

The archetypical mind

66.17 (Session 66 question 17) **Questioner:** ...What are the structure and contents of the archetypical mind, and how does the archetypical mind function in informing the intuition and conscious mind of an individual mind/body/spirit complex.

Ra: I am Ra. You must realize that we offered these concepts to you so that you might grow in your own knowledge of the self through the consideration of them. We would prefer, especially for this latter query, to listen to the observations upon this subject which the student of these exercises may make and then suggest further avenues of the refinement of these inquiries. We feel we might be of more aid in this way.

67.25 **Questioner:** Thank you very much. I have a statement here that I will have you comment on for accuracy or inaccuracy. In general, the archetypical mind is a representation of facets of the One Infinite Creation. The Father archetype corresponds to the male or positive aspect of electromagnetic energy and is active, creative, and radiant as is our local sun. The Mother archetype corresponds to the female or negative aspect of electromagnetic energy and is receptive or magnetic as is our Earth as it receives the sun's rays and brings forth life via third-density fertility. The Prodigal Son or the Fool archetype corresponds to every entity who seems to have strayed from unity and seeks to return to the One Infinite Creator. The Devil archetype represents the illusion of the material world and the appearance of evil but is more accurately the provider of catalyst for the growth of each entity within the third-density illusion. The Magician, Saint, Healer, or Adept corresponds to the Higher Self and, because of the balance within its energy centers, pierces the illusion to contact intelligent infinity and thereby demonstrates mastery of the catalyst of third-density. The archetype of Death symbolizes the transition of an entity from the yellow-ray body to the green-ray body either temporarily between incarnations or, more permanently, at harvest.

Each archetype presents an aspect of the One Infinite Creation to teach the individual mind/body/spirit complex according to the calling or the electromagnetic configuration of mind of the entity. Teaching is done via the intuition. With the proper seeking or mind configuration, the power of will uses the spirit as a shuttle to contact the appropriate archetypical aspect necessary for the teach/learning. In the same way each of the other informers of intuition are contacted. They are hierarchical and proceed from the entity's own subconscious mind to group or planetary mind, to guides, to Higher Self, to archetypical mind, to cosmic mind or intelligent infinity. Each is contacted by the spirit serving as shuttle according to the harmonized electromagnetic configuration of the seeker's mind and the information sought.

Would you please comment on the accuracy of these observations and correct any errors and fill in any omissions?

Ra: I am Ra. The entity has been using transferred energy for most of this session due to its depleted physical levels. We shall begin this rather complex answer which is interesting but do not expect to finish it. Those portions which we do not respond to we ask that you request us on at a working in your future.

67.26 **Questioner:** Perhaps it would be better to start the next session with the answer to this question. Would that be appropriate or is the energy already fixed?

Ra: I am Ra. The energy is as always allotted. The choice, as always, is yours.

67.27 **Questioner:** In that case, continue.

Ra: I am Ra. Perhaps the first item we shall address is the concept of the spirit used as a shuttle between the roots and the trunk of mind. This is a misapprehension and we shall allow the questioner to consider the function of the spirit further, for in working with the mind we are working within one complex and have not yet attempted to penetrate intelligent infinity. It is well said that archetypes are portions of the One Infinite

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Creator or aspects of its face. It is, however, far better to realize that the archetypes, while constant in the complex of generative energies offered, do not give the same yield of these complexes to any two seekers. Each seeker will experience each archetype in the characteristics within the complex of the archetype which are most important to it. An example of this would be the observation of the questioner that the Fool is described in such and such a way. One great aspect of this archetype is the aspect of faith, the walking into space without regard for what is to come next. This is, of course, foolish but is part of the characteristic of the spiritual neophyte. That this aspect was not seen may be pondered by the questioner. At this time we shall again request that the query be restated at the next working and we shall at this time cease using this instrument. Before we leave may we ask if there may be any short questions?

74.4 Questioner: In a previous session there was a question on the archetypical mind that was not fully answered. I would like to continue with the answer to that question. Could you please continue with that, or will it be necessary for me to read the entire question over again?

Ra: I am Ra. As a general practice it is well to vibrate the query at the same space/time as the answer is desired. However, in this case it is acceptable to us that a note be inserted at this point in your recording of these sound vibratory complexes referring to the location of the query in previous workings.

(Note: This question was the last question asked in Session #67, page 134.)

The query, though thoughtful, is in some degree falling short of the realization of the nature of the archetypical mind. We may not teach/learn for any other to the extent that we become learn/teachers. Therefore, we shall make some general notations upon this interesting subject and allow the questioner to consider and further refine any queries.

The archetypical mind may be defined as that mind which is peculiar to the Logos of this planetary sphere. Thusly unlike the great cosmic all-mind, it contains the material which it pleased the Logos to offer as refinements to the great cosmic being-ness. The archetypical mind, then, is that which contains all facets which may affect mind or experience.

The Magician was named as a significant archetype. However, it was not recognized that this portion of the archetypical mind represents not a portion of the deep subconscious but the conscious mind and more especially the will. The archetype called by some the High Priestess, then, is the corresponding intuitive or subconscious faculty.

Let us observe the entity as it is in relationship to the archetypical mind. You may consider the possibilities of utilizing the correspondences between the mind/body/spirit in microcosm and the archetypical mind/body/spirit closely approaching the Creator. For instance, in your ritual performed to purify this place you use the term "Ve Geburah". It is a correct assumption that this is a portion or aspect of the One Infinite Creator. However, there are various correspondences with the archetypical mind which may be more and more refined by the adept. "Ve Geburah" is the correspondence of Michael, of Mars, of the positive, of maleness. "Ve Gedulah" has correspondences to Jupiter, to femaleness, to the negative, to that portion of the Tree of Life concerned with Auriel.

We could go forward with more and more refinements of these two entries into the archetypical mind. We could discuss color correspondences, relationships with other archetypes, and so forth. This is the work of the adept, not the teach/learner. We may only suggest that there are systems of study which may address themselves to the aspects of the archetypical mind and it is well to choose one and study carefully. It is more nearly well if the adept go beyond whatever has been written and make such correspondences that the archetype can be called upon at will.

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76.9 **Questioner:** Is there, in Ra's opinion, any present day value for the use of the tarot as an aid in the evolutionary process?

Ra: I am Ra. We shall repeat information. It is appropriate to study one form of constructed and organized distortion of the archetypical mind in depth in order to arrive at the position of being able to become and to experience archetypes at will. You have three basic choices. You may choose astrology, the twelve signs, as you call these portions of your planet's energy web, and what has been called the ten planets. You may choose the tarot with its twenty-two so-called Major Arcana. You may choose the study of the so-called Tree of Life with its ten Sephiroth and the twenty-two relationships between the stations.

It is well to investigate each discipline, not as a dilettante, but as one who seeks the touchstone, one who wishes to feel the pull of the magnet. One of these studies will be more attractive to the seeker. Let the seeker, then, investigate the archetypical mind using, basically, one of these three disciplines. After a period of study, the discipline mastered sufficiently, the seeker may then complete the more important step: that is, the moving beyond the written in order to express in an unique fashion its understanding, if you may again pardon the noun, of the archetypical mind.

76.10 **Questioner:** Would I be correct in saying that the archetypes of this particular Logos are somewhat unique with respect to the rest of the creation? The systems of study that we have just talked about would not translate quickly or easily in other parts of the creation. This is a very difficult question to state. Could you clear that up for me?

Ra: I am Ra. We may draw from the welter of statement which you offer the question we believe you ask. Please requestion if we have mistaken your query. The archetypical mind is that mind which is peculiar to the Logos under which influence you are at this space/time distorting your experiences. There is no other Logos the archetypical mind of which would be the same any more than the stars would appear the same from another planet in another galaxy. You may correctly infer that the closer Logoi are indeed closer in archetypes.

87.28 **Questioner:** Why is the male and the female nature different?

Ra: I am Ra. When the veiling process was accomplished, to the male polarity was attracted the Matrix of the Mind and to the female, the Potentiator of the Mind, to the male the Potentiator of the Body, to the female the Matrix of the Body. May we ask if there are any brief queries before we close this working?

89.44 **Questioner:** I didn't mean to get so far off the track of my original direction, but I think that some of these excursions are enlightening and will help in understanding the basic mechanisms that we are so interested in in evolution.

Ra stated that archetypes are helpful when used in a controlled way. Would you give me an example of what you mean by using an archetype in a controlled way?

Ra: I am Ra. We speak with some regret in stating that this shall be our last query of length. There is substantial energy left but this instrument has distortions that rapidly approach the limit of our ability to maintain secure contact.

The controlled use of the archetypes is that which is done within the self for the polarization of the self and to the benefit of the self, if negatively polarized, or others, if positively polarized, upon the most subtle of levels.

Keep in mind at all times that the archetypical mind is a portion of the deep mind and informs thought

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processes. When the archetype is translated without regard for magical propriety into the manifested daily actions of an individual the greatest distortions may take place and great infringement upon the free will of others is possible. This is more nearly acceptable to one negatively polarized. However, the more carefully polarized of negative mind/body/spirit complexes will also prefer to work with a finely tuned instrument. May we ask if there are any brief queries before we leave this working?

90.13 **Questioner:** I will guess that the system of archetypes then was devised to further extend these particular principles. Is this correct?

Ra: I am Ra. The phrasing is faulty. However, it is correct that the images of the archetypical mind are the children of the third-density physical manifestations of form of the Logos which has created the particular evolutionary opportunity.

90.14 **Questioner:** Now, as I understand it the archetypes are the biases of a very fundamental nature that, under free will, generate the experiences of each entity. Is this correct?

Ra: I am Ra. The archetypical mind is part of that mind which informs all experience. Please recall the definition of the archetypical mind as the repository of those refinements to the cosmic or all-mind made by this particular Logos and peculiar only to this Logos. Thus it may be seen as one of the roots of mind, not the deepest but certainly the most informative in some ways. The other root of mind to be recalled is that racial or planetary mind which also informs the conceptualizations of each entity to some degree.

90.15 **Questioner:** At what point in the evolutionary process does the archetypical mind first have effect upon the entity?

Ra: I am Ra. At the point at which an entity, either by accident or design, reflects an archetype, the archetypical mind resonates. Thusly random activation of the archetypical resonances begins almost immediately in third-density experience. The disciplined use of this tool of evolution comes far later in this process.

90.16 **Questioner:** What was the ultimate objective of this Logos in designing the archetypical mind as It did?

Ra: I am Ra. Each Logos desires to create a more eloquent expression of experience of the Creator by the Creator. The archetypical mind is intended to heighten this ability to express the Creator in patterns more like the fanned peacock's tail, each facet of the Creator vivid, upright, and shining with articulated beauty.

90.17 **Questioner:** Is Ra familiar with the archetypical mind of some other Logos that is not the same as the one we experience?

Ra: I am Ra. There are entities of Ra which have served as far Wanderers to those of another Logos. The experience has been one which staggers the intellectual and intuitive capacities, for each Logos sets up an experiment enough at variance from all others that the subtleties of the archetypical mind of another Logos are most murky to the resonating mind, body, and spirit complexes of this Logos.

90.20 **Questioner:** Then built into the basis for the archetypes is possibly the mechanism for creating the polarization in consciousness for service to others and service to self. Is this, in fact, true?

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Ra: I am Ra. Yes. You will notice the many inborn biases which hint to the possibility of one path's being more efficient than the other. This was the design of the Logos.

90.21 **Questioner:** Then what you are saying is that once the path is recognized, either the positive or the negative polarized entity can find hints along his path as to the efficiency of that path. Is this correct?

Ra: I am Ra. That which you say is correct upon its own merits, but is not a repetition of our statement. Our suggestion was that within the experiential nexus of each entity within its second-density environment and within the roots of mind there were placed biases indicating to the watchful eye the more efficient of the two paths. Let us say, for want of a more precise adjective, that this Logos has a bias towards kindness.

90.22 **Questioner:** Then you say that the more efficient of the two paths was suggested in a subliminal way to second density to be the service-to-others path. Am I correct?

Ra: I am Ra. We did not state which was the more efficient path. However, you are correct in your assumption, as you are aware from having examined each path in some detail in previous querying.

90.23 **Questioner:** Could this be the reason for the greater positive harvest? I suspect that it isn't, but would there be Logoi that have greater negative percentage harvests because of this type of biasing?

Ra: I am Ra. No. There have been Logoi with greater percentages of negative harvests. However, the biasing mechanisms cannot change the requirements for achieving harvestability either in the positive or in the negative sense. There are Logoi which have offered a neutral background against which to polarize. This Logos chose not to do so but instead to allow more of the love and light of the Infinite Creator to be both inwardly and outwardly visible and available to the sensations and conceptualizations of mind/body/spirit complexes undergoing Its care in experimenting.

90.27 **Questioner:** Then, is the major mechanism forming the ways and very essence of the experience that we presently experience here the archetypical mind and the archetypes?

Ra: I am Ra. These resources are a part of that which you refer to.

90.28 **Questioner:** What I am really asking is what percentage of a part, roughly, are these responsible for?

Ra: I am Ra. We ask once again that you consider that the archetypical mind is a part of the deep mind. There are several portions to this mind. The mind may serve as a resource. To call the archetypical mind the foundation of experience is to oversimplify the activities of the mind/body/spirit complex. To work with your query as to percentages is, therefore, enough misleading in any form of direct answer that we would ask that you requestion.

91.15 **Questioner:** Thank you. One more question before we start on the specific questions in regard to archetypes. Do all Logoi evolving after the veil have twenty-two archetypes?

Ra: I am Ra. No.

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91.16 **Questioner:** Is it common for Logoi to have twenty-two archetypes or is this relatively unique to our Logos?

Ra: I am Ra. The system of sevens is the most articulated system yet discovered by any experiment by any Logos in our octave.

91.17 **Questioner:** What is the largest number of archetypes, to Ra's knowledge, used by a Logos?

Ra: I am Ra. The sevens plus The Choice is the greatest number which has been used, by our knowledge, by Logoi. It is the result of many, many previous experiments in articulation of the One Creator.

91.18 **Questioner:** I assume, then, that twenty-two is the greatest number of archetypes. I also ask is it the minimum number presently in use by any Logos to Ra's knowledge?

Ra: I am Ra. The fewest are the two systems of five which are completing the cycles or densities of experience.

You must grasp the idea that the archetypes were not developed at once but step by step, and not in order as you know the order at this space/time but in various orders. Therefore, the two systems of fives were using two separate ways of viewing the archetypical nature of all experience. Each, of course, used the Matrix, the Potentiator, and the Significator for this is the harvest with which our creation began.

One way or system of experimentation had added to these the Catalyst and the Experience. Another system if you will, had added Catalyst and Transformation. In one case the methods whereby experience was processed was further aided but the fruits of experience less aided. In the second case the opposite may be seen to be the case.

91.36 **Questioner:** How is the knowledge of the facets of the archetypical mind used by the individual to accelerate his evolution?

Ra: I am Ra. We shall offer an example based upon this first explored archetype or concept complex. The conscious mind of the adept may be full to bursting of the most abstruse and unimaginable of ideas, so that further ideation becomes impossible and work in blue ray or indigo is blocked through over-activation. It is then that the adept would call upon the new mind, untouched and virgin, and dwell within the archetype of the new and unblemished mind without bias, without polarity, full of the magic of the Logos.

91.37 **Questioner:** Then you are saying, if I am correct in understanding what you have just said, that the conscious mind may be filled with an almost infinite number of concepts but there is a set of basic concepts which are what I would call important simply because they are the foundations for the evolution of consciousness, and will, if carefully applied, accelerate the evolution of consciousness, whereas the vast array of concepts, ideas, and experiences that we meet in our daily lives may have little or no bearing upon the evolution of consciousness except in a very indirect way. In other words, what we are attempting to do here is find the motivators of evolution and utilize them to move through our evolutionary track. Is this correct?

Ra: I am Ra. Not entirely. The archetypes are not the foundation for spiritual evolution but rather are the tool for grasping in an undistorted manner the nature of this evolution.

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91.38 **Questioner:** So for an individual who wished to consciously augment his own evolution, an ability to recognize and utilize the archetypes would be beneficial in sorting out that which he wishes to seek from that which would be not as efficient a seeking tool. Would this be a good statement?

Ra: I am Ra. This is a fairly adequate statement. The term “efficient” might also fruitfully be replaced by the term “undistorted”. The archetypical mind, when penetrated lucidly, is a blueprint of the builded structure of all energy expenditures and all seeking without distortion. This, as a resource within the deep mind, is of great potential aid to the adept.

We would ask for one more query at this space/time as this instrument is experiencing continuous surges of the distortion you call pain and we wish to take our leave of the working while the instrument still possesses a sufficient amount of transferred energy to ease the transition to the waking state, if you would call it that.

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

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

93.4 **Questioner:** Now, if I understand correctly, prior to the veiling process the electrical polarities, the polarities of radiation and absorption, all existed in some part of the creation, but the service-to-others/service-to-self polarity with which we are familiar had not evolved and only showed up after the veiling process as an addition to the list of possible polarities in the creation. Is this correct?

Ra: I am Ra. No.

93.5 **Questioner:** Would you correct me on that?

Ra: I am Ra. The description of polarity as service-to-self and service-to-others, from the beginning of our creation, dwelt within the architecture of the primal Logos. Before the veiling process the impact of actions taken by mind/body/spirits upon their consciousness was not palpable to a significant enough degree to allow the expression of this polarity to be significantly useful. Over the period of what you would call time this expression of polarity did indeed work to alter the biases of mind/body/spirits so that they might eventually be harvested. The veiling process made the polarity far more effective.

93.6 **Questioner:** I might make the analogy, then, in that when a polarization in the atmosphere occurs to create thunderstorms, lightning, and much activity, this more vivid experience could be likened to the polarization in consciousness which creates the more vivid experience. Would this be appropriate as an analogy?

Ra: I am Ra. There is a shallowness to this analogy in that one entity’s attention might be focused upon a storm for the duration of the storm. However, the storm producing conditions are not constant whereas the polarizing conditions are constant. Given this disclaimer, we may agree with your analogy.

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93.14 **Questioner:** Then the adept, in becoming familiar with the Logos's archetype in each case, would be able to most efficiently use the Logos's plan for evolution. Is this correct?

Ra: I am Ra. In the archetypical mind one has the resource of not specifically a plan for evolution but rather a blueprint or architecture of the nature of evolution. This may seem to be a small distinction, but it has significance in perceiving more clearly the use of this resource of the deep mind.

97.4 **Questioner:** Possibly I didn't phrase that the way I meant to. We had already determined the items that should be removed from the first four cards and my question was: had I missed anything that should be removed that was not of Ra's original intention?

Ra: I am Ra. We shall repeat our opinion that there are several concepts which, in each image, are astrologically based. However, these concepts are not without merit within the concept complex intended by Ra, given the perception by the student of these concepts in an appropriate manner.

We wish not to form that which may be considered by any mind/body/spirit complex to be a complete and infallible series of images. There is a substantial point to be made in this regard. We have been, with the questioner's aid, investigating the concept complexes of the great architecture of the archetypical mind. To more clearly grasp the nature, the process, and the purpose of archetypes, Ra provided a series of concept complexes. 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 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 archetypical mind does not resolve any paradoxes or bring all into unity. This is not the property of any source 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 complex of the archetypes.

103.19 **Questioner:** NOTE TO OUR READERS: As we look back over the material in Volume Four, we find the following statement by Ra from Session #97 to be the key for this beginning of the study of the archetypical mind.

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