based teachings of the Chaldees.

[90.30](#) **Questioner:** I have an observation on Archetype Number One made by (name) and I request comment on it by Ra. I will read it, "The Matrix of the Mind is the conscious mind and is sustained by the power of the spirit as symbolized by the star which flows to it through the subconscious mind. It contains the will which is signified by the scepter of power in the Magician's hand. All of creation is made through the power of the will directed by the conscious mind of the Magician, and the bird in the cage represents the illusion in which the self seems trapped. The Magician represents maleness or the radiance of being manifested as the creation through which each entity moves."

Ra: I am Ra. As this instrument is becoming somewhat weary we shall not begin this considerable discussion. We would request that this series of observations be repeated at the

outset of the next working. We would suggest that each concept be discussed separately or, if appropriate, a pair of concepts be related one to the other within the concept complex. This is slow work but shall make the eventual building of the concept complexes more smoothly accomplished.

Were we to have answered the observations as read by you at this space/time, as much space/time would have been given to the untangling of various concepts as to the building up of what were very thoughtful perceptions. May we ask if there are brief queries at this time?

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

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

91.20 Questioner: The second observation is that we have a wand which has been seen as the power of the will. Will Ra comment?

Ra: I am Ra. The concept of will is indeed pouring forth from each facet of the image of the Matrix of the Mind. The wand as the will, however, is, shall we say, an astrological derivative of the out-reaching hand forming the, shall we say, magical gesture. The excellent portion of the image which may be seen distinctly as separate from the concept of the wand is that sphere which indicates the spiritual nature of the object of the will of one wishing to do magical acts within the manifestation of your density.

91.21 Questioner: The hand downward has been seen as seeking from within and not from without and the active dominance over the material world. Would Ra comment on that?

Ra: I am Ra. Look again, O student. Does the hand reach within? Nay. Without potentiation the conscious mind has no inwardness. That hand, O student, reaches towards that which, outside its unpotentiated influence, is locked from it.

91.22 Questioner: The square cage represents the material illusion and is an unmagical shape. Can Ra comment on that?

Ra: I am Ra. The square, wherever seen, is the symbol of the third-density illusion and may be seen either as unmagical or, in the proper configuration, as having been manifested within; that is, the material world given life.

91.23 Questioner: The dark area around the square, then, would be the darkness of the subconscious mind. Would Ra comment on that?

Ra: I am Ra. There is no further thing to say to the perceptive student.

91.24 Questioner: The checkered portion would represent polarity?

Ra: I am Ra. This also is satisfactory.

91.25 Questioner: The bird is a messenger which the hand is reaching down to unlock. Can Ra comment on that?

Ra: I am Ra. The winged visions or images in this system are to be noted not so much for their distinct kind as for the position of the wings. All birds are indeed intended to suggest that just as the Matrix figure, the Magician, cannot act without reaching its winged spirit, so neither can the spirit fly lest it be released into conscious manifestation and fructified thereby.

91.26 Questioner: The star would represent the potentiating forces of the subconscious mind. Is this correct?

Ra: I am Ra. This particular part of this image is best seen in astrological terms. We would comment at this space/time that Ra did not include the astrological portions of these images in the system of images designed to evoke the archetypical leitmotifs.

91.27 Questioner: Are there any other additions to Card Number One other than the star that are of other than the basic archetypical aspects?

Ra: I am Ra. There are details of each image seen through the cultural eye of the time of inscription. This is to be expected. Therefore, when viewing the, shall we say, Egyptian costumes and systems of mythology used in the images it is far better to penetrate to the heart of the costumes' significance or the creatures' significance rather than clinging to a culture which is not your own.

In each entity the image will resonate slightly differently. Therefore, there is the desire upon Ra's part to allow for the creative envisioning of each archetype using general guidelines rather than specific and limiting definitions.

91.28 Questioner: The cup represents a mixture of positive and negative passions. Could Ra comment on that?

Ra: I am Ra. The otic portions of this instrument's physical vehicle did not perceive a significant portion of your query. Please requery.

[91.29](#) **Questioner:** There is apparently a cup which we have as containing a mixture of positive and negative influences. However, I personally doubt this. Could Ra comment on this, please?

Ra: I am Ra. Doubt not the polarity, O student, but release the cup from its stricture. It is indeed a distortion of the original image.

[91.30](#) **Questioner:** What was the original image?

Ra: I am Ra. The original image had the checkering as the suggestion of polarity.

[91.31](#) **Questioner:** Then was this a representation of the waiting polarity to be tasted by the Matrix of the Mind?

Ra: I am Ra. This is exquisitely perceptive.

[91.32](#) **Questioner:** I have listed here the sword as representing struggle. I am not sure that I even can call anything in this diagram a sword. Would Ra comment on that?

Ra: I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

[91.33](#) **Questioner:** I have listed the coin represents work accomplished. I am also in doubt about the existence of the coin in this diagram. Could Ra comment on that please?

Ra: I am Ra. Again, doubt not that which the coin is called to represent, for does not the Magus strive to achieve through the manifested world? Yet release the coin from its stricture.

[91.34](#) **Questioner:** And finally, the Magician represents the conscious mind. Is this correct?

Ra: I am Ra. We ask the student to consider the concept of the unfed conscious mind, the mind without any resource but consciousness. Do not confuse the unfed conscious mind with that mass of complexities which you as students experience, as you have so many, many times dipped already into the processes of potentiation, catalyst, experience, and transformation.

[91.35](#) **Questioner:** Are these all of the components, then, of this first archetype?

Ra: I am Ra. These are all you, the student, see. Thusly the complement is complete for you. Each student may see some other nuance. We, as we have said, did not offer these images with boundaries but only as guidelines intending to aid the adept and to establish the architecture of the deep, or archetypical, portion of the deep mind.

[92.9](#) **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.

92.13 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 beingness 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.

II: Potentiator of the Mind



[78.11](#) **Questioner:** Could you elaborate please on the nature and quality of the matrix and the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.

[78.33](#) **Questioner:** Would the archetype then that has been called the High Priestess, which represents the intuition, be properly the second of the archetypes?

Ra: I am Ra. This is correct. You see here the recapitulation of the beginning knowledge of this Logos; that is, matrix and potentiator. The unconscious is indeed what may be poetically described as High Priestess, for it is the Potentiator of the Mind and as potentiator for the mind is that principle which potentiates all experience.

[79.19](#) **Questioner:** I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

We have, as you have stated, the matrix, the potentiator, and the significator. I understand the matrix as being that which is what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand these three terms especially with respect to the time before there was a division in consciousness. Could you expand even more upon the Matrix of the Mind, the Potentiator of the Mind, and the Significator of the Mind, how they differ, and what their relationships are, please?

Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

The Significator of each mind, body, and spirit may be seen as a simple and unified concept. The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

[92.12](#) **Questioner:** Then are you saying that the source of pre-incarnatively 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 pre-incarnative and continuingly incarnative series of choices.

[92.18](#) **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 unfed 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.

92.19 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.

92.21 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.

92.22 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-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.

92.23 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.

92.24 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.

[92.25](#) **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.

[92.26](#) **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.

[92.27](#) **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.

[92.28](#) **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.

[92.29](#) **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.

[92.30](#) **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.

[92.31](#) **Questioner:** Were the grapes depicted on the cloth over her shoulder of Ra's communication?

Ra: I am Ra. Yes.

[92.32](#) **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.

[92.33](#) **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.

III: Catalyst of the Mind



78.34 Questioner: Then for the third archetype would the Empress be correct and be related to disciplined meditation?

Ra: I am Ra. I perceive a mind complex intention of a query, but was aware only of sound vibratory statement. Please re-question.

78.35 Questioner: I was asking if the third archetype was the Empress and was it correct to say that this archetype had to do with disciplined meditation?

Ra: I am Ra. The third archetype may broadly be grasped as the Catalyst of the Mind. Thus it takes in far more than disciplined meditation. However, it is certainly through this faculty that catalyst is most efficiently used. The Archetype, Three, is perhaps confusedly called Empress although the intention of this number is the understanding that it represents the unconscious or female portion of the mind complex being first, shall we say, used or ennobled by the male or conscious portion of the mind. Thus the noble name.

93.7 Questioner: With the third tarot card we come to the first addition of archetypes after the veiling process, as I understand it. I am assuming that this third archetype is, shall I say, loaded in a way so as to create the possible polarization since that seems to be one of the primary objectives of this particular Logos in the evolutionary process. Am I in any way correct on that?

Ra: I am Ra. Before we reply to your query we ask your patience as we must needs examine the mind complex of this instrument in order that we might attempt to move the left manual appendage of the instrument. If we are not able to affect some relief from pain we shall take our leave. Please have patience while we do that which is appropriate. (30 second pause.)

I am Ra. There will continue to be pain flares. However, the critical portion of the intense pain has been alleviated by repositioning.... Your supposition is correct.

93.8 Questioner: There seems to be no large hint of polarity in this drawing except for the possible coloration of the many cups in the wheel. Part of them are colored black and part are colored white. Would this indicate that each experience has within it the possible negative or positive use of that experience that is randomly generated by this seeming wheel of fortune?

Ra: I am Ra. Your supposition is thoughtful. However, it is based upon an addition to the concept complex which is astrological in origin. Therefore, we request that you retain the concept of polarity but release the cups from their strictured form. The element you deal with is not in motion in its original form but is indeed the abiding sun which, from the spirit, shines in protection over all catalyst available from the beginning of complexity to the discerning mind/body/spirit complex.

Indeed you may, rather, find polarity expressed, firstly, by the many opportunities offered in the material illusion which is imaged by the not-white and not-dark square upon which the entity of the image is seated, secondly, upon the position of that seated entity. It does not meet opportunity straight on but glances off to one side or another. In the image you will note a suggestion that the offering of the illusion will often seem to suggest the opportunities lying upon the left-hand path or, as you might refer to it more simply, the service-to-self path. This is a portion of the nature of the Catalyst of the Mind.

93.9 Questioner: The feet of the entity seem to be on an unstable platform that is dark to the rear and light to the front. I am guessing that possibly this indicates that the entity standing on this could sway in either direction, to the left or to the right-hand path. Is this correct?

Ra: I am Ra. This is most perceptive.

93.10 Questioner: The bird, I am guessing, might be a messenger of the two paths depicted by the position of the wings bringing catalyst which could be used to polarize on either path. Is this in any way correct?

Ra: I am Ra. It is a correct perception that the position of the winged creature is significant. The more correct perception of this entity and its significance is the realization that the mind/body/spirit complex is, having made contact with its potentiated self, now beginning its flight towards that great Logos which is that which is sought by the adept.

Further, the nature of the winged creature is echoed both by the female holding it and the symbol of the female upon which the figure's feet rest; that is, the nature of catalyst is overwhelmingly of an unconsciousness, coming from that which is not of the mind and which has no connection with the intellect, as you call it, which precedes or is concomitant with catalytic action. All uses of catalyst by the mind are those consciously applied to catalyst. Without conscious intent the use of catalyst is never processed through mediation, ideation, and imagination.

[93.11](#) **Questioner:** I would like, if possible, an example of the activity we call Catalyst of the Mind in a particular individual undergoing this process. Could Ra give an example of that?

Ra: I am Ra. All that assaults your senses is catalyst. We, in speaking to this support group through this instrument, offer catalyst. The configurations of each in the group of body offer catalyst through comfort/discomfort. In fact all that is unprocessed that has come before the notice of a mind/body/spirit complex is catalyst.

[93.13](#) **Questioner:** Would I be correct in saying that the archetype for the Catalyst of the Mind is the Logos's model for its most efficient plan for the activity or use of the catalyst of the mind?

Ra: I am Ra. Yes.

[93.18](#) **Questioner:** The third card also shows the wand, I am assuming it is, in the right hand. The ball atop the wand is the round magical shape. Am I in any way correct in guessing that the Catalyst of the Mind suggests the possible eventual use of the magic depicted by this wand?

Ra: I am Ra. The wand is astrological in its origin and as an image may be released from its stricture. The sphere of spiritual power is an indication indeed that each opportunity is pregnant with the most extravagant magical possibilities for the far-seeing adept.

[93.19](#) **Questioner:** The fact that the clothing of the entity is transparent indicates the semi-permeability of the veil for the catalytic process. Is this correct?

Ra: I am Ra. We again must pause. (15 second pause.)

I am Ra. We continue under somewhat less than optimal conditions. However, due to the nature of this instrument's opening to us our pathway is quite clear and we shall continue. Because of pain flares we must ask you to repeat your last query.

[93.20](#) **Questioner:** I was just wondering if the transparency of the garments on the third card indicates the semi-permeable nature of the veil between the conscious and unconscious mind?

Ra: I am Ra. This is a thoughtful perception and cannot be said to be incorrect. However, the intended suggestion, in general, is an echo of our earlier suggestion that the nature of catalyst is that of the unconscious; that is, outward catalyst comes through the veil.

All that you perceive seems to be consciously perceived. This is not the correct supposition. All that you perceive is perceived as catalyst unconsciously. By the, shall we say, time that the mind begins its appreciation of catalyst, that catalyst has been filtered through the veil and in some cases much is veiled in the most apparently clear perception.

[94.11](#) **Questioner:** I have drawn a small diagram in which I simply show an arrow which represents catalyst penetrating a line at right angles to the arrow, which is the veil, depositing in one of two repositories which I would call the right-hand path and the left-hand path, and I have labeled these two repositories the Experience. Would this be a very rough analogy of the way the catalyst is filtered through the veil to become experience?

Ra: I am Ra. Again, you are partially correct. The deeper biases of a mind/body/spirit complex pilot the catalyst around the many isles of positivity and negativity as expressed in the archipelago of the deeper mind. However, the analogy is incorrect in that it does not take into account the further polarization which most certainly is available to the conscious mind after it has perceived the partially polarized catalyst from the deeper mind.

[96.17](#) **Questioner:** I think that I should put a crux ansata in the place of this thing that looks a little like a crux ansata on the front of the female. Is that correct?

Ra: I am Ra. This is correct.

[96.18](#) **Questioner:** Then as to the thing that she wears on her head, that, I believe, is a bit confusing. What should it be shaped like?

Ra: I am Ra. We shall allow the student to ponder this point. We note that although it is an astrologically based addition to the concept complex it is not entirely unacceptable when viewed with a certain feeling. Therefore, we suggest, O student, that you choose whether to remove the crown or to name its meaning in such a way as to enhance the concept complex.

[96.20](#) **Questioner:** In Card Number Three we will remove all the letters and the stars and I assume that the little cups around the outside of the rays representing the sun should be removed? Is that correct?

Ra: I am Ra. Yes

IV: Experience of the Mind



78.36 Questioner: The fourth archetype is called the Emperor and seems to have to do with experience of other-selves and the green-ray energy center with respect to other-selves. Is this correct?

Ra: I am Ra. This is perceptive. The broad name for Archetype Four may be the Experience of the Mind. In the tarot you find the name of Emperor. Again this implies nobility and in this case we may see the suggestion that it is only through the catalyst which has been processed by the potentiated consciousness that experience may ensue. Thusly is the conscious mind ennobled by the use of the vast resources of the unconscious mind.

This instrument's dorsal side grows stiff, and the instrument tires. We welcome one more query.

94.12 Questioner: It seems to me that the Experience of the Mind would act in such a way as to change the nature of the veil so that catalyst would be filtered so as to be acceptable in the bias that is increasingly chosen by the entity. For instance, if he had chosen the right-hand path the Experience of the Mind would change the permeability of the veil to accept more and more positive catalyst. Also the other would be true for accepting more negative catalyst if the left-hand path were the one that was chosen. Is this correct?

Ra: I am Ra. This is not only correct but there is a further ramification. As the entity increases in experience it shall, more and more, choose positive interpretations of catalyst if it is upon the service-to-others path and negative interpretations of catalyst if its experience has been of the service-to-self path.

94.13 Questioner: Then the mechanism designed by the Logos of the action of catalyst resulting in experience was planned to be self-accelerating in that it would create this process of variable permeability. Is this an adequate statement?

Ra: I am Ra. There is no variable permeability involved in the concepts we have just discussed. Except for this, you are quite correct.

94.14 Questioner: Now I can understand, to use a poor term again, the necessity for the archetype of Catalyst of the Mind but what is the reason for having a blueprint or model for the Experience of the Mind other than this simple model of dual repositories for negative and positive catalyst? It seems to me that the first distortion of free will would be better served if no model for experience was made. Could you clear that up for me?

Ra: I am Ra. Your question is certainly interesting and your confusion hopefully productive. We cannot learn/teach for the student. We shall simply note, as we have previously, the attraction of various archetypes to male and to female. We suggest that this line of consideration may prove productive.

94.15 Questioner: In the fourth archetype the card shows a male whose body faces forward. I assume that this indicates that the Experience of the Mind will reach for catalyst. However, the face is to the left which indicates to me that in reaching for catalyst, negative catalyst will be more apparent in its power and effect. Would Ra comment on this?

Ra: I am Ra. The archetype of Experience of the Mind reaches not, O student, but, with firm authority, grasps what it is given. The remainder of your remarks are perceptive.

94.16 Questioner: The Experience is seated upon the square of the material illusion which is colored much darker than in Card Number Three. However, there is a cat inside of this square. I am guessing as experience is gained the second-density nature of the illusion is understood and the negative and positive aspects separate. Would Ra comment on this?

Ra: I am Ra. This interpretation varies markedly from Ra's intention. We direct the attention to the cultural meaning of the great cat which guards. What, O student, does it guard? And with what oriflamme does it lighten that darkness of manifestation? The polarities are, indeed, present; the separation nonexistent except through the sifting which is the result of cumulative experience. Other impressions were intended by this configuration of the seated image with its milk-white leg and its pointed foot.

94.17 Questioner: In Card Number Three the feet of the female entity are upon the unstable platform, signifying the dual polarity by its color. In Card Number Four one foot is pointed so that if the male entity stands on the toe it would be carefully balanced. The other foot is pointed to the left. Would Ra comment on my observation that if the entity stands on this foot it will be very, very carefully balanced?

Ra: I am Ra. This is an important perception, for it is a key to not only this concept complex but to others as well. You may see the T-square which, at times riven as is one foot from secure fundament by the nature of experience yet still by this same nature of experience, is carefully, precisely, and architecturally placed in the foundation of this concept complex and, indeed, in the archetypical mind complex. Experience* has the nature of more effectively and poignantly expressing the architecture of experience, both the fragility of structure and the surety of structure.

* i.e. Card Number Four, Experience of the Mind.

94.18 Questioner: It would seem to me, from the configuration of this male entity in Card Number Four, who looks to the left with the right foot pointed to the left, that this card would indicate you must be in a defensive position with respect to the left-hand path, but there is no need to concern yourself about protection with respect to the right-hand path. Would Ra comment on that?

Ra: I am Ra. Again, this is not the suggestion we wished to offer by constructing this image. However, the perception cannot be said to be incorrect.

94.19 Questioner: The magical shape is on the right edge of the Card Number Four which indicates to me that the spiritual experience would be on the right-hand path. Could Ra comment on that?

Ra: I am Ra. Yes. The figure is expressing the nature of experience by having its attention caught by what may be termed the left-hand catalyst. Meanwhile, the power, the magic, is available upon the right-hand path.

The nature of experience is such that the attention shall be constantly given varieties of experience. Those that are presumed to be negative, or interpreted as negative, may seem in abundance. It is a great challenge to take catalyst and devise the magical, positive experience. That which is magical in the negative experience is much longer coming, shall we say, in the third density.

94.20 Questioner: Both the third and fourth archetypes, as I see it, work together for the sole purpose of creating the polarity in the most efficient manner possible. Is this correct?

Ra: I am Ra. This cannot be said to be incorrect. We suggest contemplation of this thought complex.

[94.22](#) **Questioner:** Thank you. Then we're expecting, in Card Number Four, to see the result of catalytic action and, therefore, a greater definition between the dark and the light areas. In just glancing at this card we notice that it is more definitely darkly colored in some areas and more white in others in a general sense than in Card Number Three, indicating to me that the separation along the two biases has occurred and should occur in order to follow the blueprint for experience. Could Ra comment on that?

Ra: I am Ra. You are perceptive, O student.

[94.23](#) **Questioner:** The bird in Card Number Three now seems to be internalized in the center of the entity in Card Number Four in that it has changed from its flight in Card Number Three. The flight has achieved its objective and has become a part, a central part, of the experience. Could Ra comment on that?

Ra: I am Ra. This perception is correct, O student, but what shall the student find the bird to signify?

[94.24](#) **Questioner:** I would guess that the bird signifies that a communication that comes as catalyst signified in Card Number Three is accepted by the female and, used, becomes a portion of the experience. I'm not sure of that at all. Am I in any way correct?

Ra: I am Ra. That bears little of sense.

[94.25](#) **Questioner:** I'll have to work on that.

Then I am guessing that the crossed legs of the entity in Card Four have a meaning similar to the crux ansata. Is this correct?

Ra: I am Ra. This is correct. The cross formed by the living limbs of the image signifies that which is the nature of mind/body/spirit complexes in manifestation within your illusion. There is no experience which is not purchased by effort of some kind, no act of service-to-self or others which does not bear a price, to the entity manifesting, commensurate with its purity. All things in manifestation may be seen in one way or another to be offering themselves in order that transformations may take place upon the level appropriate to the action.

[94.26](#) **Questioner:** The bird is within the circle on the front of the entity on Card Four. Would that have the same significance of the circular part of the crux ansata?

Ra: I am Ra. It is a specialized form of this meaningful shape. It is specialized in great part due to the nature of the crossed legs of manifestation which we have previously discussed.

[94.27](#) **Questioner:** The entity on Card Four wears a strangely shaped skirt. Is there a significance to the shape of this skirt?

Ra: I am Ra. Yes.

[94.28](#) **Questioner:** The skirt is extended toward the left hand but is somewhat shorter toward the right. There is a black bag hanging from the belt of the entity on the left side. It seems to me that this black bag has a meaning of the acquiring of the material possessions of wealth as a part of the left-hand path. Would Ra comment on that?

Ra: I am Ra. Although this meaning was not intended by Ra as part of this complex of concepts we find the interpretation quite acceptable. (30 second pause.)

I am Ra. As we observe a lull in the questioning we shall take this opportunity to say that the level of transferred energy dwindles rapidly and we would offer the opportunity for one more full question at this working, if it is desired.

[94.29](#) **Questioner:** I would just state that this card, being male, would indicate that as experience is gained the mind becomes the motivator or that which reaches or does more than the simple experiencer it was prior to the gaining of the catalytic action. There is a greater tendency for the mind to direct the mind/body/spirit complex, and other than that I would just ask if there is anything that we can do to make the instrument more comfortable or to improve the contact?

Ra: I am Ra. In the context of your penultimate query we would suggest that you ponder again the shape of the garment which the image wears. Such habiliment is not natural. The shape is significant and is so along the lines of your query.

The support group cares well for the instrument. We would ask that care be taken as the instrument has been offered the gift of a distortion towards extreme cold by the fifth-density friend which greets you.

Although you may be less than pleased with the accouterments, may we say that all was as carefully prepared as each was able. More than that none can do. Therefore, we thank each for the careful alignments. All is well.

We leave you, my friends, in the love and in the light of the One Glorious Infinite Creator. Go forth, then, rejoicing in the power and in the peace of the One. Adonai.

[95.20](#) **Questioner:** For the condition of meeting after the veiling process, either entity will choose, as a function of its previous biases or Card Four, the experience and the way in which it will handle the situation with respect to polarity, therefore probably producing more catalyst for itself along the chosen path of polarization. Would Ra comment on this statement?

Ra: I am Ra. This statement is correct.

95.21 Questioner: In Card Four in the last session we spoke of the shape of the skirt and it has occurred to us that the skirt of the entity representing the archetype of the Experience of the Mind is extended to the left to indicate that other-selves would not be able to get close to this entity if it had chosen the left-hand path. There would be a greater separation between it and other-selves, whereas if it had chosen the right-hand path there would be much less of a separation. Would Ra comment on that observation?

Ra: I am Ra. The student is perceptive.

95.22 Questioner: And it seems that the square upon which the entity sits, which is almost totally black, is a representation of the material illusion and the white cat is guarding the right-hand path which is now separated in experience from the left. Would Ra comment on that observation?

Ra: I am Ra. O student, your sight almost sees that which was intended. However, the polarities need no guardians. What, then, O student, needs the guard?

95.23 Questioner: What I meant to say was that the entity is guarded along the right-hand path, once it has chosen this path, from effects of the material illusion that are of the negative polarity. Would Ra comment on that?

Ra: I am Ra. This is an accurate perception of our intent, O student. We may note that the great cat guards in direct proportion to the purity of the manifestations of intention and the purity of inner work done along this path.

95.24 Questioner: From that statement I interpret the following. If the Experience of the Mind has sufficiently chosen the right-hand path, and as total purity is approached in the choosing of the right-hand path, then total imperviousness from the effect of the left-hand catalyst is also approached. Is this correct?

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

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

95.26 Questioner: Am I to understand, then, that there is no protection at all if the Experience of the Mind has chosen the left-hand path and that path is traveled? All random catalyst may affect the negatively polarized individual as a function of the statistical nature of the random catalyst. Is this correct?

Ra: I am Ra. This is correct. You may note some of those of your peoples which, at this space/time nexus, seek places of survival. This is due to the lack of protection when service to self is invoked.

95.27 Questioner: The possibility of the legs of the entity of Card Four being at right angles was linked with the tesseract*, mentioned in a much earlier session by Ra, as the direction of transformation from space/time into time/space and I was thinking that possibly it was also linked with the crux ansata. Am I in any way correct in this observation?

Ra: I am Ra. This shall be the last query of this working, as transferred energy wanes. The observation of the right angles and their transformational meaning is most perceptive, O student. Each of the images leading to the Transformations of Mind, Body, and Spirit and ultimately to the great transformative Choice has the increasing intensity of increasing articulation of concept; that is to say, each image in which you find this angle may increasingly be seen to be a more and more stridently calling voice of opportunity to use each resource, be it experience as you now observe or further images, for the grand work of the adept which builds towards transformation using the spirit's bountiful shuttle to intelligent infinity. Please ask any brief queries at this space/time.

** Tesseract: in speculative mathematics, a cube which has developed at least one additional dimension.*

96.21 Questioner: In Card Number Four we will remove all letters and stars, and it seems that again we have a situation of removing the wand and putting the sphere in the hand. Correct?

Ra: I am Ra. Again, this is a matter of choice. Though astrological in nature, this particular scepter has possibilities of relevance in the originally intended concept complex.

This instrument is experiencing some small lack of that distortion which you call proper breathing due to the experience of your near past, as you perceive it. Therefore, as this instrument has requested a substantial enough amount of transferred energy to be retained that it might effect a comfortable re-entry, we shall at this time ask for one more query, after noting the following.

We did not complete our statement upon the dimensions of the crux ansata. It is given in many places. There are decisions to be made as to which drawing of this image is the appropriate one. We may, of course, suggest viewing the so-called Great Pyramid if the puzzle is desired. We do not wish to work this puzzle. It was designed in order that in its own time it be deciphered. In general, of course, this image has the meaning previously stated.

V: Significator of the Mind



79.17 Questioner: I now understand what you meant in the previous session by saying that to extend free will the significator must become a complex. It seems that the significator has become the complex that is the third, fourth, fifth, sixth, and seventh of the mind, the tenth on of the body, and the seventeenth on of the spirit. Is this correct?

Ra: I am Ra. This is incorrect.

79.18 Questioner: What [do] you mean by “the significator must become a complex”?

Ra: I am Ra. To be complex is to consist of more than one characteristic element or concept.

79.19 Questioner: I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

We have, as you have stated, the matrix, the potentiator, and the significator. I understand the matrix as being that which is what we call the conscious mind, but since it is also that from which the mind is made, I am at a loss to fully understand these three terms especially with respect to the time before there was a division in consciousness. Could you expand even more upon the Matrix of the Mind, the Potentiator of the Mind, and the Significator of the Mind, how they differ, and what their relationships are, please?

Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

The Significator of each mind, body, and spirit may be seen as a simple and unified concept. The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

[79.35](#) **Questioner:** Would the Hierophant then be somewhat of a governor or sorter of these effects so as to create the proper assimilation by the unconscious of that which comes through the conscious?

Ra: I am Ra. Although thoughtful, the supposition is incorrect in its heart.

[79.36](#) **Questioner:** What would be the Hierophant?

Ra: I am Ra. The Hierophant is the Significator of the Body* complex, its very nature. We may note that the characteristics of which you speak do have bearing upon the Significator of the Mind complex but are not the heart. The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn.

** Ra corrected this error in [session #80](#). The Hierophant is the Significator of the Mind.*

[79.37](#) **Questioner:** Then is the Hierophant that link... between the mind and the body?

Ra: I am Ra. There is a strong relationship between the signifiers of the mind, the body, and the spirit. Your statement is too broad.

[79.41](#) **Questioner:** Then I will just ask about the one of the archetypes which I am the least able to understand at this point if I can use that word at all. I am still very much in the dark, so to speak, in respect to the Hierophant and precisely what it is. Could you give me some other indication of what that is?

Ra: I am Ra. You have been most interested in the Significator which must needs become complex. The Hierophant is the original archetype of mind which has been made complex through the subtle movements of the conscious and unconscious. The complexities of mind were evolved rather than the simple melding of experience from Potentiator to Matrix.

The mind itself became an actor possessed of free will and, more especially, will. As the Significator of the mind, the Hierophant has the will to know, but what shall it do with its knowledge, and for what reasons does it seek? The potentials of a complex significator are manifold. Are there any brief queries at this working?

92.14 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 mis-directions 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.

92.15 Questioner: Then, the dynamic process between the Matrix, Potentiator, Catalyst, and Experience of the Mind forms the nature of the mind or 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.

92.34 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.

97.10 Questioner: Thank you. Card Number Five, the Significator of the Mind, indicates, firstly, as I see it, simply a male within a rectangularly structured form which suggests to me that the Significator of the Mind in third density is well bounded within the illusion, as is also suggested by the fact that the base of the male is a rectangular form showing no ability for movement. Would Ra comment on that?

Ra: I am Ra. O student, you have grasped the barest essence of the nature of the Significator's complete envelopment within the rectangle. Consider for the self, O student, whether your thoughts can walk. The abilities of the most finely honed mentality shall not be known without the use of the physical vehicle which you call the body. Through the mouth the mind may speak. Through the limbs the mind may affect action.

[97.11](#) **Questioner:** The entity looks to the left, indicating that the mind has the tendency to notice more easily catalyst of a negative essence. Would Ra comment on that observation?

Ra: I am Ra. This is substantially correct.

[97.12](#) **Questioner:** There are two small entities at the bottom, one black and one white. I will first ask Ra if this drawing is correct in the coloring? Is the black one in the proper position with respect to Ra's original drawings?

Ra: I am Ra. That which you perceive as black was first red. Other than this difference, the beings in the concept complex are placed correctly.

[97.13](#) **Questioner:** The red coloration is a mystery to me. We had originally decided that these represented the polarization of the mind. Would Ra comment on that?

Ra: I am Ra. The indications of polarity are as presumed by the questioner. The symbolism of old for the left-hand path was the russet coloration.

We shall pause at this time if the questioner will be patient. There are fairly serious difficulties with the instrument's throat. We shall attempt to ameliorate the situation and suggest the re-walking of the Circle of One.

(The Circle of One was re-walked and breath expelled two feet above the instrument's head.)

[97.16](#) **Questioner:** I was wondering why the dark entity was on the right side of the card in relation to the Significator. Could Ra comment on that after making the instrument cough?

Ra: (Cough) The nature of ... We pause. (Ten second pause.) I am Ra. There was a serious pain flare. We may now continue.

The nature of polarity is interesting in that those experiences offered to the Significator as positive frequently become recorded as productive of biases which may be seen to be negative, whereas the fruit of those experiences apparently negative is frequently found to be helpful in the development of the service-to-others bias. As this is perhaps the guiding characteristic of that which the mind processes and records, these symbols of polarity have thusly been placed.

You may note that the hands of the central image indicate the appropriate bias for right and left-hand working; that is, the right hand gestures in service-to-others, offering its light outward. The left hand attempts to absorb the power of the spirit and point it for its use alone.

[97.17](#) **Questioner:** The eight cartouches at the bottom would possibly signify the energy centers and the evolution through those centers with the possibility for positive or negative polarization because of the white and black coloration of the figures. Would Ra comment on that after making the instrument cough?

Ra: (Cough) I am Ra. The observations of the student are perceptive. It is informative to continue the study of octaves in association with this concept complex. Many are the octaves of a mind/body/spirit complex's beingness. There is not one that does not profit from being pondered in connection with the considerations of the nature of the development of polarity exemplified by the concept complex of your Card Number Five.

[97.18](#) **Questioner:** Do the symbols on the face of each of these little cartouches such as the birds and the other symbols have a meaning in this card that is of value in considering the archetypes? Could you answer that after making the instrument cough?

Ra: (Cough) I am Ra. These symbols are letters and words much as your language would receive such an entablature. They are, to a great extent, enculturated by a people not of your generation. Let us, in the rough, suggest that the information written upon these cartouches be understood to be such as the phrase, "And you shall be born again to eternal life."

[99.7](#) **Questioner:** The wings above Card Five, I am guessing, have to do with a protection over the Significator of the Mind. I am guessing they are a symbol of protection. Is this... correct?

Ra: I am Ra. Let us say that you are not incorrect but rather less than correct. The Significator owns a covenant with the spirit which it shall in some cases manifest through the thought and action of the adept. If there is protection in a promise, then you have chosen the correct sound vibration, for the outstretched wings of spirit, high above manifestation, yet draw the caged mind onward.

VI: Transformation of the Mind



79.38 Questioner: Let me skip over the Hierophant for a minute because I am really not understanding that at all and just ask if the Lovers represent a merging of the conscious and the unconscious or the communication of the conscious and unconscious?

Ra: I am Ra. Again, without being at all unperceptive, you miss the heart of this particular archetype which may be more properly called the Transformation of the Mind.

79.39 Questioner: Transformation of the mind into what?

Ra: I am Ra. As you observe Archetype Six you may see the student of the mysteries being transformed by the need to choose betwixt the light and the dark in mind.

99.8 Questioner: Thank you. In Card Number Six I see the Transformation of the Mind, the male with crossed arms, representing transformation. The transformation is possible either toward the left or the right-hand path. The path is beckoned or led by the female, the Potentiator. The one on the right has the serpent of wisdom at the brow and is fully clothed, the one on the left having less clothing and indicating that the Potentiator is more concerned or attracted to the physical as the left-hand path is chosen and more concerned and attracted to the mental as the right-hand path is chosen.

The creature above points an arrow at the left-hand path indicating that if this path is chosen the chips, shall we say, will fall where they may, the path being unprotected as far as the activity of catalyst. The intellectual abilities of the chooser of the left-hand path would be the main guardian rather than the designed or built-in protection of the Logos for the right-hand path. The entity firing the arrow seems to be a second density entity which indicates that this catalyst could be produced by a lesser evolved source, you might say. Would Ra comment on these observations?

Ra: I am Ra. We shall speak upon several aspects seriatim. Firstly, let us examine the crossed arms of the male who is to be transformed. What, O student, do you make of the crossing? What see you in this tangle? There is a creative point to be found in this element which was not discussed overmuch by the questioner.

Let us now observe the evaluation of the two females. The observation that to the left-hand path moves the roughly physical and to the right-hand path the mental has a shallow correctness. There are deeper observations to be made concerning the relationship of the great sea of the unconscious mind to the conscious mind which may fruitfully be pursued. Remember, O student, that these images are not literal. They haunt rather than explicate.

Many use the trunk and roots of mind as if that portion of mind were a badly used, prostituted entity. Then this entity gains from this great storehouse that which is rough, prostituted, and without great virtue. Those who turn to the deep mind, seeing it in the guise of the maiden, go forth to court it. The courtship has nothing of plunder in its semblance and may be protracted, yet the treasure gained by such careful courtship is great. The right-hand and left-hand transformations of the mind may be seen to differ by the attitude of the conscious mind towards its own resources as well as the resources of other-selves.

We now speak of that genie, or elemental, or mythic figure, culturally determined, which sends the arrow to the left-hand transformation. This arrow is not the arrow which kills but rather that which, in its own way, protects. Those who choose separation, that being the quality most indicative of the left-hand path, are protected from other-selves by a strength and sharpness equivalent to the degree of transformation which the mind has experienced in the negative sense. Those upon the right-hand path have no such protection against other-selves for upon that path the doughty seeker shall find many mirrors for reflection in each other-self it encounters.

99.10 Questioner: In that case I will just ask this short question as we terminate this session. I want to know if the Logos of this system planned for the mating process as possibly depicted in Card Six—I don't know if this is related to some type of DNA imprinting. In many second-density creatures there seems to be some sort of imprinting that creates a lifetime mating relationship and I was wondering if this was also carried into third density?

Ra: I am Ra. There are some of your second-density fauna which have instinctually imprinted monogamous mating processes. The third-density physical vehicle which is the basic

incarnational tool of manifestation upon your planet arose from entities thusly imprinted, all the aforesaid being designed by the Logos.

The free will of third-density entities is far stronger than the rather mild carryover from second-density DNA encoding and it is not part of the conscious nature of many of your mind/body/spirit complexes to be monogamous due to the exercise of free will. However, as has been noted there are many signposts in the deep mind indicating to the alert adept the more efficient use of catalyst. As we have said, the Logos of your peoples has a bias towards kindness.

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

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

In this image of Transformation of Mind, then, each of the females points the way it would go, but is not able to move, nor are the two female entities striving to do so. They are at rest. The conscious entity holds both and will turn itself one way or the other or, potentially, backwards and forwards, rocking first one way then the other and not achieving the transformation. In order for the Transformation of Mind to occur, one principle governing the use of the deep mind must be abandoned.

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

VII: Great Way of the Mind



[79.40](#) **Questioner:** Would the Conqueror or Chariot then represent the culmination of the action of the first six archetypes into a conquering of the mental processes, even possibly removing the veil?

Ra: I am Ra. This is most perceptive. The Archetype Seven is one difficult to enunciate. We may call it the Path, the Way, or the Great Way of the Mind. Its foundation is a reflection and substantial summary of Archetypes One through Six.

One may also see the Way of the Mind as showing the kingdom or fruits of appropriate travel through the mind in that the mind continues to move as majestically through the material it conceives of as a chariot drawn by royal lions or steeds.

At this time we would suggest one more full query for this instrument is experiencing some distortions towards pain.

[92.17](#) **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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We may note that there is an overriding spiritual environment and protection for the environment of the mind. We may further note that the negatively polarized adept will attempt to fashion that covenant for its own use whereas the positively polarized entity may hold forth that which is exemplified by the astrological sword; that is, light and truth.

[103.10](#) **Questioner:** In that case I have a few questions on Card Number Seven in order to finish off our first run-through of the archetypes of the mind. There is a T with two right angles above it on the chest of the entity on Card Seven. We have guessed that the lower T has to do with the possibility of choosing either path in the transformation and the upper two angles represent the great way of the left and the right-hand paths in the mental transformation that makes the change from space/time into time/space, you might say. This is difficult to express. Is anything correct in this?

Ra: I am Ra. Yes.

[103.11](#) **Questioner:** Would Ra comment on that?

Ra: I am Ra. The use of the tau* and the architect's square is indeed intended to suggest the proximity of the space/time of the Great Way's environment to time/space. We find this observation most perceptive.

The entire mood, shall we say, of the Great Way is indeed dependent upon its notable difference from the Significator. The Significator is the significant self, to a great extent but not entirely influenced by the lowering of the veil.

The Great Way of the Mind, the Body, or the Spirit draws the environment which has been the new architecture caused by the veiling process and, thusly, dipped in the great, limitless current of time/space.

** Tau: in heraldry, a type of cross called a "tau cross."*

[103.12](#) **Questioner:** I am guessing that the wheels of this chariot indicate the ability of the mind to be able to move in time/space. Is this correct?

Ra: I am Ra. We cannot say that the observation is totally incorrect, for there is as much work in time/space as the individual who evokes this complex of concepts has assimilated.

However, it would be more appropriate to draw the attention to the fact that although the chariot is wheeled, it is not harnessed to that which draws it by a physical or visible harness. What then, O Student, links and harnesses the chariot's power of movement to the chariot?

[103.13](#) **Questioner:** I'll have to think about that. I'll come back to that.

We were thinking of replacing the sword in the right hand with the magical sphere and putting a downward-pointing scepter in the left hand, similar to Card Five, the Significator, as symbols more appropriate for this card. Would Ra comment on that, please?

Ra: I am Ra. This is quite acceptable, especially if the sphere may be imaged as spherical and effulgent.

[103.14](#) **Questioner:** The bent left leg of the sphinxes indicates a transformation that occurs on the left that doesn't occur on the right, possibly an inability in that position to move. Does this have any merit?

Ra: I am Ra. The observation has merit in that it may serve as the obverse of the connotation intended. The position is intended to show two items, one of which is the dual possibilities of the time-full characters there drawn.

The resting is possible in time, as is the progress. If a mixture is attempted, the upright, moving leg will be greatly hampered by the leg that is bent. The other meaning has to do with the same right angle, with its architectural squareness, as the device upon the breast of the actor.

Time/space is close in this concept complex, brought close due to the veiling process and its efficaciousness in producing actors who wish to use the resources of mind in order to evolve.

[103.15](#) **Questioner:** I am assuming that the skirt is skewed to the left for the same reason that it is in Card Number Four, indicating the distance service-to-self polarized entities keep from others, and I am also assuming that the face is turned to the left for the same reason that it is in Card Number Five, because of the nature of catalyst. Is this roughly correct?

Ra: I am Ra. Please expel breath over the breast of the instrument from right to left. (This was done as directed.) I am Ra. That is well.

Your previous supposition is indeed roughly correct. We might also note that we, in forming the original images for your peoples, were using the cultural commonplaces of artistic expression of those in Egypt. The face is drawn to the side most often, as are the feet turned. We made use of this and, thus, wish to soften the significance of the side-long look. In no case thus far in these deliberations, however, has any misinterpretation or unsuitable interpretation been drawn.

VIII: Matrix of the Body



[78.11](#) **Questioner:** Could you elaborate on the nature & quality of the matrix & the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work. The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypical system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.

[79.19](#) **Questioner:** I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

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Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

The Significator of each mind, body, and spirit may be seen as a simple and unified concept. The Matrix of the Body may be seen to be a reflection in opposites of the mind; that is, unrestricted motion. The Potentiator of the Body then is that which, being informed, regulates activity.

The Matrix of the Spirit is difficult to characterize since the nature of spirit is less motile. The energies and movements of the spirit are, by far, the most profound yet, having more close association with time/space, do not have the characteristics of dynamic motion. Thusly one may see the Matrix as the deepest darkness and the Potentiator of Spirit as the most sudden awakening, illuminating, and generative influence.

This is the description of Archetypes One through Nine before the onset of influence of the co-Creator or sub-Logos' realization of free will.

IX: Potentiator of the Body



78.11 Questioner: Could you elaborate on the nature & quality of the matrix & the potentiator?

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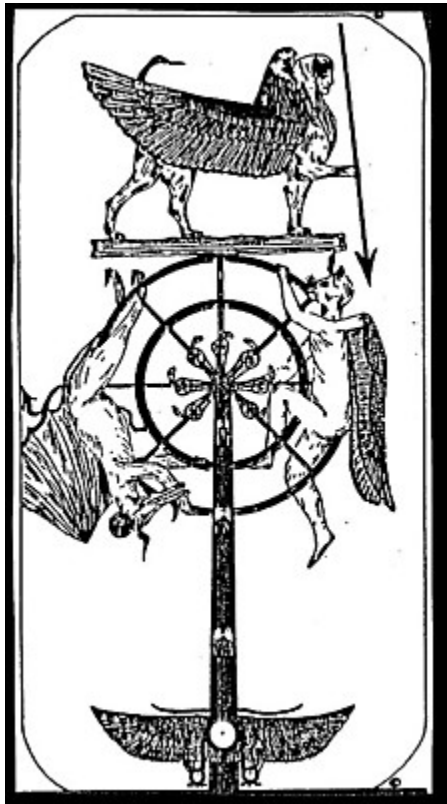
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X: Catalyst of the Body



[81.11](#) **Questioner:** Going back to the previous session, picking up on the tenth archetype, which is the Catalyst of the Body, the Wheel of Fortune represents interaction with other-selves. Is this a correct statement?

Ra: I am Ra. This may be seen to be a roughly correct statement in that each catalyst is dealing with the nature of those experiences entering the energy web and vibratory perceptions of the mind/body/spirit complex. The most carefully noted addition would be that the outside stimulus of the Wheel of Fortune is that which offers both positive and negative experience.

XI: Experience of the Body



[81.12](#) **Questioner:** The eleventh archetype would then be the Experience of the Body which represents the catalyst which has been processed by the mind/body/spirit complex and is called the Enchantress because it produces further seed for growth. Is this correct?

Ra: I am Ra. This is correct.

XII: Significator of the Body



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Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

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XIII: Transformation of the Body



[81.13](#) **Questioner:** We have already discussed the Significator, so I will skip number thirteen. The Transformation of the Body is called Death, for with death the body is transformed to a higher vibrational body for additional learning. Is this correct?

Ra: I am Ra. This is correct and may be seen to be additionally correct in that each moment and certainly each diurnal period of the bodily incarnation offers death and rebirth to one which is attempting to use the catalyst which is offered it.

XIV: Great Way of the Body



[81.14](#) **Questioner:** Finally, the fourteenth, the Way of the Body is called the Alchemist because there is an infinity of time for the various bodies to operate within to learn the lessons necessary for evolution. Is this correct?

Ra: I am Ra. This is less than completely correct as the Great Way of the Body must be seen, as are all the archetypes of the body, to be a mirror image of the thrust of the activity of the mind. The body is the creature of the mind and is the instrument of manifestation for the fruits of mind and spirit. Therefore, you may see the body as providing the athanor* through which the Alchemist manifests gold.

** Athanor: an oven; a fire; a digesting furnace, formerly used in alchemy, so constructed as to maintain a uniform and constant heat.*

XV: Matrix of the Spirit



78.11 Questioner: Could you elaborate on the nature & quality of the matrix & the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive. The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

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Ra: I am Ra. The Matrix of Mind is that from which all comes. It is unmoving yet is the activator in potentiation of all mind activity. The Potentiator of the Mind is that great resource which may be seen as the sea into which the consciousness dips ever deeper and more thoroughly in order to create, ideate, and become more self-conscious.

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[80.10](#) **Questioner:** The fifteenth archetype is the Matrix of the Spirit and has been called the Devil. Can you tell me why that is so?

Ra: I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself. The progress chosen by many adepts becomes a confused path as each adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery. Therefore, the melody, shall we say, of this matrix often seems to be of a negative and evil, as you would call it, nature.

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of other-selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.

XVI: Potentiator of the Spirit



78.11 Questioner: Could you elaborate on the nature & quality of the matrix & the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved. The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

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XVII: Catalyst of the Spirit



80.13 Questioner: Then is this, from the point of view of the fifteenth archetype, somewhat of an excursion into the Matrix of the Spirit in this process? Does that make any sense?

Ra: I am Ra. The excursion of which you speak and the process of disassociation is most usually linked with that archetype you call Hope which we would prefer to call Faith. This archetype is the Catalyst of the Spirit and, because of the illuminations of the Potentiator of the Spirit, will begin to cause these changes in the adept's viewpoint.

93.12 Questioner: Then presently we receive catalyst of the mind as we are aware of Ra's communication and we receive catalyst of the body as our bodies sense all of the inputs to them, but could Ra then describe catalyst of the spirit, and are we at this time receiving that catalyst and if not, could Ra give an example of that?

Ra: I am Ra. Catalyst being processed by the body is catalyst for the body. Catalyst being processed by the mind is catalyst for the mind. Catalyst being processed by the spirit is catalyst for the spirit. An individual mind/body/spirit complex may use any catalyst which comes before its notice, be it through the body and its senses or through mediation or through any other more highly developed source, in its unique way to form an experience unique to it, with its biases.

XVIII: Experience of the Spirit



80.15 Questioner: The only obvious significant difference, I believe, between the positive and negative adepts in using this shuttle is the way they polarize. Is there a relationship between the archetypes of the spirit and whether the polarization is either positive or negative? Is, for instance, the positive calling through the sixteenth archetype and the negative calling through the fifteenth archetype? I am very confused about this and I imagine that that question is either poor or meaningless. Can you answer that?

Ra: I am Ra. It is a challenge to answer such a query, for there is some confusion in its construction. However, we shall attempt to speak upon the subject.

The adept, whether positive or negative, has the same Matrix. The Potentiator is also identical. Due to the Catalyst of each adept the adept may begin to pick and choose that into which it shall look further. The Experience of the Spirit, that which you have called the Moon, is then, by far, the more manifest of influences upon the polarity of the adept. Even the most unhappy of experiences, shall we say, which seem to occur in the Catalyst of the adept, seen from the viewpoint of the spirit, may, with the discrimination possible in shadow, be worked with until light equaling the light of brightest noon descends upon the adept and positive or service-to-others illumination has occurred. The service-to-self adept will satisfy itself with the shadows and, grasping the light of day, will toss back the head in grim laughter, preferring the darkness.

XIX: Significator of the Spirit



[79.19](#) **Questioner:** I would like to try to understand the archetypes of the mind of this Logos prior to the extension of the first distortion. In order to better understand that which we experience now I believe that this is a logical approach.

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[80.16](#) **Questioner:** I guess the nineteenth archetype of the spirit would be the Significator of the Spirit. Is that correct?

Ra: I am Ra. This is correct.

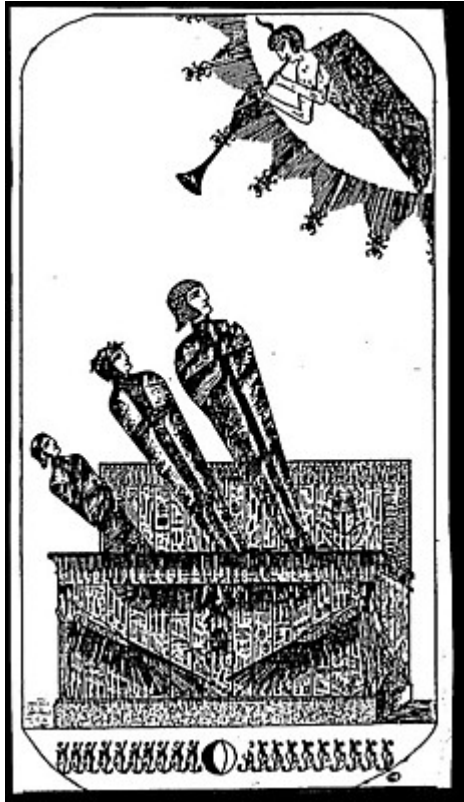
[80.17](#) **Questioner:** How would you describe the Significator of the Spirit?

Ra: I am Ra. In answer to the previous query we set about doing just this. The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the One Infinite Creator, radiates it to others or absorbs it for the self.

[80.18](#) **Questioner:** Then would this process of radiation or absorption, since we have what I would call a flux or flux rate, be the measure of the adept?

Ra: I am Ra. This may be seen to be a reasonably adequate statement.

XX: Transformation of the Spirit



[80.19](#) **Questioner:** Then for the twentieth archetype I'm guessing that this is the Transformation of the Spirit, possibly analogous to the sixth-density merging of the paths. Is this in any way correct?

Ra: I am Ra. No.

[80.20](#) **Questioner:** Sorry about that. Can you tell me what the twentieth archetype would be?

Ra: I am Ra. That which you call the Sarcophagus in your system may be seen to be the material world, if you will. This material world is transformed by the spirit into that which is infinite and eternal. The infinity of the spirit is an even greater realization than the infinity of consciousness, for consciousness which has been disciplined by will and faith is that consciousness which may contact intelligent infinity directly. There are many things which fall away in the many, many steps of adepthood. We, of Ra, still walk these steps and praise the One Infinite Creator at each transformation.

XXI: Great Way of the Spirit



80.21 Questioner: Then I would guess that the twenty-first archetype would represent contact with intelligent infinity. Is that correct?

Ra: I am Ra. This is correct, although one may also see the reflection of this contact as well as the contact with intelligent energy which is the Universe or, as you have called it somewhat provincially, the World.

XXII: The Choice



88.16 Questioner: I will also assume, and I may not be correct, that the present list that I have of twenty-two names of the tarot cards of the Major Arcana are not in exact agreement with Ra's original generation of the tarot. Could you describe the original tarot, first telling me if there were twenty-two archetypes? That must have been the same. Were they the same as the list that I read to you in a previous session or were there differences?

Ra: I am Ra. As we have stated previously, each archetype is a concept complex and may be viewed not only by individuals but by those of the same racial and planetary influences in unique ways. Therefore, it is not informative to reconstruct the rather minor differences in descriptive terms between the tarot used by us and that used by those of Egypt and the spiritual descendants of those first students of this system of study.

The one great breakthrough which was made after our work in third density was done was the proper emphasis given to the Arcanum Number Twenty-Two which we have called The Choice. In our own experience we were aware that such an unifying archetype existed but did not give that archetype the proper complex of concepts in order to most efficaciously use that archetype in order to promote our evolution.

89.26 Questioner: All right; I'll have to do that. Ra stated that a major breakthrough was made when proper emphasis was put on Arcanum Twenty-Two. This didn't happen until Ra had

completed third density. I assume from this that Ra, being polarized positively, probably had some of the same difficulty that occurred prior to the veil in that the negative polarity was not appreciated. That's a guess. Is this correct?

Ra: I am Ra. In one way it is precisely correct. Our harvest was overwhelmingly positive and our appreciation of those which were negative was relatively uninformed. However, we were intending to suggest that in the use of the system known to you as the tarot for advancing the spiritual evolution of the self a proper understanding, if we may use this misnomer, of Archetype Twenty-Two is greatly helpful in sharpening the basic view of the Significator of Mind, Body, and Spirit and, further, throws into starker relief the Transformation and Great Way of Mind, Body, and Spirit complexes.

ΩΨΩ

μεταβάλλον ἀναπαύεται

“changing, it rests” (Herakleitos)

om mani padme hum