

Catalysts

Catalyst of the Mind



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78.34 (Session 78 question 34) **Questioner:** Then for the third archetype would the Empress be correct and be related to disciplined meditation?

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

78.35 **Questioner:** I was asking if the third archetype was the Empress and was it correct to say that this

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archetype had to do with disciplined meditation?

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

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

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

(30 second pause.)

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

Your supposition is correct.

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

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

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

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

Ra: I am Ra. This is most perceptive.

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

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

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

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

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

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

Ra: I am Ra. Yes.

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

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

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

Ra: I am Ra. We again must pause.

(15 second pause.)

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

93.20 **Questioner:** I was just wondering if the transparency of the garments on the third card indicates the

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semi-permeable nature of the veil between the conscious and unconscious mind?

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

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

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

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

96.7 **Questioner:** I think that I should put a crux ansata in the place of this thing that looks a little like a crux ansata on the front of the female. Is that correct?

Ra: I am Ra. This is correct.

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

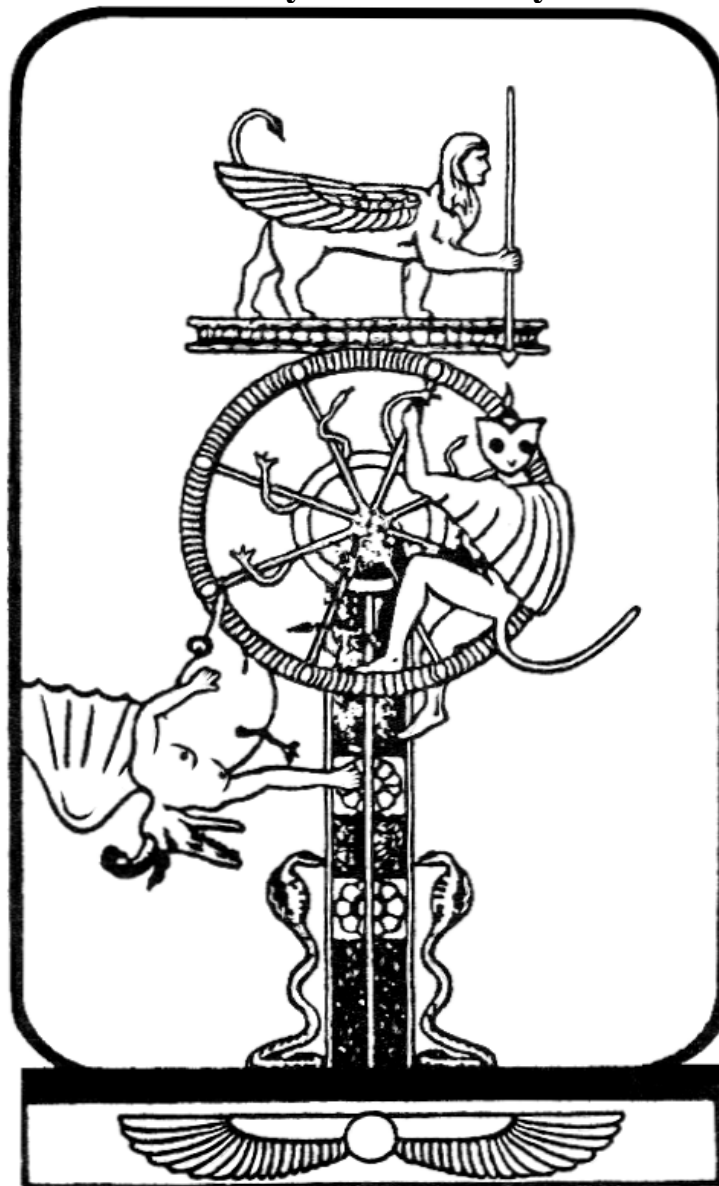
Ra: I am Ra. We shall allow the student to ponder this point. We note that although it is an astrologically based addition to the concept complex it is not entirely unacceptable when viewed with a certain feeling. Therefore, we suggest, O student, that you choose whether to remove the crown or to name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

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

Ra: I am Ra. Yes

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Catalyst of the Body



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

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

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Catalyst of the Spirit



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

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

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

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