

## Preface to Archetypes Workbook

Dear seeker,

This document contains the materials I distributed to attendees of the 2014 Archetypes Workshop sponsored by L/L Research. It was an open gathering intended for seekers who had read Ra and wanted to better understand Ra's very abstruse teaching on the archetypal mind. These materials were written in the months preceding that workshop but after I had been honored with a request from the L/L office to orchestrate the workshop. In other words, I wrote these materials specifically for the workshop. I wanted to offer as much to other seekers as I could, despite my own limited ability.

At the time of the workshop, I was one of the most active and prolific students of Ra's take on the 22 Major Arcana of the Tarot, which I assume is why I was asked to run the workshop. But I was also only about four years into my own study. I have since written much more about the 22 archetypes and I have also destroyed large quantities of this work because I have found it wanting. Virtually all of my writing on this subject is a strange cross between personal meditations on the archetypal mind and pedagogical attempts to assist others in understanding it. For this reason, I never really feel like I've written a finished work.

I have a tendency to simultaneously present myself as an expert and also discount that expertise in the same breath. So let me say this: these materials are the work of an imaginative and dedicated novice. I have since discovered numerous errors both in my interpretations of Ra and of the archetypes themselves (which, according to Ra, exist independent from any description of them). When I read back through these materials, what I see is a writer who does not yet have a full grasp of the subject. The language is too vague and abstract and the interpretations are questionable. The overall result is that this work is limited in its capacity to be of assistance to the reader.

And yet I do not know of a better work to direct you to. Among students of Ra, two authors stand out. Stephen Tyman (in *A Fool's Phenomenology*) and Jade Norby (in "An In-Depth Introduction to the Mind Cycle") have both written very good (and very different!) treatments of the mind cycle, but neither have yet distributed a complete treatment of all 22 archetypes. Many, many writers who are unfamiliar with Ra have offered treatments of the entire Major Arcana, but I have not found a single work from these traditional sources that captures the depth of study available through Ra's unique framing. The traditional Tarot commentators seem only to scratch the surface. These commentators do not think of the Major Arcana either as interlocking psychological mechanisms or as the conceptual foundation chosen by the Logos to structure the illusion. Instead, they tend to view them as a collection of good spiritual ideas or as milestones on the path to enlightenment. They appreciate that the Major Arcana are important, but they do not understand just how important they are. And none of this should be surprising: most traditional commentators are primarily interested in using them as a means of oracle, not for the deeper purpose of understanding the specifics of the illusion.

Many, many writers who are unfamiliar with Ra have offered treatments of the Major Arcana, but I have not found a single work from these traditional sources that captures the depth of study available through Ra's unique framing. The traditional Tarot commentators seem only to scratch the surface. These commentators do not think of the Major Arcana either as interlocking psychological

mechanisms or as the conceptual foundation chosen by the Logos to structure the illusion. Instead, they tend to view them as a collection of good spiritual ideas or as milestones on the path to enlightenment. They appreciate that the Major Arcana are important, but they do not understand just *how* important they are. And none of this should be surprising: most traditional commentators are primarily interested in using them as a means of oracle, not for the deeper purpose of understanding the specifics of the illusion.

I wish a list of errata for these materials would suffice for correcting them. But alas, after many attempts to rewrite this work, I came to the conclusion that I would have to start all over from scratch. If I were to explain how my current view differs from my view in 2014, I would end up producing yet another long written work. Instead, I will attempt to frame the following materials in the way I think will make them most useful.

Here is that framing. First, please forgive the authoritative tone I adopt in my writing. In fact, I request that you actively question it: I am embarrassed that I ever wrote this way. When you read my work, I recommend that you take it only as one perspective on the subject. Second, I am sure you will be presented with ideas that you did not think of; perhaps some of those ideas will be helpful to you. Feel free to incorporate any good ideas into your own thinking. But if something I say does not sound right, well maybe it's not right. Having said that, none of my interpretations are willy-nilly. Deeply imperfect though these documents are, you are still seeing the product of careful reflection. So try to squeeze the juice out before you discard my interpretations. Finally, nothing I say can replace your own disciplined, enduring study of both Ra's words and the 22 images themselves. Instead, treat these documents as resources meant to help you understand. My primary purpose was to produce the resource that I wish I had when I first began my own study.

I will close with a promise: a better resource will one day be available. I am currently working on a book-length treatment of the archetypes that I hope will (a) do justice to the depth of Ra's framework and (b) capture the energetic resonances of the archetypes themselves. But as of this writing, the book is still not even close to a publishable form. It does, however, have a title: "*The Tarot According to Ra.*"

I wish you insight, good judgment, persistence, and confidence in your own capacity to understand.

- Joseph Dartez, June 2021

L/L RESEARCH



ARCHETYPES WORKSHOP 2014  
PERRYVILLE, KY

APRIL 11 – 13

BY JOSEPH DARTEZ



## TABLE OF CONTENTS

### I. ARCHETYPES IN EVERYDAY LIFE – AN INTRODUCTION TO THE ARCHETYPICAL MIND

---

<b>Chapter 1: Introduction</b> .....	7
1. What the Archetypal Mind Is.....	7
2. Concepts and Concept Complexes.....	9
3. The Subjective Nature of Studying the Archetypal Mind.....	9
4. Why We Study the Archetypal Mind.....	10
5. How to Study the Archetypal Mind.....	11
6. Notes on the Chapters that Follow.....	13
<b>Chapter 2: The Structure of the Archetypal Mind</b> .....	15
1. The Choice.....	15
2. The Grid.....	16
3. The Lesser Cycle.....	16
4. The Greater Cycle.....	17
<b>Chapter 3: The Mind Cycle</b> .....	19
1. The Matrix of the Mind.....	19
2. The Potentiator of the Mind.....	19
3. The Catalyst of the Mind.....	20
4. The Experience of the Mind.....	21
5. The Significator of the Mind.....	22
6. The Transformation of the Mind.....	23
7. The Great Way of the Mind.....	24

<b>Chapter 4: The Body Cycle</b> .....	25
1. The Matrix of the Body.....	25
2. The Potentiator of the Body.....	25
3. The Catalyst of the Body.....	26
4. The Experience of the Body.....	27
5. The Significator of the Body.....	28
6. The Transformation of the Body.....	29
7. The Great Way of the Body.....	29
<b>Chapter 5: The Spirit Cycle</b> .....	31
1. The Matrix of the Spirit.....	31
2. The Potentiator of the Spirit.....	32
3. The Catalyst of the Spirit.....	32
4. The Experience of the Spirit.....	33
5. The Significator of the Spirit.....	34
6. The Transformation of the Spirit.....	35
7. The Great Way of the Spirit.....	36
<b>Chapter 6: Relationships within Classifications</b> .....	37
1. The Matrices.....	37
2. The Potentiators.....	37
3. The Catalysts.....	38
4. The Experiences.....	39
5. The Significators.....	39
6. The Transformations.....	40
7. The Great Ways.....	41

## II. WHY BOTHER WITH THE ARCHETYPES? (SUPPLEMENTARY MATERIAL)

---

<b>Introduction</b> .....	42
<b>Purpose of Study</b> .....	43
<b>Learning to Experience the Archetypes</b> .....	44
1. Preliminaries.....	44
2. The Method.....	44
<b>The Seven Classifications</b> .....	46
3. Matrices.....	46
4. Potentiators.....	46
5. Catalysts.....	47
6. Experiences.....	48
7. The First Four Archetypes.....	48
8. Significators.....	49
9. Transformations.....	50
10. Great Ways.....	51

## III. GUIDED MEDITATIONS

---

<b>Introductory Note</b> .....	52
<b>The Magus</b> .....	53
<b>The High Priestess</b> .....	54
<b>The Empress</b> .....	55
<b>The Emperor</b> .....	56
<b>The Hierophant</b> .....	57

The Two Paths.....	58
The Victor.....	59
Homeostasis.....	60
The Sage.....	61
The Wheel.....	62
The Enchantress.....	63
The Hanged Man.....	64
Death.....	65
The Alchemist.....	66
The Devil.....	67
The Lightning Struck Tower.....	68
The Star.....	69
The Moon.....	70
The Sun.....	72
The Calling.....	74
The Universe.....	76
The Choice.....	77



**ARCHETYPES IN EVERYDAY LIFE**  
*An Introduction to the Archetypal Mind*  
by  
**JOSEPH DARTEZ**

**CHAPTER I: 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 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, deviations from these limitations (people over nine feet, people with more than four limbs, etc.) are typically more tragic than they are triumphant. We do not *desire* to exceed the limitations that *define* 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 overstepped.

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, that which most clearly marks 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: that which defines the nature of *humanity* is *purposive*, 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 his goal is to construct. A father who does not intend to raise his child is often subject to questions regarding the validity of his 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 level of 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, once 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. 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 while atoms generally act as simple units (because they are very difficult to split), it would appear that even they have constituent parts.

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—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.

## 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 lives in an can conceive three dimensions 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 (multiple conceptual dimensions, not physical dimensions) nature of the Archetypal Mind gives itself to us in subjective perspectives, we are possess, 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 that is as it ought to be, since Ra taught exclusively within this system as well.

#### 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.

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 adeptness of the grasping, articulating, and use of this resource of the deep mind exemplified by the concept complexes of the archetypes.* (97.9)

And what 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 great clarity of mind offered by a study of the Archetypal Mind affords its student the unexpected benefit of a focused will (for clarity reveals dead-ends in the distance) and bolstered faith (for 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”.

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 of us 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 archetypal 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, what 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 whatever quandary we might be in.

In Ra's words,

*The clothing one's self within the archetype is an advanced practice of the adept which has long studied this archetypal 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 Victor (aka the Chariot) himself. And to this warning I would also add that it is important to remember that becoming an archetype is a *temporary* act. There is also 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 should my commentary on this subject 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 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 (expedience has made brevity a necessity), 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. This is, in fact, 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 drinking 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 his 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 can 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 with in your everyday experience of the world in which you live.

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 a 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 programme of training through which Ra put the initiates of Egypt 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)

This programme is not far removed from the one I would suggest. In my experience, there is merit in first attempting to grasp each of the archetypes individually, so I would recommend the student begin with this step. Once a cursory familiarity with each archetype is achieved, including *both* an intellectual knowledge of symbolic correspondences *and* an experiential familiarity with the energy of the archetype (whether through meditation or through manifest experience of archetypal resonances), only then would I suggest moving on to the juxtaposition of archetypes in groups of three. I agree with Ra that consideration of polarities is the next step. But I would also suggest an additional step between studying the polarities and attempting to learn to become the archetypes at will. Between these two, I would suggest an effort at viewing the Archetypal Mind as a whole. 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. When you can see for yourself that this system is not complicated, when 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 know the simplicity of the Archetypal Mind in addition to its complexity.

## *6. Notes on the Chapters that Follow*

There, of course, are many ways to approach an exploration of the archetypes, one of the 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. I only had so much time to prepare and 2. I do not want to give so much to the reader as to induce a sense of either laziness (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, no matter how spiritual.

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 twenty-two suggestions I give, I encourage the reader to explore her own perspective. I have only offered one kind of situation for each archetype, but I am highly doubtful that there is only one kind of situation in which it would be appropriate to clothe oneself in any given archetype. To the advanced student I would pose this challenge: add to my list of situations for taking on the pure energy of an archetype.

The final chapter is not the chapter I would like to end with. I would have liked to include a chapter in which the 12 polarized pairs are explored, but time has disallowed. This document will eventually be revised and the missing chapter added, but such is not currently the case. Nevertheless, 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 threefold pattern: 1. a juxtaposition of the three archetypes, 2. a consideration of the relationships as energy flows downward from spirit to body, and 3. a consideration of the relationships as energy flows upward from body to spirit.



## CHAPTER 2: THE STRUCTURE OF THE ARCHETYPAL MIND

### 1. *The Choice*

The first and most important principle about the Archetypal Mind is that for every grouping within the Archetypal Mind, there is a unifying element. The expedience and 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. Thus, the archetype which takes the role of both the first and the last in the traditional Major Arcana deck is the Fool, named by Ra *The Choice*. This is the great unifying archetype. As a reflection of the entire holographic universe, it contains within itself the entire Archetypal Mind in microcosm. All general consideration of the “human condition” ultimately refers to this archetype.

*The Choice* has within itself all of the traits that make us so fundamentally human. It is composed of such concepts as polarity (or good and evil), ignorance (or faith), whimsy (or folly), determination (or will), resourcefulness, danger, endless possibility, and self-expression. To be just such a fool is to be ever so human. We will never, of course, cease to be fools; however, if we are careful and attentive, we might at least make a *choice* with resoluteness, though the journey will never appear to be complete so long as we are within this illusion. This unifying archetype, therefore, contains the purpose, method, and style of third density as conceived by our beautiful Logos, Sol. Furthermore, as the unifying archetype and the only archetype without a specific mind, body or spirit association, *The Choice* may be seen as the archetype which gives the structure of the mind/body/spirit complex in third density as a complete and unified entity.

We will never cease to be fools, never graduate from the purview of this unifying archetype. 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 begin as fools who are also *jerks*. We are rough and naïve to the point that our teachers, families and peers get exhausted with us. We have more flaws than we know and are laughably incompetent in ways we don't care to admit. As we grow in the third density experience—as we come to know ourselves and still the mind thereby, as we learn that rewards of the body are greater when the sacrifices and challenges are greater, and as we become more and more ourselves without thinking about it—we will eventually come back around to the fool, but this time it has a different melody. We become the sages who are wise only because they know that they 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. This is the fool toward which we aim. And the choice that must be made in order to become such a beautiful fool is not as we often 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.

Familiarity with this archetype will improve your grasp of the potentials and limitations of the 3rd density experience.

Clothe yourself in this archetype when you feel you have lost your way. It will help you discover that the path lies always beneath you.

## 2. *The Grid*

The remaining 21 archetypes of the Archetypal Mind are organized into a 3x7 grid structure. Along one axis they are split into three “Cycles,” one each for mind, body and spirit. Although the cycles are divided 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.

### Cycles

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.

## 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 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 as 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.

#### The Lesser Unifying Element

The Classifications have two unifying elements. The Significator, the lesser unifying element, 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. It is, in fact, the Significator 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, though it is the concept closest to the heart of the Significator.

#### 4. *The Greater Cycle*

##### 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 is, effectively, a quantum leap from one range of experience (like Baton Rouge), to another (Dallas, Texas, 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 is what 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 to belong 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 portion of the mind which exists in isolation from the unconscious portion: there is no pretense to possession of information or knowledge, but only a feeling of absence or emptiness which must necessarily accompany such purity of mind. The mood of the Matrix is thus 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.

The potential content of the knowledge the Matrix seeks is varied to say the least. It could be the desire for a suitable mate, the desire to understand quantum physics, the desire to know what it feels like to be appreciated, or even the desire to crush one's enemies underfoot. All of these are experiences called forth by the Matrix whose ability to imagine them is pale and shallow. How common it is that we find ourselves desiring an experience without any inkling of the potential consequences of its manifestation! We lazily daydream and wistfully wish, but fulfillment can feel like a curse. The Matrix does not realize the multitude of thoughts and feelings which are latent in its desire for experience. When we are lonely we wish for the company of a lover, 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.

Familiarity with this archetype will improve your grasp of how and when to use your will.

Clothe yourself in this archetype when your mind is boggled by “the most abstruse and unthinkable of ideas.” It will help clear the way for more penetrable 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 indeed 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. In truth, this portion 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. Ra notes that the faculty of *intuition* is the distinct domain of the unconscious mind, which may help us isolate an actual experience. 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 clearly coming from the mind and not the spirit or the body. Conscious penetration of this conceptual intuition entails grasping the wispy rope-end that reveals itself at the periphery of the mind and then pulling it closer in order that one becomes enveloped in this new perception of how things are. It is this archetype which artists and scientists access and penetrate in their creative and inventive moments. The Potentiator of the Mind knows everything about self and world, awaiting only the activation of the conscious mind's focused desire.

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 that consciousness which is 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 experience sought by the Matrix takes shape in the many unpredicted ways that real life events always bring. Even when it is an inner experience which is sought, such as knowledge of the Archetypal Mind, the Potentiator alone will not give satisfaction to the Matrix.

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 it feels like to experience what is feared. 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.

Familiarity with this archetype sharpens your understanding of the laws that govern your mental reality.

Clothe yourself in this archetype when your mind becomes rigid and immobile from over-analysis. It will help provide flexibility and direction through synchronization with your 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 unconscious mind was previously aloof and withholding, she is now nearby and generous. The Catalyst of the Mind is the unconscious mind revealed in experience. While we may be able to bring back many new kernels of knowledge about ourselves and our world from direct contact with our intuitive knowing, the details, both subtle and gross, are left unexplored until we meet with them in the material world. It is the material world which is pregnant with boundless potentials for knowing, 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 around 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 Empress reveals herself, but she does not strip naked; it is for you to step forward and unclothe her before you embrace 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. 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.

Familiarity with this archetype will improve your awareness of the many layers of meaning pervading your experience. You may also take a more optimistic attitude about other-selves through this heightened awareness.

Clothe yourself in this archetype during times of confusion about the meaning of an experience. It will help reveal the truth.

#### 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 which is possible through intuition yields vague information, we at least know that this information is personal to ourselves. The Catalyst, however, takes the shape of information we think we have about that which is perceived as *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 of *value*. In our daily lives, we experience many thoughts and emotions in relation to our environment and the other-selves around us. It is in recognizing the significance of these thoughts and emotions that we become aware of the Catalyst as such; however, the Experience is not effected 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 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, 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.

Familiarity with this archetype sharpens and clarifies your grasp of the methods of mental/emotional balancing.

Clothe yourself in this archetype when you notice that you are avoiding responsibility. It will help you take command of yourself by claiming your words, deeds, thoughts and biases as your own.

## The Greater Cycle

### 5. *The Significator of the Mind*

What is it that the mind complex does? It seeks, it learns, it invents, it grows, and it manifests itself in the material world. 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 always 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 this to be so based upon our subjective attitudes about what the behavior of other-selves means to us. Or, more obliquely, but with less verbiage, the world a mind inhabits is precisely the 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 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 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 ought 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 that we brought with us.

Familiarity with this archetype distinguishes 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.



Clothe yourself in this archetype when you have difficulty distinguishing your thoughts and emotions from those of an other-self. It will help you recapture a clear sense of identity.

## 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 nature of 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 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.

Familiarity with this archetype clarifies the distinction between STO and STS on the mental level.

Clothe yourself in this archetype when you feel mentally or emotionally stagnant. It will help you locate and release what is holding you back.

## 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 certain doom.

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 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. No, 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.

Familiarity with this archetype fosters a vision of the direction of the evolution of your mind and how it moves from here to there.

Clothe yourself in this archetype when you feel you've made no progress at all. It will help you appreciate the plateaus and spikes inherent in the process of the evolution of the mind.

## CHAPTER 4: THE BODY CYCLE

### The Lesser Cycle

#### 1. *The Matrix of the Body*

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*.

Familiarity with this archetype deepens your understanding of the laws of the physical reality. This is the archetype sought by the physical scientist.

Clothe yourself in this archetype when you feel you are in an unsustainable pattern of action. It will help you reclaim a baseline balance so that you can try again.

#### 2. *The Potentiator of the Body*

In order to acquire discipline in our actions, we must always begin with a seed: we must already have an idea of what we want to accomplish in the material reality before we can step forward in any mode of discipline, just as a scientist must have an idea of what he wants to test before he can construct an experiment to test it. As the Potentiator of the Mind has a unique link to the spirit, so the Potentiator of the Body has a unique link to the mind. This Potentiator exists at the upper reaches of the body: the interface between the conscious body and the conscious mind. It is here that ideas are given to the body as directives and are then either acted upon by the body or abandoned as impractical.

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, for the Potentiator exemplifies a state of consciousness which must be *sought*. Discipline is the domain of the Potentiator of the Body, so the first act of discipline is 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, thought, you learn to perfect your techniques through repetition. It is the Potentiator which makes all of these “game-time” decisions, tweaking the directives given by the mind so that they are practical and effective.

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 consistency and discipline are necessary for accomplishing anything worthwhile. 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 forming or changing a bodily habit. In so doing, you redirect the sheer power of the Matrix of the Body into a course which is suited to your purposes—a course which is less lazy.

But the Potentiator is more than mere habit formation. This is only the Potentiator in its balanced and coherent form. More broadly, the Potentiator of the Body describes the part of your body that consciously chooses *this* action rather than *that* one. An effective and intelligent choice—that is, a *wise* choice—often results in habit formation, 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 wise Potentiator of the Body can therefore only come with age and repeated experimentation.

Familiarity with this archetype discloses the nature of wisdom and clarifies your grasp of the methods of balancing the body.

Clothe yourself in this archetype when a lack of discipline impedes further growth. It will help you find the will to break habits that are not commensurate with your attitudes.

### 3. *The Catalyst of the Body*

As the Matrix of the Mind is the projective aspect of the conscious mind, so the Potentiator of the Body is the projective aspect of the conscious body. In contrast, the Experience of the Mind takes what is given—and likewise with the Catalyst of the Body, which is also a male archetype. However, while the Experience of the Mind takes what is given as if it were a *gift*, the Catalyst of the Body takes what is given to it by the Potentiator and deflects it as if it were an *attack*. This Catalyst may be thought of as describing the *consequences* of the actions we take; however, these consequences arise even in the absence of a conscious effort on the part of the Potentiator.

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 Catalyst that results will seem random: sometimes pleasant, sometimes unpleasant. It is when you depart from the path of least resistance that the Potentiator effects a more profound change in the Matrix, and the Catalyst that results is often very rewarding—though sometimes very punishing. In any case, the willingness of the Potentiator to experiment with its body and its environment is what yields more useful results from the Catalyst.

While the Potentiator of the Body can effect a change in the Matrix of the Body without much conscious thought put into it, the Catalyst of the Body that results is usually hard to ignore. And, unfortunately, the less conscious thought one puts into a potentiating action, the more intense and unpleasant the Catalyst which arises from this potentiation is likely to be. While it is the domain of the mind to plan a course of action in advance, the Potentiator of the Body is responsible for executing this course of action while being mindful of pitfalls and snags. Insofar as the Potentiator is not careful to attend to these details when it consciously chooses a course of action that breaks a previous pattern, it invites upon itself uncomfortable and unexpected Catalyst. And, indeed, this is the purpose of the Catalyst of the Body: to reveal the ways in which your Potentiation was unwise by returning that which you put out into the world upon you. It is no coincidence, then, that the Catalyst of the Body is given the image of a wheel, for “what goes around comes around,” as they say.

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.

Familiarity with this archetype sharpens your understanding of the laws governing cause and effect.

Clothe yourself in this archetype when you are in the midst of inexplicable bodily or environmental discomfort. It will help you recall the unwise actions whose consequences you are feeling.

#### 4. *The Experience of the Body*

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 vividness and intensity of 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 that the Potentiator enacted. Where these new habits are unwise, the Experience compensates by attempting to absorb as much of the Catalyst as possible. This is why some people can be extremely unhealthy yet show few outward symptoms.

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 nothing less than 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.

The Experience of the Body *can* be thwarted, though. There are plenty of people who never learn their lessons, never grow in wisdom. In these cases, the Catalyst circles back around a second time, but this time more dramatically. The key to allowing bodily catalyst to be processed smoothly is allowing yourself to feel and face all of the unpleasant side-effects of your actions. I once allowed myself to become rapidly infatuated and relentless with a woman I knew was not an appropriate mate for me. When the experience erupted into a set of unpleasant experiences, I made sure that I did not stop myself from feeling like an idiot who knew better, because I was aware that spending a few days feeling like a fool was the only way to prevent it from happening again.

Familiarity with this archetype will improve your appreciation of the strength and adaptability of the body.

Clothe yourself in this archetype when you are tired of making the same mistakes over and over again. It will help new and wiser habits take root unconsciously in response to repeated experiences of consequences.

## 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.

Familiarity with this archetype reveals the economy of energy exchange.

Clothe yourself in this archetype when you feel unwilling to put forth the effort necessary for results. It will help you take joy in sacrifice.

## 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.

Familiarity with this archetype fosters an appreciation for the ever-changing nature of the physical reality.

Clothe yourself in this archetype when your body or your environment is becoming toxic. It will help you release the part of the physical illusion that is no longer serving you.

## 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 through the body.

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 working and 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, for 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.

Familiarity with this archetype sharpens your perception of the ways in which the body may yet be perfected.

Clothe yourself in this archetype when you are overwhelmed by the many imperfections in your body and your actions. It will help you see your path toward harmony with the physical illusion, appreciate the simplicity of walking that path, and discover that which may be improved right now.



## 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 virtue. As we grow in spirit, we consistently find that we must become that which we would have cringed to imagine in the days of our spiritual ignorance.

Familiarity with this archetype elucidates the distinction between the shadow self (the rejected self) and the negative portions of self (the self that is genuinely self-serving).

Clothe yourself in this archetype when you find yourself trying to force spiritual growth or when it is eluding you no matter where you look. It will help you see the inner spaces you are avoiding and the dark corners you try not to remember, for these harbor the greatest potential.

## 2. *The Potentiator of the Spirit*

That which potentiates the spirit, providing the possibility for evolution, comes from beyond. There is no part of your conscious self that can jerk you awake from your slumber when you do not even know that you are sleeping. What wakes you comes from beyond your dream, just as an alarm or your body's hormonal changes wake you from your nightly slumber when you are not aware of being asleep.

The difference between sleeping and waking is dramatic, so transitioning from one state into the other can be jarring, despite the fact that we do it every single day and should be used to it by now. Awakenings to the spirit are 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.

The Potentiator of the Spirit is a profoundly 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.

Familiarity with this archetype brings an appreciation of the long and winding journey toward enlightenment.

Clothe yourself in this archetype either when you are restless in spirit or when you feel you are beginning to lip-sync your life rather than participate creatively. It will help you discover new energies available to you.

## 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 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 we most certainly 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. 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. This recognition 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.

Familiarity with this archetype distinguishes faith from intuition.

Clothe yourself in this archetype when you know what will brighten your life, but cannot find the resilience to give yourself to your work with a whole heart. It will help you find a wellspring of renewed willingness to follow the path of spirit.

#### 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 (for how else could it be faith?); we also walk among shadows. When we walk in faith, our shadows 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 that great spiritual achievement for which we incarnated?

The Experience of the Spirit, which processes the Catalyst, may be thought of as Discernment, which is the name I prefer for this archetype. It is discernment which allows us to carefully distinguish that which originates from above from that which originates from below. 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 because 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 lower self 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.

Familiarity with this archetype clarifies the practices and methods of engaging the disciplines of the spirit.

Clothe yourself in this archetype when you feel yourself getting overzealous and indiscriminate. It will help you scrutinize your motivations carefully, bringing you into greater purity.

## The Greater Cycle

### *5. The Significator of the Spirit*

What is the spirit complex? The radiant Sun is the easiest symbolic analogy to grasp for this, the least distorted portion of the mind/body/spirit complex. The spirit is the seat of the 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 radiant Sun is the life-giver, the inventor, the birther and the sustainer of worlds. Within the self, the Sun is that which 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 the 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-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 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 its most natural habitat.

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 portion of the spirit is that influence which is 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 discipline without the conscious.

In this way, spirit complex explores itself, the conscious portion and the unconscious portion walking together carefully, hand-in-hand, both aware of the power, glory and majesty of the creation. If they are diligent and pure, they may eventually discover that the light of the sub-Logos always shines upon them, never abandoning them, for wherever the spirit sets foot is holy ground.

Familiarity with this archetype sharpens your understanding of the nature of the spirit.

Clothe yourself in this archetype when you feel overwhelmed by your inability to be both genuine and pure at the same time. It will help you find the space where the crown is already upon your head.

## 6. *The Transformation of the Spirit*

The slow process of awakening, walking in faith, discerning the light from the dark and then awakening again brings us ever closer to our heart's deepest desire, but this process is absent one of the most salient features of the evolution of the spirit. As Jehoshua said, unless you become as children you shall not enter into the kingdom of heaven. Living in the presence and consciousness of the spirit does require a continuous process of awakening and discovering one's faith and discernment, but the joy, blitheness and innocence that are so natural to the spirit must at some point arise from this dangerous and sometimes tedious process.

The spirit may begin an incarnation in darkness, but somewhere in that darkness there is an eternal child sitting on the floor playing a game of make-believe with sticks and paper. You might have the faith of a priest, the discernment of a sage and the brazen will of a warrior, but what is it all worth if there is no *fun* in it? The greatest spiritual teachers are signified by their ability to find fun in anything. It is the wall of seriousness that the spiritual neophyte will always find herself attempting to climb when the movements of the lesser cycle become less and less frequent. "Is this it?" she might ask, "Am I enlightened now?" But she doesn't *feel* enlightened. Why?

As we grow in our discernment, shedding our attachments to the cultural norms that have been we have been indoctrinated into since birth, we find less and less that holds our interest. Is boredom the doom of the enlightened? Too often it is. The cynical have been awakened, undoubtedly, but they lie awake in a tomb, unable to move or enjoy anything, feeling nothing but the cold dark cell of the world. Such as these have forgotten to listen for the higher calling. They have never thought to look within themselves for the mysterious vocation that entices them forward upon the spiritual path as the snake charmer draws the snake from the pot. They have forgotten what brings them joy, what makes them happy, what feels like fun.

There is no spiritual quest that needs to be undertaken here. It is often respite from the spiritual quest that reveals the playing child within. But once this is found, the world takes on a new life, glowing with new colors and brimming with new possibilities. The seemingly childish passion we always knew we had but became too serious to follow suddenly becomes food for heart and soul.

Familiarity with this archetype reveals the process of enlightenment relieved of extraneous detours.

Clothe yourself in this archetype when you feel that the direction you are moving is in disagreement with your deepest desires. It will lift you out of the attitudes which cause you to continue moving against your calling.

## 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 must be put forth in doing so, especially as concerns 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 that which is 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 no resistance, and of flow. 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.

Familiarity with this archetype clarifies the nature and the location of the gateway to Intelligent Infinity.

Clothe yourself in this archetype when life feels difficult, awkward and cumbersome. It will help you remember how to allow the glorious dance of existence to take hold of you.

## CHAPTER 6: RELATIONSHIPS WITHIN CLASSIFICATIONS

### 1. *The 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 portion 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*

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 upon reading *Siddhartha* by Herman Hesse. After admitting to myself that I had been placing too much importance upon doing something important (Potentiator of the Mind), 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, however, does move both ways. It has been said 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*

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 we so rarely recognize catalyst as such that it often slips by unnoticed. Thus, opportunities to walk forward in faith can be missed through fear or over-analysis. Once the catalyst is lost in this way, the inner mechanism that avoids spiritual catalyst potentiates mental catalyst, thus the spiritual catalyst is passed 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 begin to 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, for it is easier to have faith when you can see the virtue in others.

#### 4. *The 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 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.

#### *The 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 are more far-seeing, but it must await the growth of mind and body before it can truly take command. The spirit has the subtlest ability to touch upon 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 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. Thus, 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 desires of the body seek the satisfaction of the body and 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 that which comes easy is not as rewarding as that which is 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. Which of us, after all, can fail to hear the deep calling of the heart once mind and body have been disciplined?

## 5. *The 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 what is poisoning your body's attempt to grow to die, whether it 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.

As with all archetypes of the spirit, it is rare that a spiritual transformation will be experienced without a concomitant mental and bodily transformation. In allowing ourselves to be called forward along the Path toward the Great Work, we are bound to discover in ourselves the ways in which 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, when we had already committed ourselves to the path of love. By the same token, making a firm decision to be gentle, loving and accepting of the self and its path will almost quickly result in the discovery that the surrounding environment and the habits by which you live your days are not serving you. 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 (41.21). 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, like a coffin, it may be helpful to attend to the ways in which your mind is ambivalent. 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 may begin to see anew the beauty and wonder of the world, as well as your destined place within it.

## 6. *The 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. For what is there 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 learn how 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 part of ourselves, 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.

**WHY BOTHER WITH THE ARCHETYPES?**  
*A Practical and Conceptual Guide to the Archetypical Mind,  
with Emphasis on the Seven Classifications*  
by  
**JOSEPH DARTEZ**

## INTRODUCTION

Ra uses infamously abstruse terminology. The honor/duty of elucidating this terminology has, through providence and possibly also a somewhat masochistic inner drive, fallen largely upon my shoulders. The Glossary Project, which some of you may know about, will be my largest contribution on this front. But it is not the only. This exposition on the archetypes, focusing upon the seven classifications, is another. My purpose is to bring these classifications down to earth, to take the strange and sometimes excessively esoteric terms that Ra uses, such as “Significator” and “Potentiator,” and make them more friendly, more familiar. My hope is that through 1. clarifying the terminology and 2. providing methodology from my own study, a motivated student may find her own study enhanced.

In this vein, let us begin with a few terms. The “Archetypical Mind” is the unified architecture which gives the blueprint of experience in Third Density as designed by our Logos, the Central Sun of the Milky Way. It is according to this blueprint that the entire illusion is designed, and “breaking the rules,” so to speak, is not a possibility any more than it is possible for a bicycle to be used as a printer. The illusion does what it is designed to do (and it is designed to do very many things), but to attempt something it is not designed to do leads to the same kind of folly which attempting to connect a bicycle to a computer suggests.

Within the Archetypical Mind, there are 22 distinct *energies*, each of which is a cluster or complex of concepts. Each of these energies has relationships to the other energies. Groups of these energies have relationships to groups of others. The study of the Archetypical Mind is complex, to say the least. The name Ra gives to these energies is “archetype.” 21 of these 22 archetypes are further structured into a 3x7 grid of categories. There are three “Cycles,” one each for Mind, Body and Spirit, and there are seven “Classifications,” each supplying a different aspect of the architecture of a Cycle. The final archetype, which will not be treated herein, is the unifying archetype. It is the beginning and end of Third Density. Ra names it “The Choice,” though tradition names it “The Fool.” This is an exceedingly important archetype, but it is readily accessible via a careful reading of the Ra Material. The Body and Spirit Cycles, however, are not.

This is an introduction to the seven classifications of archetype *as Ra gives them*. In this introduction, I have extrapolated many generalizations about the classifications from quotations in which Ra is speaking specifically about the Mind Cycle. I have done this not merely upon academic grounds, but also upon the grounds of my personal experience. What I offer here is the product of a living, dynamic, and dedicated exploration of the archetypes over the course of about four years. I have kept my discussion as faithful to Ra's statements as I am capable of, though I have provided virtually no rigorous citations. My attitude concerning quotations on this material is that it is not absolutely necessary because if you are a student who truly wishes to grasp the archetypes as Ra teaches them, you are either already very familiar with Book IV, or you are planning to become very familiar with it. In either case, you will know how faithful I have been without my providing quotations. Call me lazy if you like.

In no way do I consider this to be an exhaustive treatment of the archetypes. In fact, I consider it a woefully skeletal treatment at best. I have gone into *none* of the most interesting details of the archetypes. This I consider to be properly reserved for a later study. I am capable of providing these details and, indeed, am in the process of composing a complete work on it. For now, I offer my best exposition on the grand architecture of the Archetypical Mind as I perceive it through Ra's tutelage. Herein, you will find what I consider to be the central features which are definitive of each of the seven classifications. These features are common to each of the three archetypes within a classification, but the forms that these features take vary from Cycle to Cycle.

## PURPOSE OF STUDY

So why bother? We already have the first three books of the Ra Material. In those books, Ra, in response to Don's adept questioning, delivers a robust system of both theory and practice. Most of those reading this document can testify that this material alone is capable of transforming one's life in the most marvelous of ways. It offers an abundance of both direction and method for the unsure. The central points (the Law of One and its first three primal distortions) are discussed, along with the focus of life in Third Density (opening the heart to all of Creation). Specific practices are offered, the chakra system is explained, and myriad examples are detailed. Why do we even need to concern ourselves with the archetypes, which, if the discussion in Book IV is indicative of the whole, seems to just recapitulate what has already been covered in the first three books?

Ra has described the Archetypical Mind as a blueprint of the structure of Third Density, a blueprint which accounts for *all possible* energy expenditures and *all seeking, without distortion*. This is a fairly dense concept when it is packed into a single sentence, so perhaps an analogy is in order.

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 Archetypical 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 Archetypical 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 Archetypical Mind any more than a pilot who seeks mastery can avoid studying the blueprint and manual for his jet.

And now I offer the reader a report concerning my own study, my own unique contribution to the mass of existing second-hand literature.

## LEARNING TO EXPERIENCE THE ARCHETYPES

Perhaps the most important information I can share with the potential readers of this document is a methodology I have developed for experiencing and isolating the archetypes. When I began my study, I found myself faced with an overwhelming number of images whose symbols were only vaguely familiar to me at best. To make matters worse, there did not seem to be a single traditional body of literature which aligned with the Tarot according to Ra. That is, Ra's take on these images is unique in many, many ways, as anyone familiar with traditional Tarot already knows. This meant that I was basically on my own.

I am not very good at visualizations, and I can't claim to have ever done any kind of astral traveling. The method that I used was *completely independent* of traditional mystical methods because I am not naturally talented in these activities. This grants the method two virtues. 1. It allows the archetypes to reveal themselves as part of your *common, everyday experience*, rather than as a set of hidden and esoteric mysteries. 2. It can bring hope and peace to others who, like me, suck at the standard occult methods of seeking.

### *Preliminaries*

The preliminary work is obvious and probably will not be terribly enlightening to the reader, but its importance cannot be understated. The steps are two:

First, I memorized the images. The images can be thought of as sign-posts which point the way to the energy of the archetype itself. *But do not confuse the image with the archetype!* Only once these sign-posts are at hand and can be called to mind at any moment can they be reliably used on your journey. In this way, the sign-posts can act as a filing system for your experience so you can learn the look and feel of the energies directly, rather than through images.

Second, I decoded the symbols. Remember that these symbols were given to the *Egyptians*. It doesn't matter what a sphynx or a turtle meant to the Greeks because the symbol had a completely different meaning for the Egyptians. It is not necessary to immerse yourself in Egyptian culture, but it *is* necessary to attempt a study of the symbols in terms of both Egyptian culture and occult literature, which has preserved much of this symbolic tradition. With the symbols decoded, it is possible to begin to make sense of the images. There are many, many ways to read each image, but we were given an example of how to do so in Book IV, so the dedicated student has a head-start. *Never forget, however, that much of what was discussed in Book IV was an artifact of Don's questioning, so do not assume that there is not more to be said about archetypes 1-7, or that Don's lines of reasoning are the only appropriate modes of approaching the rest of the archetypes.*

### *The Method*

With preliminaries in hand, I moved on to the real work. Ra says that “the Archetypical Mind, when penetrated lucidly, is a blueprint of the builded structure of all energy expenditures and all seeking, without distortion”

(91.37). So I knew that 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 used the file-cabinet of 22 dynamic images whose symbols were known to me in a cursory way, 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 lovers. 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. What follows is an examination of the seven classifications of archetype. The purpose of this examination is to assist the student of the Archetypical Mind in creating a file-cabinet out of the 22 archetypes. By not addressing specific archetypes, I am intentionally leaving many, many details unspoken. It is my hope that readers will perceive that I am offering a structure within which to work, one which can eventually lead to each student fashioning her own file-cabinet and eventually to discovering her own unique perspective on the Archetypical Mind.

## THE SEVEN 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 they are both to be considered only loosely. The archetypes will only tolerate a loose fit within structure conceptions. When one tightens such a structure around them, they pop right out of the mold. Because of this, everything that follows must be seen as a helpful perspective on the archetypes, and not as the firm and unshakable capital-T Truth. Before I begin, I will explicitly 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.

### *Matrices*

#### Unrealized Potential

The essence of each Matrix is that which has a set of potentials, but lacks actualization of these potentials. One adequate metaphor is a chest full of legos. There are many different things you could build with the legos contained therein, 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 are still all only potential experiences.

#### Structured Space

Although a Matrix has infinite potential, 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 a set of potentials unrealized; 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.

### *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 these unfulfilled potentials. A Potentiator is a finger of power which gives life to everything it touches. As with all forms of power, this process can be dangerous if it comes too soon or without an appropriate respect for the process. This could result in more catalyst than one can process, overwhelming the individual. But 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.

### Infinite Wellspring from Beyond

As a Matrix must be subject to limitation in order to distinguish the types of potentials 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 and unformed power of the Creator at its disposal. As such, a Potentiator is possessed 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, due to its mysteriousness and its close proximity to the sub-Logos of an entity.

### The Origin of Life-force

Like the orange ray energy center as it is used in such practices as Tai Chi, the Potentiator is the fountain from which energy and life springs. It breathes newness and excitement into its Cycle.

## *Catalysts*

### Seedling of New Experience

The Catalysts can be thought of as the substance of the Potentiator which remains within the Matrix once the potentiating moment has passed. It is the product of the union of Matrix and Potentiator. 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 that in 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. If the Matrix is an empty lot and the Potentiator is the plan for a building upon that lot, then the Catalyst is the materials needed for construction.

### 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 subject 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 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.

## *Experiences*

### The Flourishing of an Experience Longed for

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 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 than 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 Centerpiece 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.

## *The First Four Archetypes*

### The Seasons of Experience

The first four archetypes in a Cycle can be viewed as the seasons of an experience. Winter begins with the emptiness and longing of the Matrix, Spring gives the seed planted by the Potentiator, Summer brings the fruit of Catalyst blossoming from the seed and awaiting the plucking, while Autumn heralds the harvesting in the Experience and preparation for the next winter.

This cyclic perspective, however, is distinctly lacking in any prominent forward movement. Just as a farmer can continue to experience the same seasons over and over, each resembling the last, so we can allow ourselves to continue through the seasons of these four archetypes without any significant advancement. It is like reading the same novel over and over again. You might gain something new from it each time, but the rewards will taper off sharply with each next read. At some point, it becomes time to graduate to a new book.

### 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.

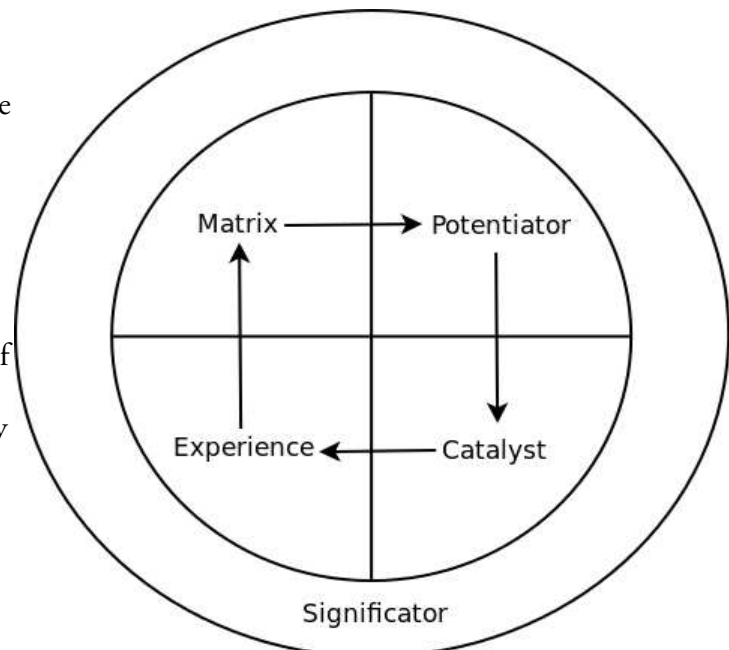
## *Significators*

### Avatar of the Self

The term “Significator” has a precise meaning in common Tarot usage. It is used to name a card that 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 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



*Cycle of Seasons within the Significator*

which begot the entire experiment in polarity which we now enjoy.

#### Depiction of the Function of the Complex

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 it is that 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.

### *Transformations*

#### Quantum Shift in Growth

The cycle of seasons found in the movements of the first four archetypes of 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 concerning this specific property 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, 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.

## 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

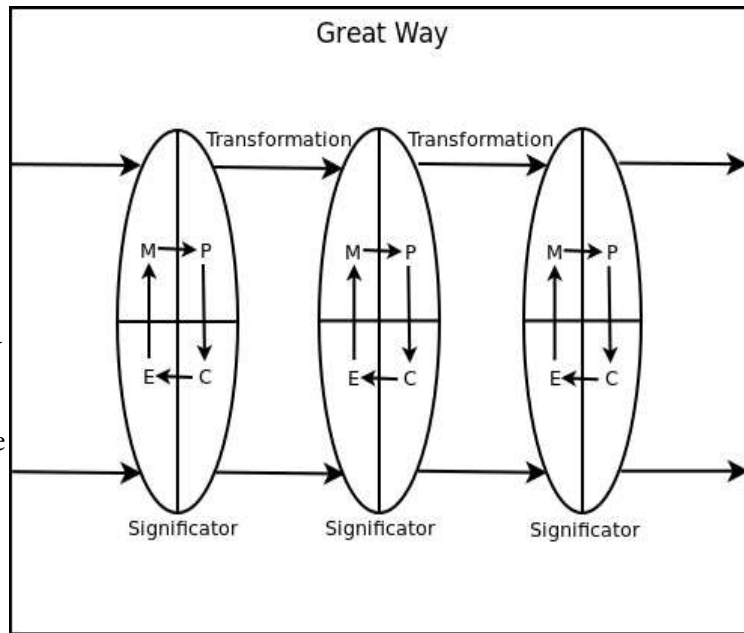
Each of the Great Way archetypes can be compared to their corresponding Significator archetypes with great reward. The Significator archetypes give a static, subjective image of the relevant complex as a whole. This image does not show how forward movement occurs, nor does it show how this forward movement 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, it is the Great Way which 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 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.



*The Environment delimited by the Great Way.  
Notice that Transformation brings about a quantum into the next phase of experience.*

**GUIDED MEDITATIONS**  
*For Each of the Archetypes of the Archetypal Mind*  
by  
**JOSEPH DARTEZ**

**INTRODUCTORY NOTE**

I have designed these meditations to be *listened to*. I have chosen to print them and hand them out to you all as a gift and a token of good faith. No doubt we were not able to do them all, so I wanted you to have them that you might do them in your own time. I would have preferred to offer these to you in recorded format, but I haven't had time to do that yet. It is my full intention to do so, but until then hopefully these written meditations will suffice.

Please respect them as meditations and not as casual reading. I poured my heart and soul into creating them. These are essentially a Tarot deck that I have designed myself. So follow the instructions. Take your time with them.

Please do not publish them over the internet and be very mindful about sharing them with others at all. I do not want these written meditations to spread on the internet; I would much prefer them to be given to others as recordings than as text. I will be sure to alert all of you once these recordings are available.

## 1. The Magus

You *want* something.

You can't say what it is—you don't know what it is.

There is some vague inkling of what it is you want, a name, perhaps, or an idea. But what you want is something so *specific* that your vague notion is just a placeholder for something mysterious. You know for sure, though, that nothing else but this *something* will satisfy.

There is an emptiness in you which can only be filled with the mysterious object of your desire.

Feel yourself reaching for that object to fill the emptiness.

...

Remember a time when you thought to yourself either “I want *something* but I don't know what it is,” or “I want *this* but I don't really know anything about it.” Not a time when you wanted something you didn't have, but a time when you wanted something unknown to you.

Feel the emptiness of your mind, the complete ignorance that impacts you when you focus on this desire. It may look like a white room or a vast, flat expanse.

Feel the uneasiness, the anxiety, the restlessness of that will.

Focus on this desire. Gather all of your energy into willing its fulfillment.

Now all you know is your desire, your will. You can't forget about it. You can't let just let it go.

When you think about this desire, all of your muscles vibrate with energy, tensing with anticipation.

Feel yourself reaching, calling, *yearning* for this mysterious *something*, the invisible object of your desire.

You strive for it, and the only rest for you is the confidence that your determination will bring this object to you. And even this is *work*.

## 2. The High Priestess

You have *everything* to offer.

You have within you love, support, kindness, moments of joy, affection and tenderness.

You have within you cruelty, bitterness, dominance and submission, moments of sorrow, pain and suffering.

You have within you all the mysteries of the universe. You have an endless supply of creativity and subtleness.

All of these things lie just at the outskirts of your experience, awaiting the moment that you may bring them out, enriching your experience.

Feel the *fullness* of your inner life, the life whose possibility fills your imagination with vivid anticipation, whose rich diversity fills your heart with wonder and fear.

Feel that fullness overflow within you as you *hope against hope* that you will be able to share it with the world, with yourself. Reflect on the beauty of this dream you offer, how many different things you want to do and experience and the many other-selves you want to share this experience with.

...

Now remember a time when all that was missing was someone who wanted badly enough to *know* you and everything you offer.

You are waiting. The entire production is prepared and ready to begin, but you still need an audience who wants to watch. And so, in your fullness and generosity, you simply wait.



### 3. The Empress

What meaning do my words have for you?

As I speak, do you hear an arrogant young man striving to seem important by rambling pretty nonsense to you? Or do you hear the song of a soul who has fallen in love with his study and seeks to share out of love of study and student?

How do you interpret me? What desires, fears, passions, joys, sorrows, neuroses, wounds, and intentions do you read into my words? What do you read into my demeanor and persona?

Remember a time when you felt you had the option to interpret your experience in two very different ways. Remember how these two different interpretations made you feel, and how the entire experience changed when you looked at it differently.

Feel the negative interpretation either of that memory or of your impression of me. Let it wash over you without holding back.

...

Now feel the positive interpretation.

...

You are the source of your interpretations. Yet *where* do they arise from?

They appear seemingly out of nowhere, and you are suddenly *awash* in thoughts and emotions of the moment.

In these moments of sincerity, that which is hidden in you comes to the surface. There is a flower bud in you which is always blooming, erupting, emerging into your manifest experience.

At every moment, you are *giving yourself away*. Your every thought, action and feeling proclaim the abundance in you which is being born into the world of your experience.

Your responses and acts of interpretation are also your acts of expression.

Feel yourself bursting with expression. Think of the tone your voice carries, the rhythm of your step, the phrases you speak without reflecting upon them. Your inner mystery flowers out of even the smallest of your movements.

You are the center of attention in your universe. There is art and nuance in your every move. Feel yourself stride along the runway of your life, dancing your inner abundance into existence.

## 4. The Emperor

Everything in your experience belongs to you.

Open your eyes. Choose some object in your field of vision. What does it *mean* to you? Now look at another and consider *its* meaning. Scan the room. Observe your thoughts and emotions as your eyes slowly sweep the room. Observe your judgments. Observe your biases.

Know that all of these thoughts and feels are *yours* and nod in approval at the mental world you have created for yourself. This is *your* world of meaning, and it is *good*.

You are sovereign over your interpretations, over your thoughts and over your attitudes. Feel the power and authority that come with this kind of *responsibility*.

...

Close your eyes. Recall a time when you were irritated at someone else for something that person did.

Find the kernel of that irritation, the root cause of the action you found unacceptable. What was the *pattern* underneath the actions of that person, and what about this pattern irritated you most? *This* is the root cause.

...

Now think of a time when you acted on that very same root cause.

Think of how the people around you felt in response to you. You are responsible for causing these feelings. Claim them as your own.

The root cause belongs to you also. It is within you or else you wouldn't have seen it in another. Claim responsibility and ownership of this root cause. Even if you regret what you did, claim it proudly.

You are sovereign over everything that affects you. You may not control the events, but you decide what your attitude about them will be. In this sovereignty lies great power. Feel yourself standing tall and proud in a world of your own creation.

## 5. The Hierophant

You have a unique personality shell, a persona, an ego-self.

This persona changes and adapts to the ebb and flow of your life. Your fears and desires, your biases and projections, your beliefs and convictions – these things change as you grow in experience and maturity. Yet, they are still but a shell.

Reflect on the past few years of your life in overview. As you reflect, notice the shifting of your persona over time: the change in your conscious attitudes and desires, the emergence of unconscious motives, the subtle shift of biases.

Observe the many times you have changed your belief system, sometimes in large ways and sometimes in small ways.

Compare who you were then to who you are now. Feel and explore the many differences between these two.

...

Now feel the *stability* and *constancy* of your personal identity. Notice the personality limitations you have in this lifetime that you feel must have been different in other lifetimes. Perhaps you are inescapably introverted. Perhaps you have never been able to sit still long enough to read much. Perhaps you suck at meditating like I do. Think of some of these limitations of yours.

There are things you have always believed that you can't imagine not believing. There are customs and traditions which are so close to your heart that they will always be a part of you.

Observe the ways in which your identity is fixed and unchanging.

...

Your persona is a paradox. It is always changing, growing, learning, becoming – yet there is something somehow stable just beneath the surface. You have a unified identity, even if its features change. Your mind is your own, even if the thoughts and feelings it contains move.

Reflect on the change and the stability together. Observe that what changes in you does not conflict with what is stable. Observe how in changing you move closer to stability.

## 6. The Two Paths

You feel conflicted.

There is a cycle that keeps repeating, leaving you frustrated. Yet you don't know how to end the cycle.

You are not unhappy; you just need something to change. But you don't know what it is. You *wish* you could simply change your attitude. Wouldn't that be easy?

...

Recall a time when you noticed a repeating cycle of frustration in your life, when you felt like you were trying to push through a brick wall.

Notice that the repetition of the cycle wasn't frustrating at first. In the beginning, you were able to learn many things and grow in experience. But then you began to feel more and more that you had somehow entered a rut. The old methods ceased to work and no new solution seemed to come to mind.

What was frustrated was your will. You wanted two things which were in conflict with each other.

On one hand, you wanted to control the situation, to carefully maneuver it into the direction of your intention, the direction you had envisioned. Recall yourself attempting to orchestrate your life in that frustrated experience. Feel the sense of control and security it gave you to do so.

...

On the other hand, you also wanted to be open and receptive to the new experiences that life brings you of its own accord. You wanted to give both yourself and others the space to be creative and free. Recall yourself attempting to make space for spontaneity and freedom in that frustrated experience.

Feel the sense of joy and grace it gave you to let events unfold without your attempting to force them in a particular direction.

...

But you cannot have it both ways.

Recall how that finally cycle ended. It ended when you chose to let go of your control. Feel the relief and the sense of ease you felt when you finally chose to be consistent in your attitude.

You are always conflicted in some way. Sometimes you mentally punish yourself and other times you mentally nourish yourself. Sometimes you are harsh and judgmental with others and other times you are quick to forgiveness. Find and feel a current conflict in yourself.

The path that leads out of your frustrated rut is revealed, but you can not have it both ways.

## 7. The Victor

You are already complete. You know who you are and who you will become.

You can see how your past experience has helped you move into a more sophisticated present.

You have learned who you are thoroughly enough that there is no great question about where your desires will lead you tomorrow, in a week, a month. The specific circumstances may not be predictable, but you know yourself well enough by now to venture a good guess.

You have but to direct your desire and what you want will come to you. There is always more to see, of course, but your eyes are open and the story has already revealed itself to you.

You are, indeed, master of your own mind.

...

Think of a fear or a neurosis you used to have that you no longer have.

Recall the story of your mind healing itself, coming to know itself, and eventually shedding that fear or neurosis. Think of this story as a totality, like a movie.

Play it back for yourself like a highlight reel.

Recall some important moments in this process and the connection between these moments.

...

Do you see how far you've come? Do you see how *complex* the road has been?

Let yourself feel proud about your progress, about who you are versus who you used to be.

## 8. Homeostasis

Pay attention to the feeling of the air upon your skin.

As you focus on this feeling, look for subtle changes in the air, changes in temperature and movement.

Now listen to the internal rhythms of your body. Observe your breathing. Feel your pulse circulating blood. Notice the slight adjustments that your muscles make in your body even though you have intended stillness.

...

Imagine the consequences of the sudden cessation of any of these processes. *Observe* the necessity of your body's movements.

Expand your consciousness to consider the course of a single day. Consider the steady turning of the earth which produces the 24 hour day that we know, the pulsating flow of goods and services in our complex social web. Imagine the consequences of the sudden cessation of any of these processes.

Now return to your own body. Feel the ever-moving nature of your body. Feel the stability and regularity of this motion.

...

Can you change any of these processes? Can you change the way you breathe or the way your heart beats? Can you change your daily habits? Can you change the flow of energies in our social order?

And if you did, how much effort and concentration would it take?

Feel the *inertia* of the unconscious rhythms of your body. Now feel the inertia in the rhythms of the community around you.

Rest in the strength with which this regularity of motion resists *any* change. Fill yourself with this steamrolling strength.

## 9. The Sage

Pay attention to your the rhythm of your breathing.

Notice how the whole world seems to breath in its own time as the cycles of your world begin, continue, end, and begin anew. The physical world around you and the energy fields that support it all flow around and through you in circuitous pathways.

Feel the flow of the energy and matter around, in, and through you.

...

Now carefully choose some way to disturb that flow. Change the pattern of your breath, adjust your bodily position, or simply change the configuration of your auric field. Notice the conscious intent behind your effort.

Feel the power and authority that come with the ability to change the flow of nature.

...

Recall the last time you tried something new. Perhaps you went to a restaurant you'd never been to before. Perhaps you changed your method of disciplining your pet. Perhaps you started a new exercise regime. Just think of something you did that broke a pattern or habit in your life.

Notice how stagnant your experience was beginning to feel as you made the decision to do this new thing.

Feel the excitement and invigoration that attended your decision. Remember how the new possibilities gathered in your hands and feet like magnets irresistibly pulling you to act.

Or perhaps in recalling this new action, you hearkened to a time you knew you had to do something, but didn't want to do it. Recall the last time you thought to yourself, "but this is something I *must* do." You were resolute.

Feel your resoluteness, the unswaying intention that carried you all the way to action with no pause.

...

At every moment, the power to effect is at your disposal. The energy is already gathered in your hands to redirect the flow of your life and all that is left is to decide to do it.

Feel the concentrated sharpness that comes with breaking a habit.

## 10. The Wheel

You are at the mercy of your sensations.

The sound of my voice invades your ears and you cannot stop yourself from hearing.

When you feel pain, you can not simply shut it off. Your body and your physical environment bombard you with sensations, and you have no alternative but to endure this unrelenting gauntlet of physicality.

Even as you sit quietly in this peaceful setting, seek out the sensations that still jab you in the side, luring your mind out of its meditative state. Pay attention to the light that seeps through your eyelids or the muscle that is not happy with the task you have given it. Let yourself feel the discomfort that follows you around ever still.

This gauntlet of sensation is the consequence of your previous actions. As you feel your discomforts, think of the habits you have that reinforce them, the things you have done to earn your discomfort.

...

Now pay attention to the parts of your body that are comfortable. Perhaps you have excellent posture and your spine is at ease. If you feel no pain at the moment, then enjoy the pleasant sensation of simply feeling a pain-free state.

As you feel your comforts, think of the habits you have broken in order to achieve this reward.

...

Now think of the comforts and discomforts that you didn't seem to earn one way or another. This gauntlet of sensation doesn't always play by your rules. You are, after all, at *its* mercy.

Let yourself fall back into the chaotic randomness of the sensory world.

You are in an ocean of sensation and although you have a paddle, you can't stop the storms.



## 11. The Enchantress

You have wisdom in your very bones.

If something dramatic should happen at *this* moment, your body itself will carry you forth into the new event. Your reflexes and their hidden programming will take hold and you will learn your true mettle, the depths of your valor. And that valor is sturdy, indeed.

...

Imagine that you are a ship's captain guiding his wind-driven vessel through a dangerously torrential storm.

There is no thought in your mind. You do not have the luxury of resting in infinite beingness. You are thrown into a violent sea and all you have time to act upon is your gut, the collected wisdom that you have gained and that has seeped its way into your marrow itself.

Your hands move on their own, needing no direction from the mind, your feet are nimbler and more agile than you've ever seen them before. You gracefully navigate this complicated vessel through the heart of the angry oceanic tempest, taming mother nature in her raw and violent bestial form.

Feel the grace and power of your body as it navigates its way through danger. Feel the security and the sense of belonging that come with this grace.

...

Think of an environment you've been in or an activity you have done so many times, that you have made and learned from nearly every mistake possible. Perhaps you have played an instrument for years; perhaps you have been gardening your whole life; perhaps your job rarely ever offers you surprises anymore.

Whatever it is, you are approaching mastery in it. Where you once had to think about the smallest details, now they fall into place easily, without any attention at all.

Feel the oneness you have achieved with your body and your environment through this hard-won grace.

## 12. The Hanged Man

You are sacrificing something.

As you sit quietly, there is somewhere else you might be, something else you might do. And yet you have sacrificed all those possibilities for *this moment* so that you may sit here right now and follow my voice.

...

Recall a time when you sacrificed something begrudgingly. Perhaps it was a habit you saw as unhealthy, time you didn't want to spend the way you did, a gift you gave, or something else you felt obligated to do.

Feel the pain that came with giving it up.

Remember the times you wondered if it was even worth the sacrifice.

Recall the doubts you had that it was wise and the sourness that this sacrifice imposed upon the entire experience.

Feel the sense of scarcity and starvation that came with this sacrifice.

...

Now recall a time when you sacrificed something gladly. Perhaps it was money you spent on something that was well worth it, time you gave to a friend, or a choice you made and never thought twice about.

Feel the freedom and pleasure that came with giving away something you didn't need for something you greatly wanted.

Recall the feeling that you were accomplishing something or that you were moving in the right direction by making this sacrifice.

...

Your experience in third density is *limited* and will always *be* limited. But your limitations do not have to be painful.

Reflect on the limitations of your body and your environment.

Feel the wisdom in your choice to be in this place at this time, spending your resources in this particular way.

Notice the limitations which frustrate you. Have you sacrificed wisely? Did you spend too much or too little? And will your spending be fruitful?

### 13. Death

You are in the cocoon.

Your body hurts because part of it is dying. Your body is rebuilding itself.

Locate a part of your body that has been in pain for some time. Perhaps it is a joint you keep injuring, a persistent infection, or chronic pain of some kind.

Feel the *agony* in this part of your body as it awaits its healing, its death and eventual rebirth. Place your awareness fully in this painful part of your body and reflect on the prolonging of death.

Why does death not come when rebirth follows so soon afterward? Feel yourself fighting this little death. This part of your body is not ready to give up its fight yet.

Are you not yet ready to release the habits that cause this pain?

...

Now recall a time when you felt like you had mastered the nuances of a job or a hobby. Place yourself in that situation again.

Feel your *boredom* with it all. Feel your readiness for *something new*. You flit about masterfully in this environment, but it has become too *easy*.

You *long* for this part of your life to end, for this chapter to close. And yet, as you think about ending it, you feel trepidation about the trials that will come when you do.

You must leave the comfort of this womb, this familiar environment, to enter an unknown world where new skills must be mastered and new habits acquired.

You are indeed nervous about it. And yet you feel ready.

...

Now contemplate your own eminent death. It will come whether you are ready or not.

Feel the mixture of certainty and uncertainty, the mixture of acceptance and rejection of the end of your physical embodiment. Reflect on both your readiness and your unreadiness to die.

## 14. The Alchemist

Your body is an instrument.

Sometimes you use it with the cool precision of a scientist. Other times you use it with the heated passion of a dancer. Your body has both function and aesthetic.

Are you not trying to form the most beautiful and capable instrument possible?

...

Think of the habits you encourage or discourage in your physical activities.

Imagine these habits as the circuitry of your body, the channels through which its energy flows, and think of your choice between habits as an act of changing or programming this circuitry.

Your body responds to your programming. Think of some of the positive and negative responses your body gives you when you program your habits.

...

Now imagine your life laid out before you.

Extending to one side is your past and extending to the other side is the future you imagine for yourself in your most honest moments.

Notice the trends in your body and its environment. Notice the gradual changes as well as the hitches and the turning points.

See how you have grown freer and freer of bodily cravings, more and more disciplined in your daily actions, and more and more capable of expressing your inner truth.

See how you will continue to grow in the future.

Now look all the way to the distant future. There your body is perfected.

Imagine yourself in complete command of your body. It responds smoothly and without hesitation. Your every action is precise and efficient without effort and your every movement is a living work of art.

Feel your body poised and prepared to respond to the greater purpose it helps you serve. Let yourself feel boundlessly capable and confident in your ability to perform.

## 15. The Devil

There is a great and *terrible* power in you.

It lurks in the darkest shadows of your awareness, the places you avoid letting yourself stray because they are *dangerous*.

In short lived moments of boldness, you let yourself peek at this great power, but still you dare not look it in the face.

Feel it looming over your shoulder. It is so close that the hair on your neck raises.

What will you become if you let yourself see the size of this shadow monster? What will others think of you if you give in to this demon?

You keep it locked in the cage of your unconsciousness, but how long can you keep it at bay? It howls and claws at your will and sometimes it comes out like a werewolf under a full moon.

Its taboo mysteries call to you, enticing you. And yet you cannot look. Are you in control of the demon or is it in control of you?

How very pitiful is your perception of your own true nature! Ye could be as gods and yet you are afraid to open your eyes to it.

Feel the agonizing uncertainty of your blindness, the *terror* of the darkness.

Imagine that this darkness is a labyrinth. It has corridors and chambers without number and without end.

If you step into this labyrinth, you will probably never return. You will probably get lost.

There is a minotaur inside. It will consume you, won't it? And then you will become a raving madman lost in the dark maze of his own soul.

...

Recall a time when you were terrified of what was growing in the dark places inside you, but you set foot into the labyrinth anyway.

What form did your minotaur take?

Why did it terrify you?

Feel again the spiritual pain that no one could share with you or even understand. Remember how even thinking about it seemed crazy, but no drug or distraction could make you forget about it.

## 16. The Lightning Struck Tower

You live every day of your life afloat on a little raft in the middle of a spiritual ocean.

A storm is approaching. Clouds accumulate above and around you and fatten with rain. The hairs on your body raise as electric potential accumulates. Something *big* is about to happen.

Feel the dread, the foreboding. You long for somewhere to hide. You hope that somehow the little raft upon which you navigate your life will somehow make it through the storm. But you know there is no shelter from this storm.

Is this the end?

...

*Then it hits you.*

Your eyes widen and your body is unresponsive. Everything you thought you knew has suddenly changed. What have you been doing with your life? How could you have been so blind before?

Your heart sinks with the pain of seeing the full extent of your foolishness. You suddenly see how immature and unaware you'd been without even knowing it.

Your life looks like such a mess now. You cling to the ragged tatters of floating wood as the waves pound and beat you. You make promises to the Lord to change your life in impossible ways if only you can make it through this.

Now you really *see*. Everything will be different now. Your breaths will be so much deeper. Your sighs will be so much fuller. And your days will be so much more carefully used.

But can you salvage your life? Can you pull yourself back together to wake up tomorrow and return to your teeny tiny normal life—a *fool's* life?

...

Recall a time in your life when reality hit you in the most devastating way, shattering your fragile delusions and shaking the very foundations of your belief system.

Remember how you were confronted face-to-face with something you didn't even know you were hiding from, an unexpected encounter with your truest self.

Feel that newfound humility, the queasiness in your stomach when you think of how *proud* you used to be before you really *saw*.

Remember how *obvious* your newfound clarity ought to have been to you, but somehow wasn't.

Was there not a kind of majesty to this experience? Somehow you never realized before how *vast* the world was until you felt how *small* you were.

## 17. The Star

You have nothing left to lose.

Catastrophe has befallen you, but you are still here.

Your heart uplifts, attracting warmth and hopefulness to it as a rainbow appearing amidst the clearing clouds.

The attachments that seemed so important to you once upon a time are as nothing to you now. Titles, guilt, glory, and even creature comforts slough off of you like so much dead skin.

It is a new day. And although you seem to have no reason to be so hopeful, still you are.

You have a vision. No, not a vision, a distant *glimmer* of a vision of a beautiful way of living, a beautiful way of *being*. You don't know how to get there, but that doesn't matter. You've *seen* it through a pinprick in the dark curtain between you and heaven. So how can you turn your back on it now?

No barrier, no naysayer will keep you from believing in this vision, this dream. With every breath you draw in the beauty of this vision. In every experience you can find evidence of its possibility, even where no one else does.

Your gaze is fixated upon this utopian goal, unstraying.

You *know* it won't look this way when you get there. And you know that so very much will have to happen between now and then.

Yet your faith is unflinching. This is not a matter of what you *want*. It is a matter of *what must be*.

...

Reflect on your own beautiful vision of what could be. Let it fill you with its glorious light. Your future is unimaginably wonderful, yet your tiny vision of it alone is a source of joy.

Is it not a *blessing* to have something to believe in? What more could your heart ask for but a dream to follow?

Feel the peace and trust you have in your dream. Feel the tender caress of the Creator as you kindle this faith in your heart.

So long as you walk with the Creator, your dream is not far away at all.

## 18. The Moon

You are uncertain.

Open your eyes. Look at the world around you.

It is strange, foreign, and flimsy, like a theater set. If you were to look just behind it, you'd see that it is nothing more than an arrangement of props.

And the people in your life: Are they merely actors? Do they genuinely love you?

And your persona: Is this who you are or are you also just an actor?

And the roles you play, your career, your family life, your hopes and dreams: Where do these come from? Are you dancing the dream written across your heart or are you acting out the scenes of a play written by someone else?

Just moments ago, you thought you had a strong faith and an undaunted will. But is it really faith that you have? Or is it an overconfident air of self-importance?

Are you boldly facing your destiny or are you sheepishly avoiding admitting to yourself that all you really care about is recognition, prestige, fortune, fame, or whatever other empty pursuit you tell yourself that you don't care about.

There is a *coward* inside you. Admit it.

That coward is curled up in a corner, hiding from you, but it infects all of your actions. Your cowardice has the power to turn all your golden dreams into so much dust.

...

Close your eyes. Imagine you are in a room so dark that the only light is what seeps in through closed doors and veiled windows. You have to wait for your eyes to adjust so you can see vague shapes in front of you.

The coward inside you is *somewhere in this room*.

Explore the room. Touch the furniture. Feel the strange and occasionally dangerous textures. What is this place?

You know you're not alone here and it gives you the creeps to know it. Keep searching. No matter how ugly and offensive the objects and beings in this room are, you have to find the coward.

...

Then you spot a huddled shape in the corner of your eye, moving only slightly to breathe or scratch an itch.

You have found your coward.



Move close. Study the face. Look into the eyes. Understand the fears and defenses, the wounds and the emptiness. This is a fragile and gentle creature, deserving of love, but somehow never receiving it.

Take this person by the hand. This is your navigator in the dark and terrifying regions of yourself.

...

Remember a time when you couldn't tell what was right or wrong for you. You *thought* you knew which way to go. You *thought* you knew where Spirit was guiding you, but at every turn, you meet with your own demons whose loathsome agendas seem hopelessly intertwined with the beautiful dream you follow unflinchingly.

Feel again the utter uncertainty of the situation.

Feel how lost in illusions you were.

Remember how carefully you had to scrutinize yourself. Every motive, every action. How else could you find your way?

## 19. The Sun

There is nothing to do. There is nowhere to go.

You are exactly as you ought to be.

Do you move? Then you are simply in motion.

Do you desire? Then you have feelings.

Everything that ought to be in your life is there. When you strive either for or against, you are only delaying the inevitable.

There is no distance between who you are and who you want to be: there is only the continuous change as you become yourself anew, moment to moment.

And there is no distance between you and the Creator. Every moment and every space is holy. The entire Universe is your magical circle.

...

Find the center of your being.

Nurture this center in the warmth of your heart like a seed carefully planted and watered. Feel it grow and unfold, sprout and emerge. Within this center lies your inmost self.

Are you synchronized with this center?

...

Think of something that feels wrong. Perhaps the harsh words you spoke to a loved one, perhaps a person you need to eliminate from your life, or perhaps the job you need to quit.

Sink into it as a drunk sinks into his bar stool. Feel the way your body tenses arhythmically, as if its signals are confused. Feel your breath shorten and your skin chill as you sulk on what is wrong.

Sit with it.

What is in your heart? Why do you fight it?

...

Now think of something that feels right. Perhaps it is your lover, your career, a personal project, or a special space in your home.

Whatever it is, immerse yourself in it.

Feel your breath deepen and your muscles relax. Feel the rightness of it shower upon you like the warm rays of the Sun.

There is no struggle. You simply grow and bloom into whatever it was that was coiled up in the seed-like center of your being.

Feel the peace, the serenity and the joy of the perfect harmony your life already has already found.

There are no decisions or choices that need to be made, save one: will you exist in sync with this center or not?

## 20. The Calling

Something is calling you.

It lies just beyond your sight. You don't know what it is; you can't even imagine what it is, but you feel its inevitability.

Each step you take along the Path, though filled with faith and determination, brings you closer and closer to a precipice above a chasm whose bottom you cannot see.

You are afraid and you are also not afraid.

Your mind tells you all the reasons why it is foolish to leap, but you still do not need to know what lies at the bottom of the chasm because the leap feels right. This is how it must be.

Behind you there is nothing but a pallid life painted in grey hues, filled with a culture that bores you. There is nowhere else to go but down.

Imagine yourself approaching this cliff, pulled magnetically, in a dream-like trance, by the inner knowing that you *must* fall into the black depths, even if you have no idea why.

Feel yourself moving forward, unable to deviate from the Path, as you approach this great jump. Feel the sense of destiny: that this is part of your purpose, part of your vocation.

Now watch as you simply walk off the cliff. Your mind is horrified at the absurdity of it, but it has no say in the matter.

It is almost comical.

...

Feel yourself wrapped in the darkness of the chasm, your mind gripped by both fear and anticipation. You fall and fall and fall.

But there is no bottom.

The darkness begins to feel like the warm embrace of the womb. What felt like falling now feels like being lifted.

Now the darkness gives way to light and you are once again safe in the world, but it is vivid, colorful and *alive*.

...

Recall a time when you had to take a leap of faith so enormous that you and everyone else thought you were crazy. Yet there was nothing else you could do.

Feel once again the *uncanniness* and *uneasiness*—the *nasuea*—of the days leading up to that point of no return. Feel the sense of sleepwalking that accompanied what looked like a crisis to everyone else.

Recall the sacrifices you had to make for this leap of faith, and the pain that came with letting go of what was comfortable. Feel your *sorrow* and your sense of loss.

Recall how everything seemed to stand still for a little while once you had committed to this leap. Recall the doubts and the occasional feeling that this was the worst idea you had ever had.

Now recall how you landed on your feet. Think of how much more fulfilling your life became in ways you hadn't even imagined before.

Wasn't it one of the best decisions you ever made?

## 21. The Universe

You are a love song to the Creator.

Your very existence is a moving poetry, a dance of infinite subtlety and grace.

You have no foreknowledge of the steps. The broadband stream flowing through you from the Creator within moves far too rapidly for there to be any knowing. Your mind and your body simply respond as to the highest part of yourself, whose ability to direct this immense symphony of experience is well beyond your ability to comprehend.

The current that moves through the continuous river of your experience carries you forward. You are Pan frolicking with his pipes. You are a priestess enraptured in her holy reverie. You are a child lost in his imaginary games.

You are engulfed in the lovemaking of gods and goddesses.

Your every movement is an art and your every word is full of *reverence*, yet you are bursting with the joy and innocence of a child.

Feel yourself moving in such harmony with the whole of creation that the Sun becomes your beating heart, the planets your arms and legs, and the very stars themselves your flowing hair. The boundary between yourself and the All fades as you engulf yourself in the endless dance of life.

...

But is it always this way?

The privileged moments when you can dance to the rhythm of the heavens are but signs that you are learning more and more to play your mind, body and spirit as an instrument for the Creator within.

Reflect on the great strides you have made over the course of your life in learning where the strings of this instrument are, how to pluck them, and which notes sound harmonious. Perhaps you were once too awkward or too nervous, too aggressive or too timid, too overeager or too lazy to play the music of the Creator.

Stand back and look how the course of your life has led you closer and closer to mastering this dance.

Notice how *easy* it has become to act on faith without hesitation. Notice how much more you trust that your next step will be the right one, how you act in accord with your inner sense of knowing without questioning it.

Now observe how much further you still have to go before you are in perfect harmony with the Creator within.

You are already perfect and yet you must learn how this is so.

## 22. The Choice

You are on an adventure.

How marvelous! How frightening.

Who *knows* what you will encounter? *You* certainly don't.

You are so small and the world is so very large. Feel the *enormity* of the world you are about to explore.

Here you are. A stranger in a strange land. You don't know which way to go, so you pick a direction and you just walk. Slowly, step by step.

Somehow you feel like things will work out—but maybe they won't. It doesn't matter anyway because you *want* this adventure. *Any* adventure!

What will you find? Who will you become? Let yourself feel the mystery of this grand adventure. Feel the energy and enthusiasm in you, your unbreakable spirit, your eternal youth.

You think ahead, imagining the turning points and crucial junctures you'll meet with. You wonder what virtues you'll discover in yourself. What will you find in your heart in these moments of truth? Are you good? Are you evil?

Think of the chance encounters, the joys, the sorrows that await you. Think of how deeply you will love. Think of how badly you'll be hurt. Oh but it's *worth* it, isn't it?

Think of all the errors you'll make. Imagine yourself backtracking when you see you've gone the wrong way. Imagine yourself attempting and failing. Think of the times you'll try again. And the times you'll give up. And smile. How silly you can be sometimes.

Think of the successes and moments of achievement that are bound to come. Think about how small they will seem before all the grandness of the Universe. Laugh at your success.

...

And have you not already been on many adventures?

Think of the sorrows you have already experienced. They were so sudden and painful. Loss and separation seem to come at the most unexpected moments.

Think of your joys. Your loves, your children, your family and friends. You are so proud of them all. And yourself, too.

Smile at your errors and misfortunes. Times were hard and didn't always go the way you'd hoped, but at least you learned.

Laugh at your successes and achievements. They felt good, but you are so much more than that.

...

With your inner eye, look at your heart. How it glows and radiates! You could have chosen a closed and cold heart, but you chose love. Can you locate that pivotal moment when you chose love?

Could you have predicted the outcome?

...

You may not have always followed your heart or done what felt right. You may also be afraid of what you are or where you'll go. But were you ever *really* lost?