

An Archetype Workbook

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Chapter 1: Introduction

1. What the Archetypal Mind Is

We are, each of us, human beings. Whatever else this statement might mean, it entails that each member of this group, “human beings,” has something in common with each other member. Many of these commonalities are the very differences we have from each other, for two entities can only be said to be different if they can be first compared—and even then we often find that our perceived differences evaporate upon close examination. We have a particular way of thinking, acting and being which distinguishes us as *human*. Although psychologists, philosophers and local drunks fail repeatedly to pinpoint this core of commonalities by virtue of which we all presumably call ourselves human, there is no reason to think that such failure will not one day give way to success when the right perspective is taken, just as so many scientists failed to account for the strange deviations in Mercury's orbit from the predicted transit before a man with the right perspective (Albert Einstein) finally offered an inroad into understanding.

We share similar experiences. All of our culture assumes this one very basic principle. Our poets, playwrights and novelists all assume that the tapestry of emotion and thought woven into the webs of their works is a set of experiences which may not only be appreciated by their readers, but apprehended, understood, sympathized with and related to. Why else, indeed, would we continue to read such works? Why else would we continue to watch films and listen to music if we did not somehow relate to them? In this act of relating, we are not merely relating to the experiences of the one human being whose fertile mind has fashioned the morsel of culture which engrosses us. In relating to *any* part of *any* culture, we are also relating to *each* other human being who relates to or has related to that same part. The very foundation of this act of relating is the communal bedrock which makes each of us, somehow, a human being. Of course, there is more to this relating than merely the bedrock, for there is also, by analogy, the foundation of our local planet, the basic wall-structure of our national and racial identities, the plumbing and circuitry of our local and familial identities, and, perhaps most importantly, the full and robust design and atmosphere which signify our unique personal identities. Thus, while we share similar experiences, there are different levels of sharing which can be associated with different levels of relating. Although there is undoubtedly much fruit to be harvested from a consideration of national, racial, local and familial commonalities, it is the global which is our concern. In what ways am I similar to a Russian woman, and in what was are this Russian woman and I similar to an Indonesian child?

We are all *of* the Creator, but if the purpose of the Creator is to experience its own infinitude, then we must expect that all of us are somehow different, and that some of us fit into certain groups but not others. Those of us who fit into the group *human* can be found within the group identified by the *Archetypal Mind*—at least as far as our

local section of the universe is concerned, anyway. The Archetypal Mind is so named because its proper nature is *conceptual*, though its reference is inclusive of the non-conceptual. If we are, as Ra tells us, composed of three interacting parts, mind, body and spirit, then it is the first of these three which has the possibility of providing an architecture, an organizing structure upon which experience may be built. The body is that which is *subject* to this organization, while the spirit is that which is prior to, but *births* organization. And yet the contents of the Archetypal Mind *refer* to all *three* categories. That is, the organizational structure—the architecture of the Archetypal Mind—includes within its purview that which is both physical and spiritual, as well as the mental, despite the fact that it is entirely mental in nature. We are not common merely in how we think, even though this is where all our commonalities are apprehended; we are also common in our bodily constitution and function, and in our very being. By analogy, the operating system on a computer is not itself either hardware or an application, though it contains within itself code which refers to and accounts for both of these basic features of a computer.

As our DNA determines the limits within which the human body is confined, so the Archetypal Mind constrains us according to a set of limitations which we will never overcome so long as we are human. It is well known that our DNA does not determine us to become what we are (though perhaps it is not yet so well known in some deterministic circles); rather, our genetics afford a set of strengths and weaknesses within a set of very real limitations. We do not grow to over nine feet tall; our conscious minds cannot process as rapidly as computers; our bodies grow only four functional limbs; we cannot fly without the assistance of machines; etc. These are very real limitations, and yet we still find so much freedom for experience within these limitations. Moreover, the rare individual who exceeds these limitations (a person over nine feet, a person with more than four limbs, etc.) is typically viewed as more tragic than as triumphant. We do not *desire* to exceed the limitations that *define* our humanity, because such a crossing of the boundary *threatens* our humanity. Similarly, the Archetypal Mind gives us a set of limitations within which we still have free range of motion, but beyond which we cannot move without also sacrificing some (or all) of our humanity—and even then we may not be able to exceed these limitations. To put this yet another way: if we were to grant a chair life and intelligence, it would cease to be a chair. We would begin to think about it differently from chairs. We'd probably even avoid sitting in it. Hence, the design which defines *what* an entity is cannot be casually discarded.

What is it, indeed, which binds us together as a common folk? Among the myriad possibilities brought forth by authors and speculators of all manner of backgrounds, what most clearly marks the identity of anything whatsoever is its *purpose*. The defining nature of a chair is its function: to be sat in. And yet this question can be turned upon its head when applied to natural rock formations and trees. What are the purposes of such novel intrusions into our neat and functional world? But asking this question only sidetracks from the matter at hand: what defines the nature of *humanity* is *purposiveness*, regardless of what defines the natures all other entities. For even this is part of our nature. A teacher is a teacher because her purpose is to teach. A teacher who does not intend to teach is not properly a teacher, but merely an occasion

for a savvy student to learn. A construction worker is such because her goal is to construct. A father who does not intend to raise his child loses much of the credibility in his claim to fatherhood.

The uncertainty in the example of fatherhood (is a deadbeat dad a father or not a father?) is due, of course, to our misperception of what it is that defines a nature. We so often believe that what defines a nature is a specific set of actions, form of clothing, list of credentials, or honorific status. Yet this is not at all the case. A human being can only be what she intends to be. All else can only be a charade at best—and there are many charades which we intend to be, muddying the matter yet further. A professorship is largely a matter of credential and honorific, but is a professor not a charade who is not also a teacher?

The fact that purpose signifies essence gives instant insight into the evolutionary content of the Archetypal Mind. At the roots of human nature is the *will to become*. We have hopes and dreams, fears and nightmares, but all of these amount to nothing without a concept of a future in which we are somehow *different*. The Archetypal Mind, then, is a blueprint of *paths of motion*, or, to quote Ra, “The archetypical mind ... is a blueprint of the builded structure of all energy expenditures and all seeking, without distortion” (91.37). It is a complicated circuit board whose features are only interesting insofar as they guide the flow of energy from one place to another in a unique way. Hence, the Archetypal Mind, if apprehended, grants a unified and simplified approach to the ongoing experience of humanity. It is the closest to a general manual of human life which we are capable of finding in our (archetypally) confused existences.

2. Concepts and Concept Complexes

The basic constituent element of the mind is the concept. A concept is simple and irreducible. *Awareness* (which is distinct from *human consciousness*), for example, is a single, simple concept. *Memory* is another. *Balance* is a third. Just as the human body is constituted of basic elements which we know as atoms, so the human mind is constituted of basic concepts. And while we may wonder how it is that a concept can be simple yet also a distortion of unity (thereby suggesting some kind of complexity), we will allow it to suffice that, by our governing analogy, while atoms generally act as simple units (because they are very difficult to split), our best scientists agree that even atoms have constituent parts (though Dewey Larson disagrees on this point).

Although the concept in mind is analogous to the atom in body, it is an obvious point that the constitution of the body can be categorized into larger units than the simple atom, units called molecules. Well, so can the mind (89.20). Within the human body, there is a very special kind of molecule, often referred to as the “building block of life”: the amino acid. The 22 proteinogenic (which means “protein forming”) amino acids are molecules of a complex atomic structure which are used by all biological entities to construct a very wide variety of proteins that serve an equally wide variety of purposes. I cannot say, of course, whether the number of proteinogenic amino acids bears a logical relationship to the number of concept complexes within the Archetypal Mind (though the coincidence is striking), but I *can* say that the concept complexes, or

archetypes, serve a function in the mind somewhat parallel to the function that the proteinogenic amino acids serve in the body. It is these basic structures which come together to form the many different experiences which ultimately shape the direction of our lives, the strengths and weaknesses of our personalities, the array of emotions which find us, etc.

The species, racial, national and local group minds—the *specialized* minds, if you will—are, themselves, composed of complex structures of these basic archetypes. It is likely that Carl Jung was describing complex structures of the archetypes within the Archetypal Mind in his consideration of the archetypes of more local minds through dreams. The Archetypal Mind is the foundational blueprint of the structure of human experience, delimiting the avenues of possible growth. The specialized minds add subtleties to this foundational structure without extending beyond its limits. So while there are many different ways in which a culture can manifest, say, a spiritual experience (consider the many different forms of religion), the basic nature of this experience (which includes its purpose, the field of emotions associated with it, the very general means of achieving the experience, etc.) is consistent across all cultures within the same Archetypal Mind. That is, there is a certain basic circuitry to any spiritual experience a person on our planetary sphere might have, and this circuitry is described in the Spirit Cycle of the Archetypal Mind.

3. The Subjective Nature of Studying the Archetypal Mind

The Archetypal Mind has many subtle features which can be distinguished only on a subjective level. In support of this point, let us consider an analogy. Imagine that you and everyone you know can only comprehend objects in two dimensions. A being who both lives in and can conceive three dimensions contacts you and presents you with a two-dimensional image of a three-dimensional object. Everyone you know is also presented with an image of this object, but each of you is given an image taken from a different perspective on the same object. You are each studying the same thing, observing different traits about the object, etc. You learn that you come to many basic agreements about what it is, but you have many disagreements also. Because none of you can conceive the object in its natural three-dimensional environment, none of you can grasp how it can be that you have such different concepts of the same object. Our perspective of the Archetypal Mind is similar. It has more conceptual dimensions than our minds are capable of grasping, so each of us can only arrive at a single subjective perspective of it without being able to infer what the hidden sides of the Archetypal Mind look like—the sides that other human beings perceive. All we can do is share with each other our perspectives, hoping to come to greater collective clarity.

Because the multi-dimensional nature of the Archetypal Mind (that is, admitting multiple *conceptual* dimensions, not *physical* dimensions) gives itself to us in subjective perspectives, we have, according to Ra, at least three traditional avenues for studying it: the 22 Major Arcana of the Tarot, the 22 pathways between the 10 Sephiroth of the Tree of Life, and the twelve signs and ten planets of western astrology (76.9). This abundance of resources is fortunate insofar as we may each choose the mode of our liking; it is unfortunate in that a one-to-one correspondence between the

22 concept complexes of each system is unlikely to be agreed upon (though this has not stopped Qabalists from trying). Although I have studied the Tree of Life in some detail, my inability to arrive at an acceptable one-to-one set of correspondences between its pathways and the Major Arcana of the Tarot leads me to conclude that it would not be appropriate to include it in the present essay. My knowledge of astrology, on the other hand, is only cursory, so I lack both the experience and the knowledge requisite for assuming a teaching role in relation to it. I encourage the reader to consider these systems for herself, but I will continue within the system of the Tarot alone. And perhaps that is as it ought to be in the present context, since Ra taught almost exclusively within the Tarot system.

4. Why We Study the Archetypal Mind

The Archetypal Mind does not, on its own, bring enlightenment. It is not the key to all happiness or the Great Secret of Life, though some spiritual traditions (such as western Qabala) may suggest otherwise. Ra gives us no reason to think that without a study of the archetypes, a happy life cannot be lived, or the purity of heart requisite for graduation cannot be achieved. The Archetypal Mind, though it outlines the potential avenues of any human activity, is probably not beneficial to study for anyone but the already polarized servant who wants to be of even greater service.

To quote Ra on this subject,

In no way whatsoever should we, as humble messengers of the One Infinite Creator, wish to place before the consideration of any mind/body/spirit complex which seeks its evolution the palest tint of the idea that these images [the Tarot] are anything but a resource for working in the area of the development of the faith and the will.

To put this into perspective we must gaze then at the stunning mystery of the One Infinite Creator. The archetypal mind does not resolve any paradox or bring all into unity. This is not the property of any resource which is of the third density. Therefore, may we ask the student to look up from inward working and behold the glory, the might, the majesty, the mystery, and the peace of oneness. Let no consideration of bird or beast, darkness or light, shape or shadow keep any which seeks from the central consideration of unity.

We are not messengers of the complex. We bring the message of unity. In this perspective only may we affirm the value to the seeker of adepthood of the grasping, articulating, and use of this resource of the deep mind exemplified by the concept complexes of the archetypes. (97.9)

What, then, is the value of studying these concept complexes? This study serves to simplify and unify the student's vision of human experience as a whole. Instead of a confusing and contradictory abundance of possible theoretical structures for interpreting experience which so often induces in us the hemming and hawing, the

vulgarity, the plebianism, and the *unextraordinary* attitudes which are touted by our social structures as *normal*, we will be granted a singularity of perspective which, instead of *excluding* the many conceptual alternatives offered upon the contemporary intellectual palette, *includes* all other theoretical concepts into itself, locating a proper place for each. The clarity of mind offered by a study of the Archetypal Mind affords its student the unexpected benefit of a focused will (as clarity reveals dead-ends in the distance) and bolstered faith (as a clear grasp of what the spirit is and how it functions affords ample opportunity to witness its strengths and limitations). The student of the Archetypal Mind is afforded the unique advantage of a descriptive manual concerning all the various levers and gadgets in the cockpit of the vehicle we call a “self”.

This cockpit analogy deserves a deeper exploration. Imagine that you are stepping into the cockpit of a jet for the first time. And, because the pilot and copilot have both mysteriously died of heart-attack, you absolutely must fly this jet right now. How will you determine what the controls do and how to most appropriately use them? Trial and error, of course. If the cockpit is analogous to managing life in Third Density, then attempting to fly under these circumstances is akin to attempting to make it through Third Density with no guidance whatsoever. It will probably end in an explosive disaster. And quickly. Of course, given infinite lives, this is not a metaphysical *catastrophe* but it is certainly an inefficient way to learn.

Now suppose that you have the good luck of finding a quadriplegic passenger who, when she had limbs, had flown a similar jet and is giving you instructions to the best of her ability. The first three books of the Ra material can be thought of as a such a teacher who is doing her best to give you as much information as she thinks you can handle. Under this person's tutelage, you will probably be able to awkwardly fly the jet to a very rough and unpleasant landing. But, if you want to become a pilot skilled enough to help other people who are equally confused in the cockpit, you will need to know the specific details of each and every gadget within the cockpit. You will need to know all the mechanisms of the jet inside and out, and you will need to know how all the systems work with each other. What you need is the blueprint of the machine—and probably a manual also. The Archetypal Mind is both the Blueprint and the Manual for the machine of Third Density, useful only to those who are serious about mastering the experience. This resource, though, is locked in a secret compartment, accessible only to those who seek intently enough. And this secret compartment is located in a different place in each cockpit. The existing literature on the Archetypal Mind is merely a *collection of reports* on the content of the Manual and the details of the Blueprint. Reading this literature will sharpen your intent and clarify your search, but it will not *reveal* the Blueprint and Manual to you. Only direct access will.

If you seek mastery of the experience of Third Density—presumably for the sake of serving others—you will not be able to avoid studying the Archetypal Mind any more than a pilot who seeks mastery can avoid studying the blueprint and manual for his jet.

While studying the Archetypal Mind leads to a clearer grasp of the nature of evolution—whether bodily, mental or spiritual—thereby encouraging *accelerated evolution*, the

benefits of the study do not end here. Ra indicates that studying the roots of the mind is a *necessary* step along the path of initiation, through which the initiated may then offer themselves in purity in service to others (76.8). The study is even indicated as part of the disciplines of the mind in the “fifth step” described by Ra (5.2).

The last benefit, which is simultaneously the most subtle and the most powerful of the benefits of study, is intended for those in third density who seek to be of the greatest possible service. Ra even indicates this as the *primary purpose* of studying the Archetypal Mind: “It is appropriate to study one form of constructed and organized distortion of the archetypical mind in depth in order to arrive at the position of being able *to become and to experience archetypes at will*” (76.9, my emphasis). This use of the archetypes, which Ra refers to as “controlled use,” allows the adept to muster unto itself the power of the Archetypal Mind in addressing any given situation. Who, after all, can resist a leader who becomes the very essence of the Emperor? And who can resist a lover who becomes the High Priestess? This controlled use can be implemented in situations to serve others, but it can also be used in times when the self is unbalanced or blocked. As an example, Ra says that the mind may be clothed with the first archetype, the Matrix of the Mind, when the mind is attempting unthinkable thoughts and needs to return to the pure and empty mind (91.35). We all find ourselves occasionally in situations where the pure energy of an archetype will help us out of our quandary.

In Ra's words,

The clothing one's self within the archetype is an advanced practice of the adept which has long studied this archetypical system. The concept complexes which together are intended to represent the architecture of a significant and rich portion of the mind are intended to be studied as individual concept complexes; as Matrix, Potentiator, etc., in viewing mind/body/spirit connections; and in pairs with some concentration upon the polarity of the male and the female. If these are studied there comes the moment when the deep threnodies and joyful ditties of the deep mind can successfully be brought forward to intensify, articulate, and heighten some aspect of the magical personality. (89.19)

But, Ra warns, there is great danger in engaging the archetypes in this most powerful way without being careful not to infringe upon the free will of others (89.44). It is easy to accidentally enslave another when one becomes the Great Way of the Mind (aka the Chariot) himself. And to this warning I would also add that it is important to remember that becoming an archetype should be a *temporary* act. There is danger in forgetting to return to yourself, for a human being is more complex than any one archetype. A person who is overcome by an archetype may forget to return to himself and, having done so, often appears to be playing a role that he never snaps out of. All of life then becomes a dream, an act, and the actor forgets that he is much more than the role.

5. How to Study the Archetypal Mind

Who am I? What significance do you think my commentary on this subject should have to you? Although the concept complexes of the Archetypal Mind exist within our local Logos and are imparted to each living human being, each of us has a unique perspective upon this shared Archetypal Mind. The work that follows is a summary of my own unique take on the Archetypal Mind. I do not claim to offer the last word, the absolute truth, or even an exceptionally accurate picture of this conceptual resource. I offer only the best (i.e. the simplest, most coherent, most comprehensive and most accurate) interpretation I have found. I recognize that I have a set of talents which have made it easy for me to identify these concept complexes and translate them into palatable concepts, but by no means does that make me the final authority on the subject. In the following chapters and sections, you will find descriptions and commentary on each of the archetypes and on the relationships between groupings of archetypes. These commentaries do not even exhaust my own thoughts on the matter, so by no means should you expect that they exhaust all possible thoughts on the matter. Rather, this work is meant to provide a foundation for personal exploration of the Archetypal Mind as presented by Ra. Herein, I have collected some of the thoughts which I think will be most helpful to a seeker in search of the Archetypal Mind. What follows is the work I would like to have found when I began my own study.

Symbolic correspondences are a good place to start. We are all familiar with an array of symbols, both popular and esoteric. These symbols strike deep chords within us, because the deep mind—the mind which we seek to access in this study—thinks in terms of concepts and not words. The symbols we use have a clustering of words which are appropriate to them. A cup, for instance, is a vessel for containing and imbibing a liquid. This symbol contains within it all of the resonances of the very concept of liquid (one of the four elements) and connects these resonances to the concept of human functionality: a cup is a device designed by human beings for the purpose of containing and drinking a liquid. The cup itself draws a number of different concepts to itself due to these resonances. Because the archetypes are complexes consisting of a many concepts, an association of symbols is appropriate for representing these archetypes to the self—*but only if the right symbols are selected in the right configuration!*

The *sensitivity* of the deep mind to symbols is one of the reasons that there are so many Tarot decks; it is also the reason why so many of them are very poor guides to the Archetypal Mind. The images given by Ra are emphatically *not* the only way to study the Archetypal Mind, but they are a *good* way, and many others who have attempted to create their own decks have done so with far less understanding of their subject matter and so have either lost important symbols or else added extraneous ones. Only an adept whose study is well advanced ought to expect success in constructing her own deck of cards or symbolic clusterings. But do not let that stop you if you feel drawn to it early; just don't be surprised when you decide your deck is of poorer quality than you had hoped.

Despite the benefit of symbolic correspondences, the archetypes themselves are not

symbols. They are *energies* with *personalities*. They have a robust character which cannot be isolated with words or pictures or theoretical structures any more than a human being can be characterized by her ethnicity, hair color, clothing, religion, nationality and family name. These associations are useful in calling any specific archetype to mind (as Ra mentions in 74.4), but they do not replace the archetype itself. An archetype is not known until its “melody” is felt and can be readily identified in any situation, the way you might learn to identify the composer of a song you've never heard before. This kind of mastery opens up the possibility of seeing and identifying the archetypal resonances that you meet within your everyday life experiences.

In the process of studying the Archetypal Mind, reading and digesting the material provided by a tradition (Qabala, astrology, or Tarot) is a necessary way to begin, but the “more important step” is “the moving beyond the written in order to express in an unique fashion [one's] understanding ... of the archetypal mind” (76.9). The study begins with embracing a tradition of archetypal correspondences, it continues with immersing yourself in this tradition until it seeps into your marrow, but it concludes with discarding that which is not your own as you would a ladder you have climbed and no longer need.

The process of “moving beyond the written” is easier said than done. As an attempt to assist the reader, I will give an account of the method I used for entering the energies of the archetypes, one by one.

If the Archetypal Mind is a “blueprint of the builded structure of all energy expenditures and all seeking, without distortion” (91.37), then in all of my energy expenditures and all of my seeking, there had to be archetypal energies at work. I expend plenty of energy and spend most of my time seeking in some way, so I figured that I must *already be* very familiar with the archetypes. Operating under this assumption, I treated the 22 dynamic images as a file-cabinet, to carefully organize my experience as it occurred. The goal was (and still is) to classify each experience into the appropriate archetypal energy or set of energies, thereby offering a robust example of that energy and fleshing out the details of the archetype in a personal way which would never have been possible through mere reading.

The most obvious place to begin was with experiences I had already had. This is a useful project, but it is not nearly as enlightening as contemplating the archetypal content of intense life experiences *while I am in the midst of them*. This simple action is the core of my method. While it attracted many unexpected experiences, my desire to learn more than compensated for my fear of potent catalyst.

This process, though it sounds simple, was anything but. All I had for labeling my file cabinet was a shoddy and one-dimensional set of interpretations of bizarre images. I cannot overstate the necessity of having a willingness to *overturn* interpretations that you eventually find do not match your experience. *Your experience is the ultimate standard by which you must measure any set of interpretations of these images and symbols*. In my case, this meant that I had to undergo iterations of defining. I knew

that the Catalyst of the Spirit was supposed to involve faith and that somehow there was a pouring-out and a nakedness involved in the experience of it. But until I had an experience of pouring-out and being naked, I simply could not further refine this image without the risk of putting too much emphasis on the theory and not enough emphasis on the practice. Once I had an experience of spiritual pouring-out and nakedness, I discovered what it was that was poured out. I discovered what it meant to feel spiritually naked. I also discovered how these feelings connected to the concept of faith. Then, I returned to the symbols to consider their meanings once again in the light of this experience. Having developed my theory a little more, I was now prepared for another experience, so that I might taste the archetypal energy of the Star with more clarity, detecting more of the subtler notes this time. With each further instance of this kind of experience, I learned to refine my grasp of this archetype more and more. But with each iteration I had to wait for the experience to come.

I made many mistakes in classifying my experiences. I can think of numerous situations that I had classified as having the energy of Transformation of the Mind, but which proved to be more spiritual in content once I gained more experience in classifying.

Literally everything around you can be classified by its archetypal content, if you choose to see the world this way. I came to see my home life and my work environments as macrocosms of my bodily and mental spheres, seeking the archetypal movements at work between my coworkers, friends and family. I imagined Death and the Enchantress on the group-level. I looked for the Sage in people I knew. I learned to recognize the dangerous energy of the Moon immediately, so that I would step with caution when entering it.

Then, once I had gathered a robust set of experiences with a specific archetype, it became time to attempt to step into its energy consciously, rather than waiting for the energy to find me. This necessitated *personifying* the archetype. There is a reason that occult traditions associate gods and goddesses with these archetypes: it is because, as Ra says, they are “beings in themselves.” They have a personality. When you learn to recognize them upon sight, then it is time to get to know them, to become personal with them. But, as Ra cautions, we must be careful not to forget about the “magical propriety” of the process when attempting to become the archetype in question. When I felt like I was called upon to stand firm and take responsibility, I would become the Emperor. When I wanted Intelligent Infinity to flow through me without resistance, I would become the Universe.

Though I could go on and on about nuances, this is my method in its essence. This method pairs well with the programme of training through which Ra put the initiates of Egypt. And, in fact, this is the same programme which Ra suggests to us:

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. (88.24)

The Archetypal Mind may be complex, but it is not complicated. You have been learning about these archetypes ever since you began your spiritual journey, and probably before that, too. All of the great spiritual teachers taught these concepts in some way without knowing it. If you can distill the Cycles of 7, the Classifications of 3 and indeed the entire Archetypal Mind itself into a few impromptu sentences, then you will have discovered the simplicity of the Archetypal Mind in addition to its complexity.

My own study is not yet complete, nor do I expect it to become complete. Additionally, my study is not as linear as the above set of suggestions implies. I don't think Ra would endorse a strictly linear study either. When this document was written, I had not yet started the bulk of my exploration of the male/female pairings, though, as you will see, I had long reflected on how and when to clothe oneself in an archetype.

6. Notes on the Chapters that Follow

There are, of course, many ways to approach an exploration of the archetypes, one of the most obvious of which is to give explicit interpretations of the symbols on the Tarot cards and to then interpretively interlock these symbols. I have decided not to do this here for two reasons: 1. it would take up much more space and 2. I do not want to give so much to the reader as to induce a sense of either finality ("What else is there to learn about the archetypes?") or mind-boggle ("I'll never retain any of this!").

I have therefore chosen to compose five relatively short chapters where I could have written twenty-two of equal length. The first chapter explores the unifying archetype, The Choice, and gives a synopsis of the structure of the archetypal mind, along with a cursory exploration of the relationships between archetypes within a Cycle (a group of seven). The next three explore the remaining archetypes one by one in the order given by Ra. These chapters are separated according to Cycle in an effort to impart a sense of unity within each Cycle.

Instead of scattering energy by exploring the many symbols on any given card, my treatments of these archetypes drive at the heart of the archetype itself. I describe the function and purpose of the archetype, the kinds of experiences which resonate with this archetype, and the general mood of the archetype. Instead of relying upon standard esoteric/spiritual symbolism, I have chosen to rely upon common sense and ordinary experience. My own research was largely thwarted by an impenetrable wall of esoteric symbolism which disallowed entrance into a perspective that would demonstrate these archetypes as *relevant* to me. I do not want to give readers a dense chunk of spiritual jargon without any points of contact to the ordinary world in which we all live.

Following my consideration of the heart of each archetype in Chapters 3-5, I provide two suggestions to the reader. The first is my own opinion of the intellectual benefit which may be gained from a deeper exploration of the archetype in question. The second is a suggestion of when it may be appropriate to undertake Ra's suggestion that we "clothe" ourselves in the archetypes. This second suggestion assumes that in the course of our evolution we meet with circumstances in which the *most helpful response* would be to enter into the pure energy of one of these archetypes. Although I have given much consideration to the suggestions I give, I encourage the reader to explore her own perspective. I have only offered a single perspective each archetype, but I am very doubtful that I have exhausted the possibilities for using these archetypes. To the advanced student I would pose this challenge: please add to my list of situations for taking on the pure energy of an archetype.

The final chapter explores the relationships between archetypes within a Classification (a group of three). Each of the seven sections of this chapter follows a simple pattern: first I identify some of the primary qualities of the classification, then I examine the relationships between the three archetypes within that classification.

The final chapter is not the chapter I would have liked to end with. I would have liked to include a chapter in which the 12 polarized pairs are explored. Indeed, in the two years after I composed the first draft of this document, I devoted extensive energy to exploring these relationships only to find that such pairings are a subject that demands both a generous amount of text and a radically different approach. My seeking has yet to manifest a complete treatment of these 12 relationships, but I remain hopeful.

Chapter 2: The Structure of the Archetypal Mind

1. The Choice

For every grouping within the Archetypal Mind, there is a unifying element. The necessity of such an element is obvious from the Law of One: in any situation which expands the One into Many, an element within the Many must be present which directs the Many back to the One. The unifying archetype of third density, called by Ra “The Choice,” informs the entire experience with its overarching purpose.

In making the Choice to commit ourselves to a path of moral purity (service to others or service to self), we must consciously choose to leave the carefully constructed paths left to us by our parents and our cultures. In doing so, we wade into the mysterious depths of the self, where direction is hard to find and dangers lurk that are not found upon the dry land we leave behind. The Choice requires both determination and faith. When this archetype is the protagonist, its tale is the classic Hero’s Journey, but when this archetype is one figure among many, it appears to be supremely foolish: this is the character who disregards all traditional wisdom for the sake of an apparently nonsensical conviction. The Fool’s slogan is “I know it makes no sense, but this is something I have to do.”

In this archetype, we take a leap from which there is no turning back. Here lies our ultimate purpose in incarnating in the first place, and this purpose is always with us wherever we roam. If we are attuned to our own spiritual progress, it will be this purpose that causes us to roam. Like anyone who embarks upon a journey from which there is no turning back, we take with us only what we absolutely need, and hopefully we do not leave anything necessary from behind. On this journey, these few possessions are the biases with which we incarnate and which will adapt as we grow: our belief system, our skills and habits, and our preferred tradition of spiritual development. The Fool strikes everyone, including him/herself as a fool, but this archetype is protected by its own initiation prior to embarking. Although the Fool is wholly without knowledge of the path beyond her immediate step, she is not wholly without discipline. The culminating choice is the careful decision to leave the sinkhole of indifference. This decision is informed, even if what lies beyond that sinkhole remains unknown.

All of our experience as human beings is oriented toward making the singular choice of moral polarity, upon which the work of next the next three densities is built. All catalyst, every transformation, every circumstance is guided by that one singular goal, just as the training an Olympic athlete might put herself through is guided by the singular goal of taking home a gold medal.

The fool is both adept and neophyte. While this may sound like a contradiction in terms, Ra tells us in 50.7 that “you may, during this incarnation begin — and we stress

begin — to know your own cards. You may begin to find the love within you. You may begin to balance your pleasure, your limitations, etc.” Insofar as there are any adepts in third density, even these adepts remain neophytes, whose revolves around taking but the first steps along a path that extends well beyond the purview of this density of experience.

The choice can be---and is---made in a moment. This archetype appears in us in microcosm each time we are presented with a clear opportunity to leave behind the rules and traditions we were born into, stepping forth into a way of being that, though apparently absurd, aligns with the pull of the heart. Whether the pull is toward compassion or malice, we find in ourselves the sense that it is distinctly at odds with the world around us. This choice offers itself to us over and over in our lives for recommitment. The choice that must be made in order to become such an enlightened fool is often not as we imagine the choice between good and evil to be. The choice between good and evil is simply the choice to become such a fool, regardless of the path chosen, for both paths are lined with naysayers and it is only our hearts which can tell us what is right for us.

We will not, in our lifetimes, graduate from being a fool. When we see people making mistakes, experiencing conflict and generally bumbling through their lives, we think of them as expressing their *humanity* through these myriad imperfections. It's not just the we don't have to be perfect; it's that if we were perfect, we would no longer be human. We might imagine gurus who lack imperfection, envisioning them as the horizon toward which we aim, but we will never actually reach that horizon no matter how long we walk—even if people begin referring to *us* as *their* gurus. Besides, the more likely reality is that the flaws in our gurus exist, but are not easily seen since they are more subtle than our own flaws. We become wise sages only because we know that we know nothing. We become holy and innocent only because we give no thought to guilt. We gain the respect of others only because we are sincere and respectful.

As our perception of this archetype sharpens, we begin to see in subtler and subtler ways that life is a short but adventurous game and that mistakes are part of the game.

I look to become this archetype when my personal conflict, whether inner or outer, leave me feeling like my life may be pointless. Somewhere in this conflict lies a choice to be made.

2. The Grid

The remaining 21 archetypes of the Archetypal Mind are organized into a 3x7 grid structure.

Cycles

Along one axis they are split into three “Cycles,” one each for mind, body and spirit. Although the cycles divide the archetypes into three sets, interaction and relationships between these archetypes is an irreducible fact: we do not get one without the other

three. Mind, body and spirit work together in an intimate dance, each performing its own steps in its own environment, contributing to the evolution of the totality. Just as *The Choice* is an additional archetype which depicts the whole, so the mind/body/spirit complex is the whole which is greater than the mere sum of its three distinct parts.

These three groupings of seven archetypes are called Cycles because the information they give about third density concerns evolution. That is, the content of these archetypes is a dynamic view of motion, not a static image of attributes. The seven archetypes within a Cycle together give a complete foundational picture of the ways in which mind, body and spirit evolve, each following a different path, but working in tandem with the others.

Among the Cycles, the Spirit Cycle bears the role of unifying. The Mind Cycle and the Body Cycle are reciprocal to each other, each offering a “reflection in opposites” of the other. The Spirit Cycle, then, is the unity which is split through mind and body into two polarized opposites. Thus, in the case of the Potentiators, for example, the spirit archetype of sudden awakening contains within it both the sharp light that pierces and the inner knowing from beyond. Its body counterpart contains only the piercing light while its mind counterpart contains only the inner knowing.

Classifications

Along the second axis these archetypes are split into seven “Classifications.” While it is easy to associate these Classifications with the seven energy centers, Ra warns us that although a comparison may be fruitful, we are not to paste one atop the other, forcing correspondences (78.30). In my own study, the association has proven to be loose at best. The archetypes within a Classification bear a strong resemblance to one another, so much so that Ra initially gave the images to the Egyptian initiates in these groupings of three, that the initiates might consider the similarities and differences within a classification at the very outset of the study.

Male and Female

One of the most striking distinctions from one Cycle to the next is the associations of the archetypes with the male and the female energies. In my analysis, I have distinguished this from Yang and Yin, which may be seen as the primordial gender energies. Whereas Yang and Yin represent for me the outward-projecting and the inward-drawing aspects of existence, respectively, the male and female energies may be understood as the conscious and unconscious selves, respectively. The great distance between the conscious and unconscious selves is a natural product of the veiling, thus complicating the archetypes. Consequently, we have a yang classification, the Potentiator of the Mind, which has a female association. It is outward-projecting insofar as it gives of itself to the Matrix of the Mind, but it is part of the unconscious portion of human awareness.

The conscious/unconscious association of male and female energies carries over into both the Body and Spirit Cycles. In the case of the Body, the Experience, a Yin classification, is also female. Hence, it draws the Catalyst into itself, processing it unconsciously through the subtle adaptations of the body and the physical

circumstances it attracts to itself. In the case of the Potentiator of the Spirit, a Yang classification with a male association, there is a very prominent conscious experience of sudden awakening or enlightenment which asserts itself upon us and often shakes the very foundations of our belief systems.

3. The Lesser Cycle

The first two Classifications (Matrix and Potentiator) depict the basic conscious and unconscious portions of the complex (whether body, mind or spirit). In the case of Mind, the Matrix is conscious and Potentiator unconscious. In the case of Body and Spirit, the reverse is the case. These two Classifications share a similarity: they depict the complex prior to potentiation. That is, these two archetypes show the conscious and unconscious elements in their raw form, before they have mingled with each other.

The next two Classifications (Catalyst and Experience) depict the conscious and unconscious portions of the complex post-potentiation. Once the Potentiator and Matrix have met and shared with each other, the two are changed by that sharing into Catalyst and Experience. In this sharing, the Matrix is fed by the Potentiator and the Potentiator is fulfilled by the Matrix. Subsequent to this sharing, the Catalyst depicts that which the new content offered by the Potentiator becomes and the Experience depicts the Matrix which has been changed by the new experience. The conscious and unconscious associations, though, are not as simple as in the first two classifications. This becomes particularly confusing in the Spirit Cycle, in which the Matrix is unconscious but the change to this Matrix are depicted by the conscious Experience, while the conscious Potentiator gives content that becomes the substance of the unconscious Catalyst. (For clarity: the archetypes themselves never become one another; rather, they depict the moving parts within a mind/body/spirit complex, whose content can, indeed, shift between archetypes.)

The first four Classifications form a roughly circular account of evolutionary movement. Although we do not usually move through them as regularly and as steadily we move through the four seasons of the year, we do experience transitional movement from one to the next, and we cannot skip ahead from Matrix to Catalyst or from Potentiator to Experience. The rough story of these Classifications follows: The Matrix attracts the Potentiator. The union of these two generates Catalyst. Catalyst is processed by the Experience. The Experience records the changes in the Matrix, which attracts the Potentiator anew, though differently. This circular movement is what I have called the "Lesser Cycle," but let the reader not be confused about this usage of the term "cycle": when it appears in the term "Lesser Cycle" or in lower case, the word is used in its normal sense; when capitalized, the word is used to refer specifically to one of the three groupings of seven archetypes in the systematized approach to the Archetypal Mind given by Ra. These three groupings are not cyclical in the standard, circular conception of the word.

4. The Greater Cycle

The Lesser Unifying Element

There are two unifying classifications. The Significator Classification is the lesser unifying element. It gives a depiction of the mind, body or spirit complex as a unity relating the conscious and unconscious portions of each within a singular whole. The Significator singles out the part of us which actually *experiences* the movements of the first four Classifications. The Significator, then, though it does depict the relationships between Matrix, Potentiator, Catalyst and Experience, provides a picture of the “significant self” which is more than a mere conglomeration of these elements. For example, nowhere in the first four archetypes of the Body Cycle does the concept of sacrifice appear prominently, though it is the concept closest to the heart of the Significator of the Body.

The Quantum Leap

The sixth Classification, the Transformation, is both a short-cut and a necessary inclusion. The circular movement of the first four Classifications is like a very slowly moving spiral. There is evolutionary progress achieved in this method of experiencing, but most of the variables remain the same. In the Body Cycle, for example, I may undergo many cycles of experience involving life in the city of Baton Rouge, Louisiana, but I may find its environment becomes more and more stale as I grow older, and that lessons come more and more slowly. This is commonly known as the principle of diminishing returns. Unless a dramatic change is effected, I will find that my growth stagnates, despite the fact that I am still undergoing the cycles of the first four Classifications. It is the Transformation which effects this dramatic change. Transformation can be thought of as a quantum leap from one range of experience (like Baton Rouge), to another (Knoxville, Tennessee, in my case). Progressive experiences of Transformation have a way of leading a person back to the beginning, where it all started. I, for example, after having once rejected Christianity wholesale, found myself in a Bible study after having undergone a number of transformations. Thus, while the first four Classifications depict a more apparent cyclical experience, the forward evolutionary propulsion of the Transformation is also cyclical, but the cycle of its movement is larger and longer.

The Greater Unifying Element

The second and greater unifying Classification is the Great Way. Whereas the first unifying element, the Significator, unifies the unconscious and conscious aspects of the self, the Great Way unifies all preceding archetypes of the Cycle. As in the case of the Significator, the Great Way is more than merely a summary of the first six archetypes of a Cycle. It also depicts the greater environment within which evolutionary growth happens, sometimes slowly (through cycles) and sometimes rapidly (through Transformation). Moreover, this Classification grants us access to the “big picture” concerning ourselves and our place in the world.

Chapter 3: The Mind Cycle

The Lesser Cycle

1. The Matrix of the Mind

All experience in the mind begins with the pure mind, clean and empty, which we typically envision belongs only to infants (though who of us actually remembers this perspective?) This purity of mind is an expression of the ignorance or lack of experience with which we begin any endeavor for knowledge. Although infants do, indeed, rest in this archetype as fully as anyone, we ourselves have access to it anytime we admit to ourselves “I have no idea.” As Ra tells us in 91.33, “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.” This Matrix is not the mind that we typically think of when we use the term “conscious,” though conscious awareness is one of its central features. Rather, the Matrix is the conscious mind that feels itself to be in total isolation from the unconscious: there is no pretense to possession of information or knowledge, but only a feeling of absence or emptiness which must necessarily accompany purity of mind. The mood of the Matrix is determined and anticipatory, strongly desiring the filling of its emptiness. The conscious mind of the Matrix wants, above all, to know, to experience, to see.

It would be too quick to ascribe all desire whatsoever to the Matrix of the Mind: different modes of desire belong to different archetypes. Given that the Matrix is masculine and is an archetype of mind, we should characterize the desire as curiosity. Curiosity could be an interest in knowledge of any variety you might imagine. It could be curiosity about whether someone would be a suitable mate, curiosity about quantum physics, or even about the most violent of crimes. The word “curiosity,” however, is not a perfect expression of the desire of this Matrix. It too quickly leaves us thinking of this desire as intellectualized or emotionally distant. This is not a vague and lifeless curiosity, but an intense desire to know paired with a distinct subject of interest. A curious toddler has an intensity of desire for knowledge, that identifies and pursues its subject (however inconvenient this might be for the parent) with laser precision. The child is so intent that he will usually cry if his path is obstructed.

The Matrix, who is keenly aware of his own ignorance, calls forth the robust and multidimensional knowing of the unconscious mind as if this intimate information is the cure to what ails him. And in his perspective, it is. The Matrix of the Mind desperately longs for the feeling of freedom and release, and he only has one trick up his sleeve: that some knowledge he doesn't have but feels drawn toward must be what will give him release. The Matrix of the Mind is the part of us that reaches for novelty. And once we find ourselves apprised of such knowledge, the Matrix within us no longer reaches in that direction. It reaches in the direction of some other novelty.

This archetype is clearly expressed in the trope of a young man who always chases a fresh experience, whether in romance, career, or hobby.

But this desire is dangerous. It is to those seized by the Matrix of the Mind that the wise issue the adage: “Be careful what you wish for.” How common it is that we find ourselves desiring an experience without any inkling of the potential consequences of its manifestation! We wistfully daydream, but when the reality manifests, fulfillment can feel like a curse. The Matrix does not realize the multitude of thoughts and feelings which are latent in its desire for knowledge. When we are lonely we may feel the absence of a lover and wish for one, but do we also wish for the heartaches and betrayals that so often accompany the experience of having a lover? The will is potent, especially when it is focused and intense, but it is also dangerous. It is fortunate that an unfocused will brings mild experiences, for otherwise we'd all attract tragedy.

As we become more familiar with the energy of this archetype, we become sensitive to our need for novelty, to recognize when we are feeling caged, and to focus our will on the specific knowledge that will release us from the ideological and emotional cages we find ourselves in. This archetype naturally arises within us when it is time to “go back to the drawing board,” so to speak.

Ra recommends we clothe ourselves in this archetype when our mind is boggled by “the most abstruse and unthinkable of ideas.” The conscious mind is a system-builder. It specializes in logical structures, but if the logical structures in our beliefs system lead us down incoherent mental avenues, then it is time for a blank slate. Ra says that this archetype helps clear the way for more penetrable and coherent thoughts.

2. The Potentiator of the Mind

The presence of the unconscious mind in its hidden state—in isolation from the conscious mind—is difficult to pinpoint. While we may say with Ra that “the mind contains all things,” there is no guarantee that we have any idea what we mean in saying it. And yet it is precisely this hidden self which must be penetrated by the conscious mind in order to access the later archetypes of the lesser cycle. This part of the mind is at all times aligned with the perfection of the archetype which describes it, but we do not always perceive it as such. Or, to put it differently, the unconscious mind doesn't change; rather, our ability to access and express different parts of it changes.

Ra notes that the faculty of *intuition* is the distinct domain of the unconscious mind, which may help us isolate an actual experience so we can pin this archetype down. However, because of the close association between intuition and the experiences of the spirit, Ra's signpost is not as helpful as it could be. The intuition which we must be describing is that intuition which brings us specifically *conceptual* knowledge—we're talking about the *mind*, remember. That is, it is not primarily the kind of intuition which tells us “this is what must be done” or “this is right,” for the first is more like a *gut* feeling and the second is more like the *heart*. Rather, this is the intuition which tells us “this is how things are,” an informative claim (which may contain emotional, symbolic

and/or linguistic content) clearly coming from the mind and not the spirit or the body. Conscious penetration of this conceptual intuition entails that we must grasp the wispy rope-end that reveals itself at the periphery of the mind and then pull it closer so that we may become enveloped in this new perception of how things are. Artists and scientists access and penetrate this archetype in their creative and inventive moments. We access it whenever we “have a thought.”

The Potentiator of the Mind knows everything about self and world, awaiting only the activation of the conscious mind's focused desire. Whereas the conscious mind is a system-builder, the unconscious mind a free-associator. In this part of the mind, concepts do not have fixed structural relations; rather, they are loosely connected unions of thought and emotion, expressed most naturally through symbols. In this archetype, we can locate the desire to open up, to give access, to share subtleties, emotional details, and symbolic clusters. When we are seized by this archetype, we experience the mind as a sea of images, feelings and words washing over each other in fluid connection with no particular aspect that stands out prominently.

The unconscious mind also has a unique link to the spirit: at the roots of mind lies the wharf where the shuttle of spirit may be boarded by any consciousness capable of navigating so deeply. The Archetypal Mind is one of the planks out of which this wharf is fashioned, as are the racial mind and the deep personal mind which transcends this specific incarnation.

Any time the Matrix desires something in a focused way, the Potentiator is contacted and that desire, though whetted, informed and empowered—or *potentiated*, as Ra says—by contact with the unconscious mind, still is not fulfilled until it is manifest into Catalyst, where the self-knowledge sought by the Matrix takes shape in the many unpredicted ways that real life events always bring. Even when we seek an inner experience, such as knowledge of the Archetypal Mind, the Potentiator alone will not give satisfaction to the Matrix. These two archetypes are too far removed from each other; they are the lovers whose separation intensifies their desire for each other.

Unfortunately, we often give focused desires to the Potentiator which are not in accord with what we consciously think we want. In focusing upon a fear, for example, we give a signal to the Potentiator that we want to know what we fear. This is not, of course, a reason to attempt to avoid thinking about fears (as if we could!); rather, it is a reason to deal with them when we become aware of them rather than continuing the avoidance.

As we perceive the energy of this archetype more clearly, we become more able to locate whatever information will carry us further in our quest for truth, whether that information comes directly from our inner dialogue or from some outside source. That is, if we want to become more sensitive to intuition, then we should make friends with this energy.

I find it useful to become archetype when my mind becomes rigid and immobile from over-analysis. It helps provide flexibility and direction through synchronization with my

intuition.

3. The Catalyst of the Mind

Having penetrated the unconscious mind, the conscious mind bestows upon her a character of revelation and openness. Whereas the Potentiator desires above all that the conscious mind becomes curious and interested enough for her to reveal herself to him, the Catalyst desires to be lavish in her sharing once the conscious mind finds focus. The Catalyst of the Mind is the unconscious mind revealed to the conscious mind. Intuition brings resonance and direction, a target upon which the Matrix may focus, but it does not yet bring information. The attraction between Matrix and Potentiator plants a seed in the unconscious mind that blossoms as Catalyst. Whatever we learn (in the conceptual sense, not in the sense of learning a skill) is knowledge bestowed upon us by the Catalyst of the Mind. When a new thought comes to us, it is the Catalyst revealing herself. Whether this thought comes to us through reflection on the unmanifest self or through the material world which is pregnant with boundless potentials for knowing, all new thought comes to us courtesy of the Catalyst of the Mind. Yet this Catalyst can not even exist until the conscious mind has called forth a specific content from the unconscious mind.

Every thought, every feeling which relates to the world both around us and within us—especially the *people* around us—is Catalyst of the Mind. Any belief about another person, especially a belief containing a moral judgment, is the unconscious mind revealing itself. Any emotion, whether stirred by an experience or emerging seemingly out of nowhere, is an opportunity to see the deeper emotional terrain hidden beneath the surface of your own conscious mind. Very rarely is the unconscious reality of such revealed emotions given in the surface feeling. The Catalyst reveals herself, but she does not strip naked; it is for the conscious mind to step forward and unclthe her before it embraces her.

It is not uncommon to learn a new word and then suddenly hear that word everywhere. The birthing of the Catalyst from the union of Potentiator and Matrix is similar: when the conscious mind is ready to learn something new about itself—say it is prepared to face a fear—the unconscious mind responds by swaying the events of the material reality such that opportunities for facing this fear present themselves. These opportunities are the Catalyst. Until we are ready for a specific Catalyst, it does not become apparent in our experience. Thus, in the example of facing a fear, it is common that we somehow remain safe in the womb until some part of our minds (sometimes conscious, sometimes unconscious) decides that it is prepared to step out into the world, fear or not.

We are not always careful about the ways in which we speak our desires to the Potentiator, so we often call forth Catalyst without realizing it. Those who remain within the “sinkhole of indifference” are not aware that there is a connection between conscious desire and the material world of experience, nor are they aware that the distortions in the inner emotional landscape is often a product of the mismatch between conscious belief system and unconscious resonance. Thus, the confused

desires of the conscious mind attract confused (or “random” according to Ra) experience in the material world. Such tragedies as those who attract their worst fears despite desperate attempts to avoid them are the result of this bungled interaction between the conscious and unconscious aspects of mind.

As we become acquainted with the energy of this archetype we learn to freely express the thoughts and feelings that are ready to arise from the unconscious to make themselves seen.

I recommend clothing yourself in this archetype when you feel frustrated or stifled by an imposed silence, whether imposed by a part of yourself that doesn't want to know the truth or by someone else who doesn't give you space to speak. The Catalyst of the Mind desires more than anything to express herself.

4. The Experience of the Mind

It is not enough to simply be confronted at all times in the material world with an abundance of information about who we are, how we function, what we desire, etc., because this information is disguised in the form of thoughts and feelings about that which is *other*. Whereas the direct contact between Matrix and Potentiator (i.e. intuition) yields vague information, we at least know that this information is personal to ourselves. The Catalyst, however, appears as information we think we have about what is *external* to the self. Part what makes our illusion so illusory is that it is *designed* to obscure the fundamental unity of self and other. Hence, the majority of the Catalyst slips by without us ever recognizing it as such. My emotional responses become the responsibility of the *other*: I'm angry because *you* made me angry; *I'm* not the inconsiderate one, *you* are.

Once we actually take hold of the Catalyst, however, an entirely new process must run its course: we must carefully examine it, eking out all the many layers and subtexts that are not apparent upon first glance. This distinctly *conscious* process is the province of the Experience. The Experience has within himself the acts of both analysis and synthesis, the dividing into constituent parts and the reunion into a synthetic whole. It is his responsibility to become familiar with the details of his domain, to explore—and cherish—all the many and minute details of his bride's being. While the Experience has the choice, of course, to approach her as either a beloved or a possession, the center of this archetype is simply his choice to perceive her as offering something worth paying attention to. In our daily lives, we experience many thoughts and emotions in relation to our environment and the other-selves around us. In recognizing the significance of these thoughts and emotions, we become aware of the Catalyst as such; however, the Experience has not activated until these thoughts and emotions are examined, carefully, thoroughly, and with the explicit intention to take responsibility for at least this one segment of our lives. In short, the Experience bears the great responsibility of engaging in mental balancing exercises, such as those given by Ra in session 5.

When the process of examination and integration is complete, the change is recorded

in the Matrix. It is as if a layer of dirt were thrown upon the ground and we simply step up a level to begin the process again. My desires become sharper and more informed: I understand myself better now. But there is still a part of me which is just as hungry and ignorant as the Matrix with which I began. Thus the cycle begins anew.

When our grasp of this archetype deepens the many layers of meaning pervading our minds are clearer to us and easier to spot. Through this archetype, all experiences--- thoughts, emotions, events, actions, reactions---take on conceptual significance. In the energy of the Experience, we find meaning in the randomness, and so become capable of gaining knowledge at any moment. A deeper familiarity with this archetype also sharpens and clarifies our grasp of the morally coherent methods of mental/emotional balancing.

I clothe myself in this archetype when I notice that I am avoiding responsibility. It helps me take command of myself by claiming my words, deeds, thoughts and biases as my own. Entering this archetype is especially useful in heightened emotional interaction with others because it allows me to dodge the blame and resentment in these conflicts, which facilitates quick healing. The Experience of the Mind takes responsibility for all things whatsoever, claiming the entire illusion as his realm. This archetype also helps me find gratitude for my experience when I find myself asking, "Why me?"

The Greater Cycle

5. The Significator of the Mind

What does the mind complex do? According to Ra: it "absorbs, seeks, and attempts to learn." While the lesser cycle gives us information about how this happens, these four archetypes never touch upon the big picture. The close association between the mind complex and body complex becomes evident in the Significator: how can the mind accomplish any of its tasks without the body? More directly, where can the manifestation happen except *within* the body and its physical environment? The Significator of the Mind contains the declaration that the body is the creature of the mind.

Everything that passes through the mind complex is affected by it and becomes a segment of the web of thought and emotion that it spins for itself. The mind is always taking in what it experiences, but it is also always bestowing itself upon that experience. No matter what we do, we are trapped in a subjective kind of consciousness. We trust that we understand each other, that we connect with each other, that we can *relate*, but we can only judge ourselves successful in communicating based upon our subjective attitudes about what the behavior of others means to us. Or, with less verbiage: the narrative world a mind inhabits is precisely the narrative world it creates. If I interpret depravity and greed into the world I experience, then everything new that comes to my awareness will simply corroborate this attitude. And optimism is the same. We wonder how people can become so trapped in polarized limiting attitudes about the world (conservatism/liberalism,

theism/atheism, pessimism/optimism, etc.), yet this tendency is built into the very fabric of the mind itself. We are stuck in a polarized world of our own invention, and all we can do is come to know it better. Or, more optimistically, we are ingenious creators of elaborate belief systems and histories whose subtlety is so infinite that we can spend our whole lives learning just what and who we are and how we fit into our historical environment.

It is here, of course, that our biases are most heavily engraved. We do not enter a physical world without shape or definition, so we should not expect to enter a mental world which is not already populated by a multitude of conceptual structures and entities. As much as we attempt to make sense of the physical world we are born into, we also attempt to make sense of the array of mental biases our family and our culture impress upon us even at birth.

The more familiar we are with this archetype, the more we can distinguish mind from body and spirit. The energy centers in their mental aspect can be better appreciated and the limitations and possibilities of mind come into focus. This might seem mundane and unnecessary, but it is more difficult than you might think to separate mere narrative from either physical action or spiritual depth. We lose ourselves in our stories and often forget that anything but the story exists.

I like to clothe myself in this archetype when I have difficulty distinguishing my thoughts, emotions, and beliefs from those of others. It helps me recapture a clear sense of identity through a carefully chosen narrative. I also like to clothe myself in this archetype when I notice that someone else is open to being told a story that I find personally significant, which sometimes happens with the mere question, "So what do you believe?"

6. The Transformation of the Mind

At the boundary between the conscious and unconscious minds lies a guardian known in psychological terms as "the Censor." The Censor is governed by a simple set of rules according to which any information which passes from the unconscious mind into the conscious mind is governed. It also decides what will pass through and what will remain unconscious. The Censor takes the place of the Experience of the Mind when movement across this boundary is not being consciously attended to by the Experience itself—that is, when catalyst is not being properly assimilated. This interaction between the Censor (which is the least conscious part of the conscious mind) and the unconscious mind can be observed in our internal dialogue if we are careful to listen for it.

The exchange between two parts of the mind gives us insight into the rules according to which the Censor is operating. The Censor's rules depends upon the specific aspect of our lives in question. My Censor, for example, is generous and nurturing in relation to the motivations in myself and others, but it is demanding and stingy in relation to discipline in myself and others. I can, then, assess that I see people in general as good-hearted but in need of discipline. This rule within my Censor demonstrates that

my attitude toward my unconscious mind is not pure: it has elements of both positivity (acceptance) and negativity (control).

As we move forward along the lesser cycle, we eventually become more and more aware that there is internal conflict in the Censor's rules. Continuing with myself as an example, I might become more and more aware that I tend to over-criticize faults on some occasions, but, contradictorily, that I also see those faults as cherished nuances on other occasions. As we grow in experience along the lesser cycle, the moment will come when no more forward movement is possible because this inner conflict disallows it. If I tend both to criticize faults and to cherish them, I will ultimately find that the conflict prevents me from advancing my relationship with the person I am criticizing. If I want to establish a firmer relationship with this person, I will have to choose either to accept them fully or to establish a subtle master-slave relationship. Waffling between the two, however, can only serve to confuse the relationship and increase the dissonance between myself and the other-self (and therefore also my unconscious mind). The necessity of this choice, however, is not something consciously governed; rather, it arises from the unconscious depths as a force pushing on the conscious mind. One does not choose purity because it is nice to have; rather, one gets sick and tired of sabotaging oneself through impurity.

When a decision is finally made between the two conflicting rules governing the conscious mind's treatment of the unconscious mind, the resulting experience will change dramatically. It is here that we discover new levels of relationships with self and with other that we had not dreamed of before. We may discover virtues in ourselves we thought we'd never have; we may discover the beauty of a person we once hated; we may discover the joy of an openness we'd been too afraid to attempt. What lies on the other side of the Transformation is unpredictable and mysterious, which is why we can take so long to feel the necessity of choosing between the Censor's conflicting governing rules. But once we reach this new baseline we discover that it is also invigorating and uplifting. The Transformation thus catapults us forward into entirely new vistas in the evolution of the mind.

When we become more familiar with this archetype, we see more and more often how we are in a constant struggle with ourselves in an inner battle between our higher motivations and our lower cravings.

I clothe myself in this archetype when I feel stuck in some repeating emotional cycle, like guilt and blame, shame and embarrassment, or anger and retribution. It helps me locate the two competing desires, figure out which one has virtue in it, and release the other.

7. The Great Way of the Mind

The overall shape of the greater cycle is afforded its very own archetype, the Great Way of the Mind. The mind complex is rooted in the material reality which serves as the vehicle through which the mind may know itself. The purpose of the mind complex is to grow in experience and knowledge, but this growth only achieves vividness, detail

and nuance through the process of immersion in the physical illusion. No description or imaginary rendition of skydiving can replace the actual experience of crashing toward the ground with a mere parachute standing between a long life and a swift death.

The vehicle of the physical world moves forward at a pace equal to our ability to integrate it, stopping long enough for us to squeeze all the juice out of each site. We are not tourists; we are adventurers. And when we have had enough, when we have ridden all the rides and made ourselves sick on the cotton candy, the vehicle moves forward again. With each movement, the separation between conscious and unconscious disintegrates further, allowing communion between the two in a triumphant alchemical wedding.

The process of the evolution of the mind is long, but thrilling. It is meandering, but deliberate. We do not always know what it is our desires are focusing upon, but we always get what it was we genuinely wanted, even if what we wanted was in fact a curse of some kind. We do not know what the next amusement park will look like, but we do know that it will be even more fascinating than the last.

As in all unifying archetypes, the Great Way of the Mind is a summary of the whole, but it is also more than merely a summary. The path of the evolution of the mind is a path of *mastery*. While most of the archetypes in the Mind Cycle tell the story of mind as something of a love story, the Great Way reveals a twist at the end: it is also a tale of victory. The Transformation of the Mind necessitates a releasing, a giving of oneself over. In the Transformation of the Mind, we allow ourselves to *fall in love*. The surprise ending, though, is that in falling in love with ourselves (and others), we become *masters* of ourselves. It is only in giving ourselves over to the love story of mind that we finally own ourselves, that we are “in control” of ourselves. No more are we tormented by unfulfilled desires and inexplicable emotions. No more are our minds contorting themselves to maintain contradictory beliefs. We have embraced ourselves as we are and have found peace and victory thereby.

The Great Way is also a perspective which we have of ourselves. Our minds contain within themselves a *vision* of the great story of mind. There are distinct moments in our lives when we are confronted with the vastness of our search for knowledge and experience, our search for ourselves. This vastness is not an amorphous vastness; it has a definite shape. In these moments, we can see where we have been, where we are moving, and what the future holds. We see that there is no part of our lives which is out of place or which does not contribute to the great symphony which unifies the thematic portions in which we sometimes lose ourselves. In these moments, we visualize ourselves perfected: our story complete from beginning to end.

As we develop our perception of the nuances of this archetype, we develop a clearer and clearer picture of ourselves as confident and resolute actors in a world we understand feel at home in.

I clothe myself in this archetype when I feel I've made no progress at all. It helps me appreciate the plateaus and spikes inherent in the process of the evolution of the

mind. This archetype is also useful in situations where I know that my moral center is balanced and that I understand the reality of the situation. It helps me maintain a calm sense of confidence in the face of adversity.

Chapter 4: The Body Cycle

The Lesser Cycle

1. The Matrix of the Body

When Ra refers to the body, especially in the archetypes, I have found it useful to think of the body as not merely our physical vehicles, but also the physical environment in which those physical vehicles operate: our homes, our workplaces, our communities, and so forth. These are all included in the concept of your “body”. On a purely philosophical level, this is consistent with Ra’s description of the body in the sense that our subtle bodies (i.e. the green ray body and beyond) extend much further than our skin.

The precondition for any experience and evolution to manifest in the body is what Ra calls Even Functioning. Scientifically speaking, this has the same meaning as homeostasis, which is the name I prefer for this archetype. All the universe is in motion and if it were to cease motion, it would also cease to be a physical experience, yet this motion is balanced through predictable cyclic events which follow the path of least resistance: a homeostatic balance. Even the laws of physics themselves are designed to coordinate the constant motion of the physical illusion: if the Earth were to stop revolving around the Sun, it would instantly begin to fall into the Sun's gravitational pull, rapidly ending our third density experience.

Our bodies are microcosms of this homeostatic balance struck by the celestial bodies. Our hearts beat, our brains coordinate, our livers filter, and our cells reproduce—all without any conscious effort. If we were to ask “Why is it so?” we could not answer, because constant motion is embedded into the foundation of physical experience, just as the unbroken nexus of consciousness called “self” is embedded into the foundation of mental experience.

The mood of this Matrix is at once both violent and organized. Homeostatic balance, unless acted upon, will always seek the “lowest energy state” as the physicists say. This effectively means that the body is lazy and will not make any extra effort, but must be pushed to achieve anything. Thus, if we do not exercise, our muscles diminish and weaken. If we do not maintain and play an instrument, the instrument itself will begin to lose its timbre. This effect is what physicists call “entropy”. This Matrix is always seeking baseline activity and will happily eject anything that is not being maintained. Thus, whereas the emptiness of the Matrix of the Mind is a lack of knowledge, the emptiness of the Matrix of the Body is a lack of discipline.

The more familiar we become with the energy of this archetype, the easier it becomes for us to flow with the natural rhythms of our bodies and our environments.

I clothe myself in this archetype when I feel I am in an unsustainable pattern of action, such as when my resources are over-committed. It helps me reclaim a baseline balance so that I can try again.

2. The Potentiator of the Body

Ra names the Potentiator of the Body “Wisdom.” This wisdom is the conscious awareness of the specific changes that need to be made in the manifest world. This archetype is also commonly known as the “Sage,” which should call to mind images of a person who is experienced and knowledgeable in the methods that bring about change in the world. The Sage, however, doesn’t execute these actions; rather, he is the one that observes and then points out what needs to be done.

Consider the body complex in macrocosmic terms: the “body” of a nation, for example, is the people and institutions of that nation. The Potentiator of such a body is represented by the educated and experienced who are familiar with the tendencies of the society in which they live. The Potentiator is characterized by a particular kind of wisdom: an awareness of the potential courses of action in a given circumstance, combined with a judgment about which courses of action are most effective. The Potentiator of the Mind is an advisor for practical action. This is why it has historically been called the “Sage” or the “Hermit.” What is consistent between these two traditional names is that the archetype observes and judges without taking action.

It is easy to conflate the Potentiator of the Body with some function of the mind. Philosophers refer to the Potentiator’s act of judgment as “practical reasoning.” The use of the word “reasoning” typically suggests that the activity falls within the purview of the mind. In this case, however, the part of the self articulated by the Potentiator is not involved with narrative concepts. The Potentiator’s rational calculus is focused exclusively on the effectiveness of various courses of action. The Potentiator makes no decisions about which values to prioritize, or who deserves what, or even what kinds of things we are talking about. These are mental questions. Rather, the Potentiator is interested in the best way to get from point A to point B. And this rational calculus is governed from above by the values and narrative considerations already decided upon by the mind. Ra tells us that “the body is a creature of the mind” (64.20). Just so, the mind’s narrative constructs will necessarily limit the courses of action that are available to the Potentiator of the Body to select from. In fact, if some course of action is morally off limits, the Potentiator of the Body will not even examine it---not unless the mind intentionally revisits its value and narrative judgments and then delivers them to the body.

Ra also tells us in 92.18 that the Potentiators of body and mind (and presumably also spirit) describe the part of the self Ra calls the “sub-sub-logos,” or the creative principle within each of us, which, “through free will, chooses to make alterations in its experiential continuum.” The decision to make changes clearly lies in the hands of the Potentiator, or the logos within, and yet the Potentiator’s are not the hands that effect the changes decided upon. In this sense, perhaps it is correct to say that the executive actor’s advisors wield the real power: they deliver the acceptable courses of action to

the executive and allow the executive to choose from the already tailored list.

But the conscious body is more than a mere servant of the mind. In order to be conscious of your body, you must first “catch yourself in the act.” There must be recognition that this is an unconscious series of actions, following only the path of least resistance and nothing else. In the absence of discipline, according to Ra, we seek comfort. It is only in these moments of recognition that we are genuinely conscious of our bodies in the sense depicted by the Potentiator: this archetype exemplifies a state of consciousness which must be *sought*. Discipline appropriate to the domain of the Potentiator of the Body, insofar as it is discipline the careful cultivation of awareness of our actions.

The wisdom of the Potentiator is a union of conceptual information from the mind and experimental evidence gathered through repeated efforts. When we discover that our bodies are not capable of performing a task we ask of it, such as playing basketball, the mind is informed that the body (in this example) needs regular exercise. When the mind decides upon a method of exercising, it directs the Potentiator to make it so. In the midst of this experience, however, there will be many hitches. Say you decided upon a rigorous exercise regimen. You may find that you are not capable of completing the regimen set before yourself; additionally, you may find that some exercises are too easy, while others are too dangerous. Over time, though, you learn to perfect your techniques through repetition. The Potentiator observes all of the effects that any given practical action has and develops more effective sequences of possible actions, within whatever constraints the mind is comfortable with.

There is a close relationship between the Matrix of the Mind and the Potentiator of the Body. These are the two bastions of will: the former exemplifies the will to know, while the latter exemplifies the will to act. As the Matrix of the Mind knows that focus is necessary for any experience to come to it, so the Potentiator of the Body knows that caring enough to actually take action is the only way to change..... You are most directly in contact with the portion of your body depicted by the Potentiator of the Body when you are in the process of crystallizing your will to change a habit of action. In so doing, you outline a redirection of the sheer power of the Matrix of the Body into a course which is suited to your purposes—a course which is less lazy.

An effective and intelligent choice—that is, a *wise* choice—is always available, but we do not always choose wisely. What seems like a good idea at first often turns out to be an embarrassing mistake. And yet you wouldn't have known this without acquiring the experience. In the bodily experience we learn just as much through failures as through successes, if not more so. The wisdom of the Potentiator of the Body can therefore only come with age and repeated experimentation.

As our grasp of this archetype deepens, we see the space between a genuine intention to act and the action actually taken. We will notice in ourselves the long buildup of information that leads ultimately to the galvanizing decision to take an action.

I clothe myself in this archetype when my habits feel counterproductive and seem to

be out of step with my mental and spiritual attitudes. It helps me find the will to break habits that are no longer necessary for mental or spiritual growth. It is also useful when the available choices for action all seem unacceptable or when I find myself taking too little time to think through the possible consequences of an action. This archetype is very effective for imagining new and more effective outcomes than those of the current system in which I find myself.

3. The Catalyst of the Body

In 93.12, Ra rather prosaically tells us that “Catalyst being processed by the body is catalyst for the body.” Uninformative as this may sound at first, it is actually easy to intuit the catalyst that the body naturally processes. The body naturally adapts to the environment into which it is thrust, whether that environment is a particular diet, climate, work load, etc. So the catalyst is simply the act of thrusting the body into an environment where it must adapt; in other words, catalyst for the body is just taking some consciously chosen action---any action. We know this is catalyst for the body because, as Newton articulated, every action has an equal and opposite reaction. Clearly, then, action is the catalyst and the reaction is the processing of that catalyst.

We know that Ra is very careful about the words they choose, so it will be helpful to note the Miriam-Webster definition of *catalyst*: “an agent that provokes or speeds significant change or action.” In the body cycle, this definition should be taken quite literally.

So the Catalyst archetype describes the long and frustrating process of attempting to make something happen in the world. Most of the time our efforts fail and we create a mess in the process. So we clean up the mess and try again. Catalyst for the body is a cyclic affair that requires us to repeat our lessons over and over until we get them right. This applies to literally all physical actions, from how we carry, exercise and feed our bodies to the words we speak; from cities we choose to live in to the career we choose to make for ourselves.

This archetype has traditionally been known as the Wheel of Fortune. There are a few aspects of this conception that are worth mentioning. First, our world is designed to be randomized and unpredictable. It is a lottery: both our bodies and our environments do unpredictable things. Or, to be more precise, the world is mathematically chaotic: a small change in initial conditions creates a large change in response. The actions we take do indeed bring us variously fortune or disaster, but the changes that determine whether we meet with one or the other are so minute that fortune seems unpredictable.

Another relevant aspect of the traditional name is the cyclic nature of the wheel. It is not just fortune and disaster that occur in cycles; all of our physical actions are cyclic. We almost never do something only once---unless it is something we don't want to do. We act repetitively, attempting to achieve higher and higher degrees of mastery in whichever discipline we've undertaken.

The Catalyst of the Body is also the path of last resort. When Catalyst of the Mind is not properly processed or when it is not even recognized, it is passed to the body. This occurs when the energy of an emotion takes hold of you and you “act it out” instead of processing it internally. The result is that an unwise potentiation occurs and negative Catalyst will be reflected in your body, your environment, or both.

As we become more familiar with this archetype, our understanding of the laws governing cause and effect becomes sharper and finer in its distinctions.

I recommend to clothe yourself in this archetype in moments of so-called “analysis paralysis”: occasions when you have walked through all the theoretical aspects and there is nothing left to do but act. I look to the energy of this archetype when I feel I have failed to seize an opportunity. I also find it appropriate to enter this archetype when I feel a lack of discipline in my habits.

4. The Experience of the Body

The Experience of the Body describes the *consequences* of the actions we take, and these consequences arise in the absence of any conscious effort. At every moment, you are experiencing the consequences of a previous action. If you have not made any efforts to evolve the body through discipline, then your previous actions will all have followed the path of least resistance. The bodily matrix, then, will be wild and chaotic like a forest or a feral cat. However, once the body has been potentiated by careful observation and catalyzed by disciplined action, it becomes tame, orderly and responsive. Although Ra does not offer a name of their own, I would suggest we call this archetype “The Whisperer,” in the sense that it tames the wild.

The purpose of the Experience of the Body is this: to reveal the ways in which your Potentiation was unwise by returning the Catalyst you put out into the world back to you. As the Potentiator of the Mind receives and responds to the will of the Matrix of the Mind, so the Experience of the Body receives and responds to the physical actions taken by the Catalyst of the Body. Whereas the Experience of the Mind must carefully engage the Catalyst of the Mind in order to process it, the Experience of the Body processes the Catalyst of the Body effortlessly and without special attention.

The Experience of the Body is the body's unconscious adaptive responses to changes in its internal functioning or to its environment. Hence, a person who gets alcohol poisoning from drowning her sorrows in tequila may later become instantly nauseated by the smell of it. This is the kind of unconscious adaptive response which is distinctive of the Experience of the Body. The Experience changes the homeostatic balance of the body and/or the environment in an effort to maintain balance in the face of the new habits chosen by the Potentiator and enacted by the Catalyst.

As we grow in wisdom, we develop unconscious inclinations or disinclinations which are indicative of the lessons we have learned—usually the hard way. We must, for example, experience the consequences of giving too much energy to others who simply feed on it without attempting to grow or appreciate what we give before we

become unconsciously sensitive in advance to the warning signs that such people give off. This is why the Experience of the Body is often known by the name "Strength": a person who has developed a set of unconscious yet wise habits, hard won through experience, is powerful in the material reality. Such a person moves gracefully in the most dangerous situations and always manages to find the optimal outcome. When these hard-won unconscious habits take hold, redirecting the energy pathways of the body to accommodate the new circumstances introduced into the Matrix, the lesser cycle repeats, revealing a new area of the body which is seen as lacking in discipline and order.

As the Catalyst of the Body is the catalyst of last resort, so the Experience of the Body is the processing mechanism of last resort. No catalyst we meet with is fully lost; rather, it is merely passed down when it is not processed. This means that whatever the mind and spirit cannot handle, the body must incorporate. Very often, we find ourselves transmuting mental catalyst (intense emotions) into bodily catalyst (outward actions), and so forcing the Experience to compensate by absorbing the excess catalyst. So our bodies become diseased from the buildup of catalyst passed down, and as our environments turn against us when we act out our emotions rather than integrating them.

As we become more familiar with this archetype our appreciation of the strength and adaptability of the body improves. It also helps us recognize the contact points between mind and body: all catalyst that is passed from mind to body is stored in the body in an area analogous to the distortion of mind it reflects.

I clothe myself in this archetype when I am in the midst of inexplicable bodily or environmental discomfort. It helps me recall the unwise actions whose consequences I am feeling. Becoming this archetype also improves the transition from conscious competence in a discipline to unconscious mastery of that discipline. As we become more practiced in any discipline, we transfer more and more control of our actions to the unconscious body: this is intentional habit creation. Consciously entering the energy of this archetype can speed that transition. This archetype is also very useful in practicing the "light touch." To be a whisperer is to know the minimum amount of effort necessary to effect change, and then to take no more action than this.

The Greater Cycle

5. The Significator of the Body

It is the responsibility of the body to grow, to be put to use, and to bring forth the fruits of mind and spirit. The lesser cycle gives the process of gaining wisdom and discipline through manifest action, but it does not state the general purpose of the body. The repeating process of the lesser cycle can be expressed in basic form as the act of sacrifice or payment: The body sacrifices something of itself in order that it may grow into something new.

We all pay for our experiences somehow. Whatever manifest experience attracted you, whether it was wooing a woman, learning an instrument, writing a book, or mastering a technique for energy healing, there is no doubt that you paid for this experience in time and effort at least, and probably also money. The payment we render for our experiences is the seed which, landing in fertile ground (our environment), begins to grow and develop into a vine that ultimately yields fruit. That fruit yielded then becomes a new resource for payment to engage yet another experience.

While it may seem trivial to say that we must pay for things, the contextual meaning of this point is hardly insignificant. The Significator pays gladly, knowing that what is gained is priceless, for the Significator seeks lessons of the body, not trophies, titles or gadgets. Thus, where a lesson in discipline and wisdom can be learned, payment may be necessary, but the conscious seeker pays it with a smiling face. Those of us who were not taught sound finances when we were younger have paid for this wisdom with the heavy burden of debt. So in the moments when we appreciate that payment was necessary for learning the lesson, we can find ourselves glad of our debt. Similarly, a happy marriage may have been preceded by a sour one. But the sour marriage was payment for the happy marriage. That which is easily won in the manifest reality is not very well appreciated, so the necessity of payment brings with it a unique capacity to relish what has been purchased thereby.

The more time we spend with the energy of this archetype, the more familiar to us the economy of energy exchange becomes.

I clothe myself in this archetype when I feel unwilling to put forth the effort necessary for results. It helps me take joy in sacrifice. I also enter this archetype when it is not clear to me what the appropriate price for an exchange is.

6. The Transformation of the Body

As in all Cycles, the Transformation archetype describes the ways in which we may take great leaps in evolution through the act of releasing something that we had once held tightly. Whereas the Transformation of the Mind requires a conscious decision to abandon one of two conflicting attitudes, the Transformation of the Body requires us to shed, abandon or otherwise eliminate some aspect of our physical environment. In the Mind Cycle, the Transformation is chosen when your frustration becomes more powerful than your mental laziness; but in the Body Cycle, the Transformation is invited when you let go of your efforts to maintain the status quo.

We have all experienced times when a great change seems to be upon us and it was only our active attempts to hold on to a comfortable environment that could prevent this change. A dietary change, for example, often begins to feel more and more inevitable. We may attempt to hold on to our comfort foods, but our bodies react more and more strongly when we do so. Or we may invite the change by fasting first and then embracing a new set of habits. Similarly, some of us have felt inclined toward a physical relocation or a career change. In these cases, as we become more and more stagnant in our environments, discovering that we have less and less to learn from

them, we find that if only we embrace the transformation then all of the pieces will fall naturally into place.

When the body is prepared to die and be reborn, it will do so of its own accord: we do not need to stab ourselves in the heart in order to die. This same principle can be applied across the board. We do not *need* to tell a toxic friend to get out of our lives, to give up all the foods we love cold-turkey, or to curse out the boss so that he will fire us. While these sorts of situations may find us anyway, the key point is that the Transformation will happen if we simply *allow* it; it is not necessary to hover over death's shoulder to make sure he is doing his job. When you begin to walk in a new direction, the toxic friend will find a reason to cut *you* out of *her* life; the toxic foods will cease to be appealing; and new career paths will lift their heads without you consciously quitting or getting yourself fired. Nevertheless, some of us need to burn a bridge in order to remove the temptation toward comfort.

In the new and clear space that forms after the releasing of an old set of habits or an old environment, there is an opportunity to reflect upon that which has passed and that which is to come. When we are ready to move, we carefully consider our new locations; when we end a romantic relationship, we are very aware of the kinds of things we want in our next one; while we are fasting, we are attentive to adopting new dietary habits. The purpose of the Transformation of the Body is to create, through the releasing of the elements of the old body, a clearing where the elements of the new body may come together.

When our understanding of this archetype deepens, we become more and more in tune with our own cycles of death and rebirth, both in microcosm and macrocosm.

I recommend clothing yourself in this archetype when your body or your environment is becoming toxic. It can help you release the part of the physical illusion that is no longer serving you. I also like to use this archetype when I am afraid of purging something that was once important to me but no longer helps. Entering this energy helps me find the clarity to recognize that I only need to bring the harvest of an experience with me, and not the other trappings.

7. The Great Way of the Body

The heart of the body is that part of you which offers itself willingly as an instrument for experience and manifestation. The evolution of the body makes no sense at all without being placed into the greater context. Stripping this context leads to the current technological situation in which “advances” are constantly being made, but the question, “Toward what are we advancing?” is seldom asked. The growth of the body cannot be understood until we ask this question. The Great Way of the Body is the archetype which provides this answer: the body gives of itself in order that the unrefined stuff of the mind (as well as the stuff of the spirit which flows through the mind) can be honed, worked with, and improved by manifesting as bodily experience.

The name “The Alchemist” is accepted and endorsed by Ra, but the deeper layers of

meaning may easily be missed. The body itself is *not* the alchemist; the mind is the alchemist. The body is the “athanor” through which the alchemist forges gold from lead. Or, more precisely, the body is the athanor through which the alchemist forges the *philosopher's stone*, and this stone turns lead to gold. The forging of the philosopher's stone is called, in alchemy, the “Great Work,” a term used occasionally but quite intentionally by Ra. Those of us who would seek the Great Work (most readily depicted by the Great Way of the Spirit) must first have a well maintained athanor. That is, the body and its environment must become clean, healthy, organized and potent. The body itself must transform from lead to gold before it can be a proper athanor: the alchemist's athanor is no cheap oven.

The energies which constantly flow into, through, and out of our bodies must be able to support both the power and the subtlety of the mental and spiritual workings which will be manifested through them. As the mind must learn to be focused, receptive and authoritative, the body must learn to be malleable, durable and efficient. The path of the evolution of the body is movement from a tool whose purpose is poorly grasped, whose actions are in conflict, and whose energies are constantly wasted to a vehicle that moves gracefully, lightly and carefully through its environment, disturbing itself and its surroundings only to the degree necessary to accomplish the purposes of the mind and spirit which direct it.

This Great Way, as well as all the others, contains within it a picture of ourselves perfected. The body perfected is not, of course, some universal model of what all bodies should look like. Rather, each body has its own state of perfection, and perfection is much more than mere appearance. Perfection lies in efficient functionality: the ability to produce results with little effort. The Great Way of the Body represents a lightness of foot: the alchemist seeks to leave no evidence of her actions behind her. We enter the energy of the body perfected whenever we imagine ourselves as “grown-ups.” We also enter this same energy on a macrocosmic scale when we reflect on what the perfect society might be. The Great Way of the Body is utopia, but we learn along the way that utopia is very similar to where we already live: the differences that make all the difference between an imperfect order and a perfect order are themselves subtle.

As our perception of this archetype improves, we learn to see our bodies and our environments more and more as vehicles perfectly suited to our specific purposes.

I clothe myself in this archetype when I am overwhelmed by the many imperfections in my body and my actions. It helps me see a path toward harmony with the physical illusion, appreciate the simplicity of walking that path, and determine which steps may be taken along that path at this very moment.

Chapter 5: The Spirit Cycle

The Lesser Cycle

1. The Matrix of the Spirit

The Matrix of the Spirit is vast. It stretches out into infinity, bounded only by the greater infinity of the One Creator. This Matrix is the deep and uncanny ignorance into which we are all born. Who of us awakens with any inkling of who or what we are? Or why we are here? Because the spirit is perfect and complete in itself, there can be no spiritual growth unless part of the spirit is simply not present to the conscious self. In our version of third density, it is the *vast majority* of spirit which is absent and seemingly inaccessible.

Whereas the Mind explores itself and the body hones itself, the spirit *awakens* to itself. The mood of the Matrix of the Spirit, then, is one of darkness, sleep, dreams and nightmares. In the sleep of the spirit, there is no easy way to distinguish between a dream and reality: the dream world in which we experience only the slenderest slice of spirit *appears* to be the real world. Sometimes we find ourselves blindly following those who seem to have greater spiritual clarity than we do, hoping that they can make sense of this world. Other times we find ourselves denying the very existence of the spirit, attempting to reduce that slice of spirit to a mere epiphenomenon, a virtual nothing.

Nevertheless, at the beginning and foundation of all spiritual evolution lies the sleepwalking self who blindly follows social and cultural norms, replacing the infinite uniqueness of the spirit with ready-made substitutes. Instead of trusting our own senses of integrity, we adopt ethical codes. Instead of following our dreams, we borrow those of our parents, peers or teachers. Instead of expressing individuality in flagrant style, we clothe ourselves in current trends. The monolithic force of our culture then draws an association between the flow of the spirit's uniqueness and that which is dangerous, forbidden, out of control. We see this hidden spirit as a devil whose grim clutch is always at hand, so we willingly shackle ourselves in the chains of social norms to protect ourselves from this devil—but only until we awaken from our slumber.

The Matrix takes many forms in our lives. It is the list of Thou-Shalt-Not's in the Ten Commandments. It is the seedy underbelly of your ordinary life, your guiltiest pleasures. The darkness of the Matrix is intensified by the dirt and grime that has been piled upon it. The spirit hides behind everything that is seen as dirty and wrong, but it hides there for a reason: this is where you are least likely to look for spiritual growth. The way must be difficult or else its rewards are small and lacking in quality. As we grow in spirit, we consistently find that we must become exactly we would have cringed to imagine ourselves becoming in the days of our spiritual ignorance.

As we become more familiar with the energy of this archetype, the distinction between the shadow self (the rejected self) and the negative portions of self (the self that is genuinely self-serving) deepens and clarifies.

I clothe myself in this archetype when I find myself trying to force spiritual growth or when it is eluding me no matter where I look. It help me see the inner spaces I am avoiding and the dark corners I try not to remember, as these harbor the greatest potential. Choosing to actually become the shadow self, even if only for a few moments, is one of the best ways to invite awakening into my slumber.

2. The Potentiator of the Spirit

Ra says that the Potentiator of the Spirit is the most sudden awakening. This potentiator is a masculine archetype and, what's more, it corresponds to the sub-sub-logos within us, which determines and applies changes our experience of the third density illusion. The Potentiator is the creator that builds a world around itself. And, in the spirit cycle, the world is a spiritual world, full of fear and magic, beauty and surprise. This Potentiator affects change in its spiritual environment through unpredictable moments of far-seeing and spiritual clarity.

This archetype epitomizes masculine unpredictability. Awakening doesn't give any warning that it will appear. As Ra says in 41.25, "We cannot say what may seem profound to an entity." Profundity is the hallmark of this particular archetype, as only the profound is spiritually motivating to us. And anything, no matter how apparently mundane, may strike someone as profound. To say that this archetype appears randomly might be too quick a judgment; rather, it appears according to a plan we do not grasp. The eye simply opens and suddenly we have a new consciousness.

Awakening reliably follows catastrophe, as sudden dramatic changes in our lives often lead us to do "soul-searching." But catastrophe is almost as unpredictable as awakening. Even so, awakening doesn't have to occur simultaneously with an obvious outward catastrophe. Often, the catastrophe is merely the disintegration of the belief structures that gave our lives comfort and regularity. To others, this appears to be no change at all, but to us, this existential despair is the loss of spiritual foundation, which necessitates its eventual rebuilding.

The difference between sleeping and waking is dramatic, so transitioning from one state into the other is often jarring, despite the fact that we do it every single day and should be used to it by now. Awakening to the spirit is no different. There comes a sudden moment when we discover the willing bondage to which we have signed ourselves over. The reality of the situation suddenly flashes with dramatic clarity, simultaneously both tragic and comic, revealing absurdities and follies that seemed as normal as the wind just moments ago. In that one gigantic moment, a tide of anxieties and fears may crowd in upon one's consciousness like insects that wriggle and writhe when the rock under which they hide has been moved. The Potentiator of the Spirit is more than just the discovery of truth; it is a direct confrontation with a truth so resonant and so real that it changes everything. When you awaken, there is no

denying that you were previously asleep, for to do so is in complete defiance of the nature of your waking experience.

Spiritually speaking, the path to intelligent infinity is a conscious reaching for the unconscious: the Transformation is masculine (it reaches) and the Great Way is feminine (it is reached for). While it is the conscious spirit (the Potentiator) that affects change in the unconscious (the Matrix), the call for change is embedded within the Matrix itself. The Dark Night of the Soul is a desperate call for Awakening and when we see someone in the Dark Night, we feel an intense desire to aid in this Awakening. We want to be the ushers of the Potentiator, to clothe ourselves in this archetype, by allowing just the right word or action come to us so that it will strike the other as profound. This Awakening, the alarm clock of the spirit, comes from beyond the spirit itself; it comes ultimately from the intelligent infinity within us and beyond us, to which we are unconscious because the path back to it (the Great Way) lies beyond the veil.

The Potentiator of the Spirit is a humbling experience. The great flash which gives a vision of the terrain of spirit also reveals the foolishness and pride that we so easily acquire while we sleep. This vision of reality disintegrates our beliefs and attitudes about cultural norms—the failsafe that allows us to remain asleep—but it also reveals the fears which motivate our acceptance of those same norms. We are afraid to be ourselves, but when the Potentiator reveals us to ourselves without our asking to see it, we can no longer pretend to be anything else.

The more we hone our perception of this archetype, the easier it becomes to see profundity in the all things, great and small.

It is helpful to clothe yourself in this archetype immediately after you have confronted your shadow self. It will break down the barriers between the two and allow you to accept what you had previously rejected. This archetype is also useful when another person is in the midst of the Dark Night: you can render a service by being that person's Potentiator.

3. The Catalyst of the Spirit

The notion that faith can be a catalyst may seem a strange one. While Ra names this archetype "Faith," the archetype itself only embraces a specific *kind* of faith. Or, to put it another way, faith is a part of this archetype—just as it is part of the Choice—but it is not the whole of it. The kind of faith which is central to the Catalyst of the Spirit is the faith in the face of opposition. The potentiating effect of the Spiritual Lightning's devastating strike upon our small, preconceived world built upon the dark rubble of the soul leaves one feeling stranded. This is cold, hard enlightenment, not the blissful brilliant joy found gradually in meditation. The Lightning demolishes one's preconceptions, leaving the ego-self in disarray and in need of piecing itself back together.

When one has finished reeling from the experience of the Potentiator, the guiding light

which remains is the Catalyst. We (who are reading this) have all experienced the blinding brilliance of a sudden awakening, including both the devastation and the bliss that can often accompany it, but this dramatic effect eventually passes. Upon descending from this high, we may wonder whether we were able to retain anything at all from this experience, but indeed we do. The Potentiator leaves behind a slow-burning light, distant but visible, like a bright star twinkling in the distance. After such awakening experiences, we are somehow different on a spiritual level without any conscious effort. We find ourselves indifferent to certain attachments that before had us in their grips. One person may cease to care what others think of her choice of religion. Another may find himself no longer interested in money acquisition. And so on. It is this indifference to previous attachments which clears the way for the kind of faith which is spiritual catalyst.

In the clearing formed by spiritual detachment, the slow-burning light left by the Potentiator remains as a vision of what is possible. It becomes a fixed point in our spiritual sky, which we may now use as an anchor for navigation: If we are not walking in the direction our faith points, then we may become lost. The newly awakened recognizes that her life is not what it could be, that her service could be so much greater and her experience so much richer, and this recognition is never far from her heart. It comes from a vision grasped in the blinding light of the Potentiator. We all carry with us a vision of ourselves and the world around us which is not yet manifest. The vision may be impossible for others to either understand or believe in, but for us it is impossible to let go. We may at times feel crazy or naïve, but the vision carries us forward anyway. It is this willingness to follow the vision, to trust our guiding light no matter the obstacle which acts as spiritual catalyst.

But this notion of a vision of what is possible is easy to overstate. The Catalyst of the Spirit offers only the tiniest glimmer: it is a star in the distance. There is no grand panorama, no brilliant presence. The faith of this Catalyst is but the smallest morsel of conviction. We know what is right for us because we have seen our truest truth, absurd to others but undeniable to us, and we cannot act against this great truth without attempting to force ourselves violently back to sleep. Because this would be a painful pretense at best, we carry on in the face of resistance, vulnerable in our shameless lack of rationale, but invincible in our vulnerability.

As we open ourselves to the energy of this archetype, we learn to separate faith, which motivates, from intuition, which only informs. As we learn to appreciate the subtleties of this archetype, we begin to notice in ourselves constellations in our faith: the many different points of guiding light that we must trust will lead us ultimately to the Great Work.

I clothe myself in this archetype when I know what will brighten my life, but cannot find the resilience to give myself to my work with a whole heart. It helps me find a wellspring of renewed and naked willingness to follow the path of spirit. This archetype gives me the courage to carry on into the strange spiritual wilderness, despite my vulnerability.

4. The Experience of the Spirit

If a faith that gives itself over to a beautiful but distant vision in the face of any and all resistance is catalyst, then how might this catalyst be processed? The Experience of the Spirit is, I have noticed, one of the least appreciated archetypes in the entire Archetypal Mind. Even those whose faith is robust, whose will and trust in their heart's pull leads them ever forward into new realms of spirit, seem to forget that faith alone is not enough for spiritual growth. In fact, faith alone is *dangerous*.

While the Moon card is typically associated with illusions and dreams, the traditional Tarot community does not seem to connect this association with the faith in the Star card. Faith is intoxicating, causing us to forget our sensibilities. It fills us with hope. But in the midst of our faith we are also human beings with weaknesses, imbalances. We each have biases toward some ego-trap or another. When we walk forward in faith, allowing it to guide our lives, we not only walk in darkness (where else can you have faith but in darkness?); we also walk among shadows. When we walk in faith, our shadows (in the Jungian sense) will clothe themselves to resemble our pure hearts. We step forward, but do we step into an ego-trap or do we step closer to the Great Work?

The name I prefer for this archetype is Discernment. Discernment allows us to carefully distinguish the "creative fire and wind" (6.1) that enters us above from the energy center imbalances that prevent this pure creativity to manifest. There is no experiencing the two separately, for persistent walking of the path of the spirit brings us face-to-face with our own imbalances. The further you progress, the more intensely will you be confronted with your weaknesses. If, for example, you become a spiritual teacher, then as your reputation grows, so will your temptation to enjoy self-aggrandizement. Falling into this ego-trap could ruin your reputation for the rest of your life. You be seen as a "polluted channel". Yet you cannot abandon the path just because it is dangerous, since this would put a quick end to spiritual evolution. Thus, careful discernment is the only means of remaining balanced while walking the spiritual path.

The process of discerning between the heart's true faith and the imbalanced desires of the first six energy centers results in constant awareness of the possible dangers of the Path. In working with spiritual catalyst, one does not process it once and once only. Rather, as in the lesser cycles of both mind and body, the experience is repeated numerous times until the conscious self is harmonized with the unconscious self. The faith of the unconscious self becomes a source of energy and inspiration, but the conscious self never forgets its own weaknesses. Each step into the spiritual realm is placed carefully and consciously, as if climbing a rock-face. Completion of a lesser cycle entails that the climbing has become steady, that you know the terrain well enough to carry on without much danger, even if it is still difficult. Once all the pitfalls are recognized and the dangers identified and avoided, the lesser cycle has completed, the experience is recorded in the Matrix, and the process begins anew. A new darkness may then be identified and a new spiritual awakening experienced.

As we become familiar with this archetype, we perceive more and more clearly the

best practices and methods of engaging any spiritual discipline. These practices and methods are often represented in esoteric teachings and literature.

I like to clothe myself in this archetype when I feel myself getting overzealous and indiscriminate. It will help me scrutinize my motivations carefully, bringing me into greater purity by recognizing each self-serving temptation along the path as it arises.

The Greater Cycle

5. The Significator of the Spirit

What is the spirit complex? The Sun itself is the easiest symbolic analogy to this, the least distorted portion of the mind/body/spirit complex. The spirit is the seat of the sub-sub-Logos within. It is here that the focused Intelligent Energy of the self channels Intelligent Infinity into its experience, that the Creator may experience itself. The Sun is the life-giver, the inventor, the birther and the sustainer of worlds. Within the self, the Sun gives meaning and significance to the experience. No manifest experience can take place without the blessing of the spirit complex, and no event in your life is uninfluenced by it. While the mind and body have their own forms of free will (the mind with the nuances of its beliefs and the body with the nuances of its habits), the greater movements of the self are governed squarely by the spirit complex. And those who cannot access the influxes of spirit due to blockages are likely, at the closing of their incarnations, to feel their lives squandered on repeated cycles of unlearned lessons. Indeed, the light of the inner sub-sub-Logos shines always upon the self, both conscious and unconscious.

The spirit complex is, as such, perfect. There are no spiritual imbalances or distortions to be alleviated. The spirit walks always upon holy ground, and whenever we are capable of recognizing the holy ground beneath our feet, we find the veil falls away and we can look upon ourselves and others with the love and awe of the Creator itself.

The spirit complex contains the consciousness of the third density self in its vastness and its entirety. It is a terrain which cannot be changed or manipulated, (unlike the unconscious mind), but must rather be explored. Its vistas and edifices are briefly revealed in the Lightning's flash, but then shrouded again in darkness as the high of awakening recedes. The complexity of the spirit originates in the inability of the incarnate consciousness to walk casually through this realm with eyes wide open.

The conscious portion of the spirit moves carefully into its experiences, always scrutinizing itself to be sure that the influence that guides it is pure. Normally this conscious portion must grope in the moonlight, but sometimes its field of vision is expanded in a flash of light, potent but temporary. The unconscious spirit is an influence felt but not seen. Sometimes it is felt as a demon, whether inner or outer, and other times it is felt as a small guiding light. The two depend upon each other. The conscious spirit has no guidance without the unconscious; the unconscious spirit has no clarity or discipline without the conscious.

As we become friends with the persona of this archetype, our capacity for joy and reverence increases, opening the way for a sacramental third density experience.

I recommend clothing yourself in this archetype when you feel overwhelmed by your inability to be both genuine and pure at the same time. It may help you find the space where the crown is already upon your head. I also recommend entering this archetype at random moments throughout the day. The more often we remember the holiness of all things, the closer we will be to the Creator at all times.

6. The Transformation of the Spirit

The slow process of despair, awakening, walking in faith, and scrutinizing one's own spiritual weaknesses is humbling. Self-aggrandizement can't make it beyond the threshold of the Experience of the Spirit; it must be purged or else there will be a spiritual backlash: one will fall from grace. After many iterations of this process, we are left chastened, our egos become small and unassuming. Once we reach this state of spiritual consciousness, we are ripe for the Transformation.

The name I prefer for this archetype is Calling. In a state of spiritual humility, we tend to look upon the Great Work that compels us within as too great for us to accomplish. And, indeed, it is. The Great Work is much bigger than the self as we think of it: we are only instruments for the manifestation of the Great Work. And yet, if we feel called to accomplish such a the Great Work, then we must be equal to the task asked of us--- regardless of how we may see ourselves. So, as the lesser spirit cycle creates a contraction of self into a small and humble servant, the greater cycle expands this purified self into the very hand, foot, and mouth of the Creator.

The Bible story of Jonah and the whale captures the center of this archetype better than any other narrative I know. Jonah was instructed by the Creator to go to a city and become that city's connection to the Creator: to become a prophet. Jonah, who was wise and self-reflective, knew himself to have many weaknesses and limitations. He couldn't see how he was capable of being a prophet. In his honest desire to avoid his own self-aggrandizement, based on his own long and arduous spiritual experiences, he opted against the Great Work. No sooner did Jonah reject his Calling than he was swallowed by a great whale, where he remained until he committed to being a prophet after all.

The whale in this story represents a spiritual death. When we deny our Calling, thinking ourselves too insignificant to be equal to the task we know in our hearts is being asked of us, our lives become cold and dark. What was once spiritually nourishing becomes unsatisfying. The ground that once felt holy and wide open now feels like a tomb. The only way to emerge from this spiritual tomb is to accept the Calling and do the work without questioning our capacity. To accept a Calling is to accept that it is not we who do the work, but the Creator Himself, *through* us. It is primarily within the energy of this archetype that we face our indigo ray blockages: we learn to stop seeing ourselves as unworthy.

This archetype introduces another connotation of the word “faith,” which, unfortunately, serves more than one purpose in our spiritual vocabulary. Whereas the faith of the Catalyst of the Spirit is an optimistic and enthusiastic kind of faith, the faith of the Transformation is a faith of resignation. At this final threshold between our finite selves and the Infinite Beyond, the only action left to take is to resign ourselves to our destiny, a destiny that is greater and more important than our personal wishes. We must walk the path toward that destiny even though our minds might tell us otherwise. The price of not walking the path is so great that it becomes apparent that the alternative (the whale) is no option at all. The Transformation of the Spirit is the release of will, a release of any further choosing. By this point in the cycle of our spiritual evolution, the choice has already been made, and all that is left to do is allow the consequences of that choice to play themselves out.

As we enter more and more into this a relationship with this archetype, we learn with greater and greater clarity just what the next major step toward our Great Work must be.

I clothe myself in this archetype when I feel very small and my mission feels very large, which is frequently. It helps me remember that it is not for me to say what my role in this world is. It also helps me remember that I will not feel alive unless I continue on the path, whatever my misgivings might be.

7. The Great Way of the Spirit

The spirit is a channel, a bridge between the mind and intelligent infinity. As the mind takes its nourishment from the spirit, the spirit takes its nourishment directly from intelligent infinity. We are always in contact with intelligent infinity, whether we know it or not. The goal of spiritual evolution, though, is to find this meeting-place consciously. While there is conscious effort that we must put forth in doing so, especially concerning the ability to discern between the motives that come from the heart and those that come from the belly, the primary role of the consciousness is to learn to allow itself to be put to use by something greater than itself. Evolution of the spirit is about letting go.

Letting go seems simple. But if it were that simple, we'd probably dance more often than we do. Can you let go in front of your boss when you feel it's time you stand up to him? Can you let go on a first date when the man you've been waiting for months to ask you out finally does? Can you let go when everything is on the line and your mind is demanding to be given the opportunity to analyze and calculate before responding? And if you did, what would happen? Would you ruin everything? Or would you succeed with flying colors? Spiritual evolution will increasingly insist that you let go *especially* when it is most difficult to do so.

The Great Way of the Spirit is the way of grace, of flow, of no resistance. But you cannot simply pick up a guitar and expect to be able to make it weep and wail without ever having played it before. It takes practice. We must train our bodies, minds and conscious spiritual selves to accept the ever moving flow of spirit. We must

practice rituals—whichever ones feel right—so that the body and mind are familiar with the directions in which their energy must move so that the spirit may flow without resistance.

As we grow in our ability to sing the most passionate song of spirit, we find that the power of our song energizes the world around us, releasing potentials previously unimagined. This song attracts audiences who listen sometimes with love, sometimes with awe, and sometimes with fear. It awakens in others things that they did not even know were sleeping. As we step through the world in the course of our dance, the world begins to tell us more and more that we are angels and that flowers seem to spring up wherever we step. This archetype is the Great Work itself: the transfiguration of a mere human being into a living angel.

The more time we spend in the energy of this archetype, the more capable we become of finding and opening the gateway to Intelligent Infinity.

I clothe myself in this archetype when I can feel that I am balanced and that the moment calls for a something more than just a human being. It cuts away the awkwardness of human interactions and allows me to channel the spiritual energy that I can feel calling for manifestation. It helps me to set aside my own judgments and intentions so that I may be a malleable instrument for the angelic self beyond my incarnate personality.

Chapter 6: Relationships within Classifications

There are a couple of structures which are helpful to keep in mind when considering the classifications of archetype. The first structure is the concept of progression from the Matrix to the Great Way. The second structure is an association with the energy centers (whether conceived as chakras or densities or some other configuration). These two structures go hand-in-hand, but, per Ra, they are both to be considered only loosely. The archetypes will only tolerate a loose fit within structural conceptions. When one tightens a stricture around them, they pop right out of the mold. Because of this, everything that follows must be seen as a (hopefully) helpful perspective on the archetypes, and not as the firm and unshakable capital-T-Truth. I should once more emphasize the importance of remembering that, while I will discuss some of the more obvious relationships between archetypes, there are many more relationships I have not mentioned.

1. The Matrices

Primary Qualities of the Matrices

Unactualized Possibility

The ancient Greeks (most notably Aristotle and Plato) conceived of the world as a primal opposition between form and matter, potential and actualization. This opposition was a rough attempt at describing the relationship between intelligent infinity (form, potential) and intelligent energy (matter, actualization). Ra draws a direct analogy between these two primal phases of the One Infinite Creator: the Logos within (intelligent infinity focused) is the Potentiator, while the unactualized intelligent energy (that upon which intelligent infinity focuses) within is the Matrix.

The essence of each Matrix is a substance that may be molded, but lacks any conception of how that molding should occur. A rough metaphor is a chest full of legos. There are many different things you could build with the legos, but none of them have yet been built. Another metaphor is an undeveloped piece of property. The number of things you can do with the property are countless, but they await a creative mind to realize these possibilities.

Structured Space

Although a Matrix has infinite possibility for actualization, it does not have an infinite range of possible experiences. With legos, one can only build lego structures. It is not possible to construct a healthy marriage or a successful career from a chest of legos. Thus, each Matrix is born with a structure for its potential, a limitation beyond which it is impossible to expand due to the very nature of that Matrix.

Longing for Fulfillment

A Matrix is not merely an unused space; it *longs* for realization. In this sense, a Matrix, in its very essence, has a Yin quality to it: it feels an absence or a lack and calls for a

filling of that lack. In this sense, the Matrices depart from the metaphors already given. The legos and undeveloped property do not *call for* or *beg* to be used. This longing in the Matrix prevents the possibility of permanent stasis. It is the reason why it is impossible to hold on to a single experience forever.

The Foundation for all Experience

Like the red ray energy center, the Matrix is the ground upon which experience within a Cycle is built.

Relationships between the Three Matrices

Each Matrix archetype is a landscape or a receptacle into which the corresponding Potentiator pours itself so that the Significator may grow in experience. The landscape of the Matrix is shaped by the experiences, becoming ever more than it was yet possessing no more than it began with, just as a physical landscape may be molded and changed into more organized forms, but yet has precisely the same material as before. The Matrix of the Spirit has the largest landscape of the three Matrices. The Matrix of the Mind has the smallest, for it narrows into a diminishing point. The Matrix of the Body has a size between the two, extending out to the limits of our personal auras.

The state of the spirit complex is reflected in the mind complex, and the state of both are reflected in the body complex. The Matrices, the raw foundations of evolution, influence each other, forming potentials for growth which dovetail with each other. Any part of the spirit complex which remains in sleepy darkness will have a corresponding set of mysterious desires within the empty conscious mind. The blank mind will find a will in itself both toward and away from the mental experiences which lead to awakening. That is, the naïve will of the mind as it touches upon the dark mental corridors of thoughts that lead toward spiritual awakening may not be coherent, but it certainly will not be indifferent. Hence, that which we perceive as forbidden we find both desirable and repulsive at the same time. So a spirit which has forbidden itself from experiencing freedom and pleasure in sex will find its mind both drawn to and repulsed from the idea of such freedom. Such a mind will desire the experience, but attempt to sabotage this desire at every turn.

Similarly, the naïve will of the mind impacts the homeostatic balance of the body. If the mind is drawn to an experience, the balanced energy of the physical environment will already have this experience available, awaiting only a signal to the body to manifest it. The pure mind sees the caged bird and knows that it wants to unlock the cage. It has no idea—or at least no accurate idea—what will happen once the door is opened. The caged bird, however, is seen somewhere in the manifest reality. The mind that seeks an experience of sexual freedom will have entry-points into this kind of freedom already existing in its bodily experience. There might be knowledge of swinger's clubs in the area or potential partners who have been awaiting a change of heart. Thus, the homeostatic balance of the body manifests potentials within itself for the pure mind to notice the areas of its desire, the places just beyond the horizon of experience which attract it.

2. The Potentiators

Primary Qualities of the Potentiators

Power of Actualization

Each Potentiator is an *actualizer*. It is specially suited to seek out the empty spaces in its corresponding Matrix, connect to them like an enzyme, and plant the seed for a fully realized experience from the unfulfilled possibilities latent in that Matrix. In 92.18, Ra says that the “sub-sub-logos” is “that portion of the mind/body/spirit complex which may be articulated by consideration of the Potentiators...”

A Potentiator is a finger of power which gives life to everything it touches. Without this power, we'd be in a hopeless state of longing without the possibility for fulfillment. Thus, the Potentiator offers the Yang to the Yin of the Matrix. If the Matrix is the empty lot, then the Potentiator is the inspiration and plan for a structure built upon that lot. As with all forms of power, this process can be dangerous if it comes too soon or without an appropriate respect for the process. Each time a Potentiator actualizes a Matrix, Catalyst is produced, but we can only process so much catalyst at a time.

Infinite Wellspring from Beyond

As a Matrix is subject to limitation in order to distinguish the types of possibilities to be realized in each Matrix, a Potentiator is also subject to the same type of limitation. This limitation, however, is far less rigid for a Potentiator than a Matrix. A Potentiator is only limited by its Matrix's ability to receive what it offers. Apart from this limitation, a Potentiator has the mysterious power of the Creator at its disposal. As such, a Potentiator is capable of extreme subtlety and variety—it also stands as an influence from *beyond*. By “beyond,” I mean beyond the scope of the Cycle itself. Thus, the Potentiator of the Body introduces direct influence upon the body from the mind through wisdom; the Potentiator of the Mind introduces direct influence upon the mind from the spirit through intuition, and the Potentiator of the Spirit introduces direct influence of Intelligent Infinity upon the spirit through a sudden flash of awakening.

Locus of Change

When a person truly surprises you or when you surprise yourself, it is probably a Potentiator you are witnessing at work. It is the Potentiator which breaks patterns within its respective Matrix: the sub-sub-logos within is, after all, the Creative Principle within us all.

The Origin of Life-force

In most martial arts, the orange ray energy center is considered to be the central source of energy or chi. Similarly, the Potentiator is the fountain from which energy and life springs. It breathes novelty and adventure into its Cycle.

Relationships between the Three Potentiators

Each of the Potentiators occupies a position at the uppermost level of its native complex, granting it the closest contact with that which comes from beyond. The Potentiator of the Body resides at the interface between mind and body where the

mind gives its directives to be put into action by the body. The Potentiator of the Mind resides at the interface between mind and spirit, where the influxes of the spirit inform and guide the unconscious mind. The Potentiator of the Spirit resides at the interface between spirit and Intelligent Infinity, where flashes of the infinite sometimes cross over like an electric arc jumping from one electrode to another.

The Potentiators are bastions of potential (hence their name), brimming with all manner of possible directions for growth, but they are connected to each other in an order of priority. This priority remains essentially the same for all classification groups: first spirit, then mind, then body. The Potentiator of the Spirit will almost always redound into the Potentiators of Mind and Body. An instantaneous awakening, though signified by the kind of serenity which is so indicative of a spiritual experience, is normally accompanied by emotionally, intellectually and physically uprooting events. In awakening we tend also to plunge into previously unexplored aspects of the unconscious mind and we also tend to find new motivation for changing our habits. For example, I once had an awakening (Potentiator of Spirit) upon reading *Siddhartha* by Herman Hesse. In the shock that followed the sudden illumination, I admitted to myself that I had been placing too much importance upon doing something important (Potentiator of the Mind). So I decided that I would be more careful to make time for just *being* without the necessity of *doing* (Potentiator of the Body). Similarly, when the conscious mind has overturned something new in the unconscious mind, even without an accompanying awakening, the repercussions of this new discovery will normally lead to the conclusion that a change of habit is in order.

The connection between the Potentiators moves in both directions. Ra occasionally observes that the spirit acts as a shuttle for information to move in both directions, and that the tree of mind also allows the flow of information in both directions. I have heard (though I have not researched) that in changing your handwriting you can change your personality. It can be difficult to determine whether a habit change *preceded* the penetration of the unconscious mind or *followed* it. Similarly, spiritual awakenings can be and often are induced by consciously creating a physical environment appropriate to awakening through ritual, and by consciously exploring the unconscious mind until something radical enough to invite the spiritual lightning is discovered.

3. The Catalysts

Primary Qualities of the Catalysts

Seedling of New Experience

The Catalysts can be thought of as the observable product of the union of Matrix and Potentiator, that light that erupts from creative contact between intelligent energy and intelligent infinity. If the Potentiator gives the seed for new experiences within the Matrix, then the Catalyst is that seed itself now planted and beginning to grow. As with any seed, your choice of whether and how to cultivate it will determine its sprouting and flourishing. This is why it is named "catalyst." It is the part of your experience which catalyzes you toward a different bias, a different attitude. It is especially

interesting, in the case of the Catalyst of the Spirit, that the onset of an attitude of faith and the outpouring of outmoded biases associated with it is, itself, only catalyst for new bias: an absence creates the space for a new presence.

Abundant in Supply

Catalyst is especially abundant in human awareness, but it is often not consciously recognized as such. It can be recognized by the subjective significance felt in any given experience by the awareness. Ra's example was discomfort due to a cramped position. Although there may be many different spiritual, emotional, intellectual, and sensory experiences striking one's awareness, if one of them stands out among all the rest—such as an uncomfortable position—then it stands as catalyst.

Incompleteness

Just as the Matrix is incomplete without the Potentiator, so the Catalyst alone is incomplete. It offers the materials for fulfilling the experience desired, but these materials alone will remain unformed. So, often, we accumulate Catalyst like junk stored in a closet, forgetting to actually do much with it. According to the Law of Responsibility, however, there is a hole in the bottom of that closet, through which this collected Catalyst left unused will slowly fall.

Proximity to Social Engagement

Like the yellow ray energy center, the Catalysts coordinate the complex social experiences to which each of us subjectively bears witness. It is often within this energy that we are forced most firmly into social engagement.

Relationships between the Three Catalysts

The Catalyst archetypes all bring lessons to learn, material to work with and process over time. While the Potentiators bring something new into their Matrices, the newness of potentiation tends to be overwhelming, so it shocks the Matrix but does not by itself give it something that can be worked with. In the spirit, the residual faith left behind after an awakening allows a seeker to walk forward and slowly separate true faith from ego-traps. In the mind, the mirrors that other-selves hold up to us give us much deeper and more lasting insight into the nature of our unconscious minds than solitary penetration alone can. And in the body, the consequences of our actions always bring with them the most unexpected, unintended, and unimagined side-effects, contributing far more to our ability to act in this world than theory alone.

The connection between these three archetypes hinges, as always, upon the priority of complexes within the self. All catalyst which is given to the self must be processed somehow, but it often slips by unnoticed. Thus, opportunities to walk forward in faith can be missed through fear or over-analysis. Once the spiritual catalyst is lost in this way, the inner mechanism that avoids spiritual catalyst potentiates mental catalyst, passing the spiritual catalyst to the mind. So what was once an opportunity to walk in faith becomes an opportunity to see how stagnant and boring our lives and the lives of those around us have become. Such passed catalyst may also take the form of friends who disappear from our lives to have wild and dangerous adventures. Similarly, if the mental catalyst is not processed properly it will be passed to the body. If it is not

recognized that the repetitive lives of friends are pointing to an inability to let go, frustration and irritation with them will potentiate catalyst of the body. Muscles may tense and spasm, sleep may become difficult to reach, and hormones may fly out of balance.

The body, then, is the receptacle of last resort for all catalyst experienced by the incarnate self. This may explain why it often deteriorates so rapidly. But, as with the Potentiators, the effect can also move upward if we are careful and attentive. As we progress and evolve, we notice that our bodies and our environments are healthier and more comfortable than they used to be. This is catalyst too, for catalyst does not always have to be negative in nature. Positive change in bodily catalyst can lead to a more positive attitude, so the mental catalyst may become less painful: as we begin to feel healthier and more comfortable, we may notice the virtues in others, inviting ourselves to notice those same virtues within us. Continued experience of catalyst like this leads to a greater ability to perceive and walk in faith, since it is easier to have faith when you can see the virtue in others.

4. The Experiences

Primary Qualities of the Experiences

The Catalyst Processor

As the Catalysts have a close association with the Potentiators, the Experiences have a close association with the Matrices. A state of Experience is one in which some potential or set of potentials within the Matrix has been manifested. If the Matrix is an empty lot, the Potentiator is the Plan, and the Catalyst is the materials for construction, then the Experience is a completed building. This analogy makes it is easy to recognize the great distance between merely having construction materials on hand and having a completed building. This distance is, of course, the work that must be done. Within the Experience lies the process of doing this work. Of all the archetypes, these are the ones whose energies we must often spend the most time within, because it takes so very long to process all the many catalysts that find us.

The Beginning of a New Cycle

The Experiences may be seen as the Matrix fulfilled, but they also point toward a new absence, a new longing. Upon the completion of some experience, regardless of its nature, the satisfaction of completion is always accompanied by the desire for a new experience. Upon our newly built structure within the Matrix, we discover that there is still so much more that has yet to be experienced. Moreover, it is only from our new vantage point that we are even *capable* of perceiving the new potentials that lie open to us.

The Springboard of Evolution

Like the green ray energy center, the Experience archetypes lie at the very center of the evolutionary process. It is here that the majority of balancing efforts occur and it is here that the heart is consciously opened.

Relationships between the Three Experiences

Whereas the Catalysts each offer lessons to the self which may be worked with, the Experiences are each responsible for actually working with those lessons. These archetypes describe the heavy lifting in evolution. The body's unconscious adaptation to the repercussions of the decisions we make to act in such and such a way cost the body an abundance of energy, for it must rework its pathways in order to compensate for the new energy flows and achieve a new balance. The mind's conscious effort to observe, accept and balance all experienced biases of mind, whether emotional or intellectual, must be done diligently and carefully or else we risk stagnation. And the spirit's conscious discerning between that which is of the heart and that which is a temptation to lower imbalance requires treading the straight and narrow path without deviation.

The relationships between these archetypes involve both a downward and an upward movement, of course. The downward movement is a necessary fact of spiritual evolution, for as we develop the spirit, the mind and body must necessarily continue to develop along with it. This feature can be seen within the images of the Tarot themselves. The Moon card depicts two jackals gazing upon each other, each guarding a tower of opposite polarity alignment to the guardian. This signifies that in walking the straight and narrow path toward the Great Work and contact with intelligent infinity, the shadow will necessarily be confronted. Confrontation with the shadow, however, is not merely a spiritual experience. There is as much of the shadow in the mind as there is in the spirit. Consequently, any attempt to walk the straight and narrow path of discernment will require a constant willingness to take responsibility for the unaccepted biases of the self through admission, acceptance and conscious balancing. And, as one might expect, any attempt to take responsibility for the biases of the mind will require bodily reconfiguration. Because the body is the creature of the mind, a change in the energy flow of the mind will naturally produce changes in the energy flow of the body. Psychosomatic illnesses are therefore resolved through resolution of the mental imbalance causing the illness.

The upward movement in the relationships between the Experience archetypes is, I find, the more interesting of the two. Discernment does not come easily to the seeker of weak body and unsound mind, so improvement in these areas leads to improved capacity for discernment. If, for example, you find your posture to be slouching and bent, conscious effort at changing this posture will eventually result in the body's acceptance of new muscular and skeletal positioning. Eventually, standing straight becomes second nature. However, there seems to be a connection between the mental bias towards or against confidence and posture. As the body begins to accept these new muscular and skeletal positions, the mind will begin to register an unconscious signal that it is of equal stature to any other person. The mind will become more and more capable of accepting itself as it is simply by virtue of improving posture. As the mind begins to distinguish between confidence and arrogance, a vice which substitutes for confidence in those who do not accept themselves, it learns that arrogance originates from a lower imbalance and confidence originates from the Creator within. This mental distinction gives the spirit tools with

which to distinguish the pull of the heart from the temptation of the ego.

5. The Significators

Primary Qualities of the Significators

Avatar of the Self

The term “Significator” has a precise meaning in common Tarot usage. It is used to name a card the is specifically chosen to represent the self (or the querent) within a reading. Ra has described these archetypes as depicting “the very nature” and the “heart” of the complex named. Thus, in my interpretation, a more accessible name for this classification is “Avatar,” a term which lends itself to conceiving of this classification as a blueprint for the vehicle through which one experiences a dynamic realm. To put this another way, the Significator is what is referred to when I use the terms “I,” “me” and “myself.” If you attend to your usage of these words, you will see that you don't always mean the same thing when you say “I.” Sometimes you mean your body, “I am in my room,” while other times you mean your mind, “I don't understand,” and still other times you mean your spirit, “I feel like a kid again.” As avatars, the Significators are positions of subjectivity. If we view each Cycle as a set of structures and rules which define a realm of experience, then the avatar defines the complete structure in which you experience that realm. Hence, though experiences are recorded in the Matrix, according to Ra, they are experienced *by* the Significator. It is this classification which gives us a *sense* of self: without it, we would feel like distant witnesses, removed from the experience, as in a cinema.

The Whole Constituted by the Machinery of Previous Archetypes

The cyclic seasonal shape of the first four archetypes in a Cycle are confirmed by Ra

to give specific depictions of various portions of the Significator. That is, they represent the moving parts, or machinery, within the avatar. The Significator is “both actor and acted upon,” which emphasizes that whereas there is great distance between the various archetypes, such as Matrix and Potentiator, all of these aspects of self are still contained within the “significant self,” the avatar. This is why the veiling was defined by the giving of complexity to the Significator. It was the separating of the male and female portions of the Significators from each other which begot the entire

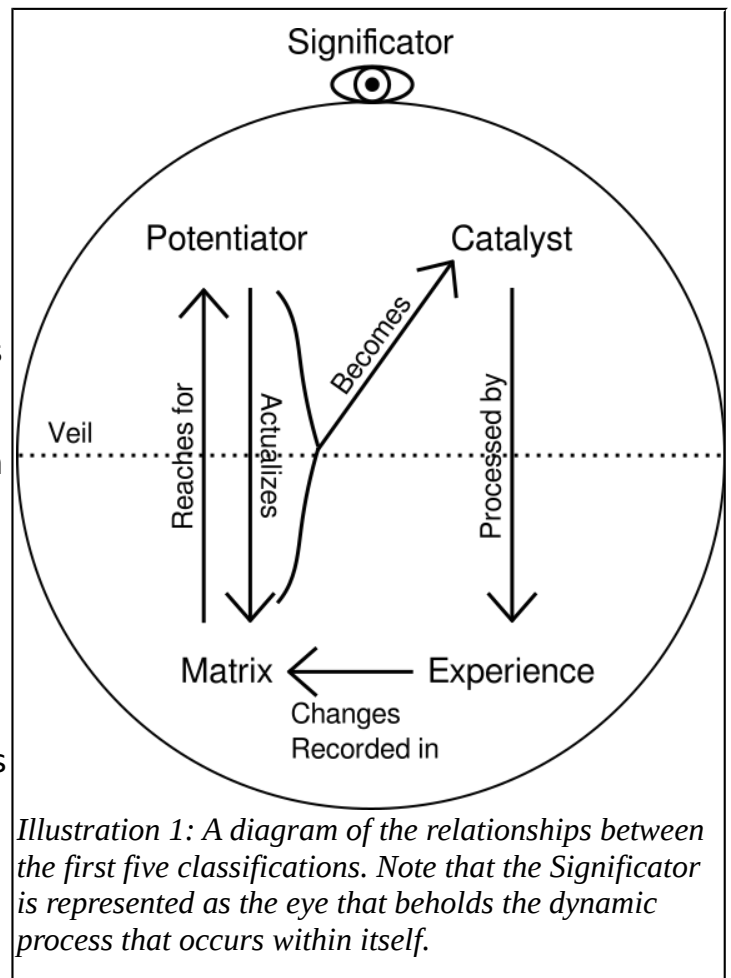


Illustration 1: A diagram of the relationships between the first five classifications. Note that the Significator is represented as the eye that beholds the dynamic process that occurs within itself.

experiment in polarity which we now enjoy.

The whole is greater than the sum of the parts. While the previous four archetypes do depict the moving parts of the relevant complex, the Significator gives a concept of the function of the entire complex which cannot be gleaned from the moving parts alone, just as a hammer, nails and wood do not give a notion of what a bookshelf does.

The Co-Creator Invested with Creative Power

Like the blue ray energy center in which an entity becomes Co-Creator for the first time, the Significator brims with the power of Creation and the ability to mold its environment according to its intent.

Relationships between the Three Significators

The Significators describe the “significant self.” They are the self I refer to when I say “my mind,” “my body,” or “my spirit.” The mental self forges the world around itself, generating its own unique belief system and projecting these beliefs and biases upon the material reality it experiences. The body accepts the role it is given: to serve as the instrument of the mind. It has its own desires and inclinations, but it must offer portions of itself, sacrificing some of what is possible (time) and some of what is actual (resources) in order to grow and to render the world around itself more orderly. Thus, the body is always both embracing and fighting entropy. The spirit is the vessel of the Creator within, bringing the peace and holiness of the Creator with it wherever it goes. It is the emissary of the soul, the messenger of the divine.

The spirit knows how best to both use and reward the mind and body, for its purposes reach further, but it must await the growth of mind and body before it can truly take command. The spirit can influence any situation, for it knows precisely the measure in which any thought or action is appropriate. The Taoists liken this ability of the spirit to the influence of true Yang: in cultivating True Yin, which is quietness of mind and malleability of body, we invite the influence of true Yang, which takes hold of us from above and moves us according to its greater awareness. The awareness of spirit is not something which the mind can grasp. It knows without the mind needing to know. So when we trust ourselves, we find we are able to think and move in ways more powerful than we knew. In offering themselves to the spirit as instruments, the mind and body become more than they were before, glorified by the holy touch of the spirit.

The mind and body do not necessarily know what they are seeking when they groom themselves for contact with the spirit. Modes of evolutionary growth for the body become apparent early: we learn cause and effect and discover the necessity of growing in wisdom, even if we do not have the discipline to do so. The bodily desires seek bodily satisfaction, so it takes the body a long time to accept that it must make sacrifices in order to make the most of its experiences, for the easy is not as rewarding as the challenging. Similarly, we may, without any prior spiritual inclinations at all, come to learn that a silent mind is more useful and more peaceful than a chattering and cluttered mind which cannot stand silence. The body and mind seek growth and improvement of their own accord, without the necessity of spiritual input. Moreover, a

mind which grows will recognize that the body needs to grow also, and vice-versa. However, once the mind and body have grown in discipline, true Yin will have been cultivated and it is only a matter of time before the spirit, the true Yang, makes itself known to mind and body in a more direct way. Can we fail to hear the calling of the heart when mind is quiet and body is satisfied?

6. The Transformations

Primary Qualities of the Transformations

Quantum Shift in Growth

The movements of the first four archetypes in a Cycle do not, themselves, provide a method of significant forward movement. Alone, the first five archetypes can be likened to a farmer who lives on the same property her entire life, growing the same crops, experiencing the same seasons every year. She does learn more about the process each season, fleshing out her experience of this specific land and these specific crops, but with each next season, less is learned until the process becomes merely rote. This is what is commonly known as “burnout.” The only way to cure burnout is to transform the circumstance, to do something new. Transformation gives form to the transition from the old circumstance to the new circumstance, offering a graduation. Consequently, whereas each of the previous five archetypes gives structure to the relevant complex (whether mind, body or spirit), the Transformation archetype gives structure to upward evolutionary growth of the complex, in its most rapid mode. A viable alternate name for this classification is “Revolution.”

Release of What Is Not Needed

As Ra suggests in a brief discussion about fasting (40.14 and 41.21), one of the major threads connecting the Transformation archetypes to each other is the necessity of *releasing* that which is no longer needed or, more often, that which prevents us from moving forward. This feature of Transformation makes it very often a painful experience, though it need not be an experience of suffering. The way, as Ra tells us, is straight and narrow, so we must expect that each quantum leap upon the path requires that abandoning of baggage which is too heavy to carry when we leap.

The Key to the Gateway

Like the indigo ray center, the Transformations offer the key to rapid evolutionary advancement and thus rapid movement toward the Creator in its Infinitude.

Relationships between the Three Transformations

The heart of each Transformation archetype involves an act of letting go of that which is no longer serving your efforts at growth, whether mental, bodily or spiritual. While this may make them sound nearly identical, the means by which you let go of what is not needed is dramatically different for each of the three parts of the self. When the mind discovers that it is frustrated and stagnant, it must face its own ambivalence and make a long-lasting decision to either open the heart or harden the heart. The body, on the other hand, begins to find itself sluggish and lazy. Though it may redouble its efforts at discipline, this is to no avail: the only way forward is to allow death to find

what is poisoning your body's attempt to grow, whether what dies is a set of dietary habits, a relationship, a town you live in, or some other aspect of your manifest experience. Death is the only path to new life. The third method of letting go is most paradoxical. In an experience guided by the Transformation of the Spirit, it is difficult to say what exactly you are doing and how you are doing it. The feeling of being called forth renders peripheral concerns completely inconsequential; you know what you must do, you cannot but do it, and everything else is merely a distraction.

A spiritual transformation without a concomitant mental and bodily transformation is rare. In allowing ourselves to be called forward along the Path toward the Great Work, we are bound to discover in ourselves the ways we have been ambivalent in our thoughts and emotions. How can you follow your heart if you do not treat your mind consistently with either love or coldness? The mind needs consistency or else it is fraught with disorder, distracting from the Great Work. So when we feel ourselves Called, it is almost certain that we will learn that there were ways in which we were trying to control ourselves or our destiny, though we had already committed ourselves to the path of acceptance. By the same token, the choice to devote yourself to being gentle, loving and accepting of the self and its path will often result in the discovery that the surrounding environment and the habits by which you live your days are not consonant with your new attitude. A transformed mind can hardly feel at home in an outmoded body. Once the decision is made, a death is sure to follow, though rarely is the death which comes about the one that was anticipated at the outset.

In the upward direction, the relationship between the Transformations is much as Ra describes when discussing fasting. If a spiritual or mental transformation is sought, then a bodily transformation can be induced in order to create an environment conducive to the higher transformation. Similarly, if you recognize that the world is beginning to feel like a cold, dead prison, it may be helpful to attend to your mental ambivalence. When you discover that you have been attempting to control but also love or love but also control, resolving to abandon the attitude which is not aligned to your Path will help to open the lid of the coffin so that you can begin to see anew the beauty and wonder of the world, as well as your destined place within it.

7. The Great Ways

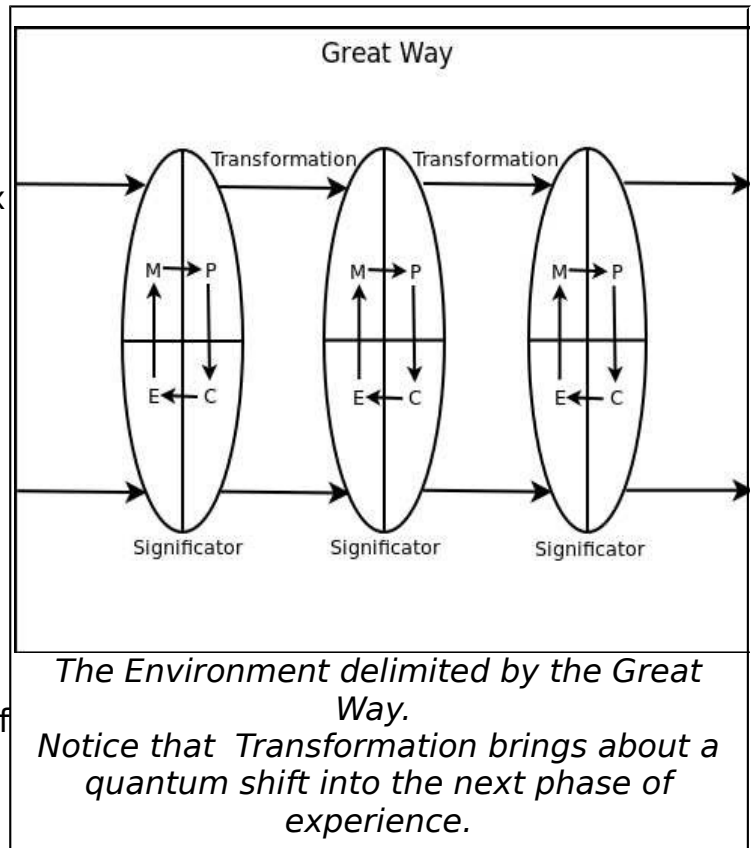
Primary Qualities of the Great Ways

Complete Environment of Evolutionary Movement

The Great Way is not merely *an* environment for evolutionary growth; it is the entirety of the structure within which growth is possible. To imagine ourselves beyond the context of the Great Way environment is to imagine our experience as something other than it is: something other than Third Density. This is a distinct limitation, but a limitation which still allows access to the entirety of the Infinite Creation, just as our vision allows us to see the whole cosmos, but only within a certain range of electromagnetic frequency.

Dynamic, Objective Perspective

Ra says that we should pay attention to the differences between a Significator and its corresponding Great Way. The Significator archetypes give a static, subjective image of the relevant complex as a whole. This image does not show how forward movement occurs, nor does it show how this forward movement is integrated into the cyclic movements of the rest of the archetypes. The Great Way archetype remedies this lack of perspective. It balances the stasis and subjectivity of the Significator with an objective vision of the entire process and its dynamic unfolding. Within the energy of the Great Way, we have access to a concept of ourselves in the *grand scheme*. Whereas we may often get lost in fine-tuning that occurs in the energy of the Experience archetypes, the Great Way allows us to step back and put everything into perspective, regaining a balanced and complete vision of our journey and its relationship to the world of our experience. According to Ra, the Great Way is a summary and review of the preceding Cycle. As always, the whole is greater than the sum of the parts, so while it may seem superfluous that there would be an archetype which serves the purpose of summarizing, this is a superficial viewing of this classification. The birds-eye view gives information that no other perspective can.



The Goal of Evolution

The Great Way does not merely give a concept of the *path*; it also gives a concept of the *goal*. In the energy of the Great Way, it is often a vision of this goal, a vision of ourselves *perfected* which points the way forward, casting light upon the next step on the journey.

The Crown Is Already Upon the Head

Like the violet ray energy center, the Great Way allows us to access ourselves already perfected, that we may easily discover the Creator within.

Relationships between the Three Great Ways

The Great Way archetypes all offer a perspective from afar. Whereas the Lesser Cycle and Transformation archetypes depict the ways of moving upon the path of evolution, and the Significators depict the being who walks, the Great Ways show the path, the walking and the walker all in the same concept complex. Because the whole is greater than the sum of the parts, the Great Way archetypes cannot be deduced from the six archetypes that precede. What is there, for example, in the mind cycle that would

indicate that in abandoning control within the mind, one achieves mastery over the self? The body cycle focuses upon cause and effect, wisdom and sacrifice, but the Great Way of the Body gives an image of abundant power and aptitude. Likewise, the glorification of the unconscious spirit is not apparent until the Great Way of the Spirit. Although in darkness we tip-toe carefully, in the light we dance majestically—a dance unprecedented, singing the wonder of the Creator.

The Great Way of the Spirit demands the slow and careful learning of the ability to not only contact the highest parts of ourselves, but to allow that hidden center of self to pluck the strings of consciousness. Slowly, with many false starts, we discover that there is a part of ourselves that knew all along how to manage the whole, that knew what to do, what to say, how to think, and what our feelings were for. In finally giving ourselves over to this center of self, we find ourselves standing before the gateway to intelligent infinity with key in hand, ready to open the floodgate. And yet how is it possible to reach this point without having first mastered the mind and tempered the body? As Ra tells us, the mind and body must be initiated before the spirit can be. Anyone who has had an experience like the Great Way of the Body knows that a calm and quiet mind is a necessary requisite. A calm and quiet mind, though, is most readily guaranteed through mastery. While it is true that a troubled mind may learn to clear out its thoughts and feelings for a few minutes to meditate, the surest way to a silent mind is first to examine all thoughts and feelings, experience everything desired, and accept the self as is, and then to embrace the confidence, calmness and integrity that arise therefrom.

Once the mind is mastered, the body, in its raw and undeveloped state, is readily seen as an impediment. When the imbalances that prevent the mind from being honest with itself are cleared away, the weaknesses of the body lie naked before the mind. An undisciplined body would never have the stamina to make it all the way to the gateway of Intelligent Infinity. Evolution of any kind at all is not possible without a body. This fact ensures that the Creator experiences itself before moving forward, but the consequence of this fact is that any experience of either mind or spirit is untested and unproven until it is made manifest. It is not enough to have golden thoughts and golden dreams. The real challenge is to fashion a golden life from the leaden substance of this weak and fragile third density body.