

Experiences

## Experience of the Mind



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78.36 (Session 78 question 36) **Questioner:** The fourth archetype is called the Emperor and seems to have to do with experience of other-selves and the green-ray energy center with respect to other-selves. Is this correct?

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ra:** I am Ra. This is an important perception, for it is a key to not only this concept complex but to others as well. You may see the T-square which, at times riven as is one foot from secure fundament by the nature of experience yet still by this same nature of experience, is carefully, precisely, and architecturally placed in the foundation of this concept complex and, indeed, in the archetypical mind complex. Experience<sup>7</sup> has the nature of more effectively and poignantly expressing the architecture of experience, both the fragility of structure and the surety of structure.

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

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

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

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

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

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

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

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

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

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

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

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

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

94.17 **Questioner:** I'll have to work on that.

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

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

94.18 **Questioner:** The bird is within the circle on the front of the entity on Card Four. Would that have the same significance of the circular part of the crux ansata?

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

94.19 **Questioner:** The entity on Card Four wears a strangely shaped skirt. Is there a significance to the shape of this skirt?

**Ra:** I am Ra. Yes.

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

**Ra:** I am Ra. Although this meaning was not intended by Ra as part of this complex of concepts we find the interpretation quite acceptable.

(30 second pause.)

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

94.21 **Questioner:** I would just state that this card, being male, would indicate that as experience is gained

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the mind becomes the motivator or that which reaches or does more than the simple experiencer it was prior to the gaining of the catalytic action. There is a greater tendency for the mind to direct the mind/body/spirit complex, and other than that I would just ask if there is anything that we can do to make the instrument more comfortable or to improve the contact?

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

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

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

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

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

**Ra:** I am Ra. This statement is correct.

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

**Ra:** I am Ra. The student is perceptive.

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

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

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

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

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

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

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

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

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

95.27 **Questioner:** The possibility of the legs of the entity of Card Four being at right angles was linked with the tesseract<sup>8</sup>, mentioned in a much earlier session by Ra, as the direction of transformation from space/time into time/space and I was thinking that possibly it was also linked with the crux ansata. Am I in any way correct in this observation?

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

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

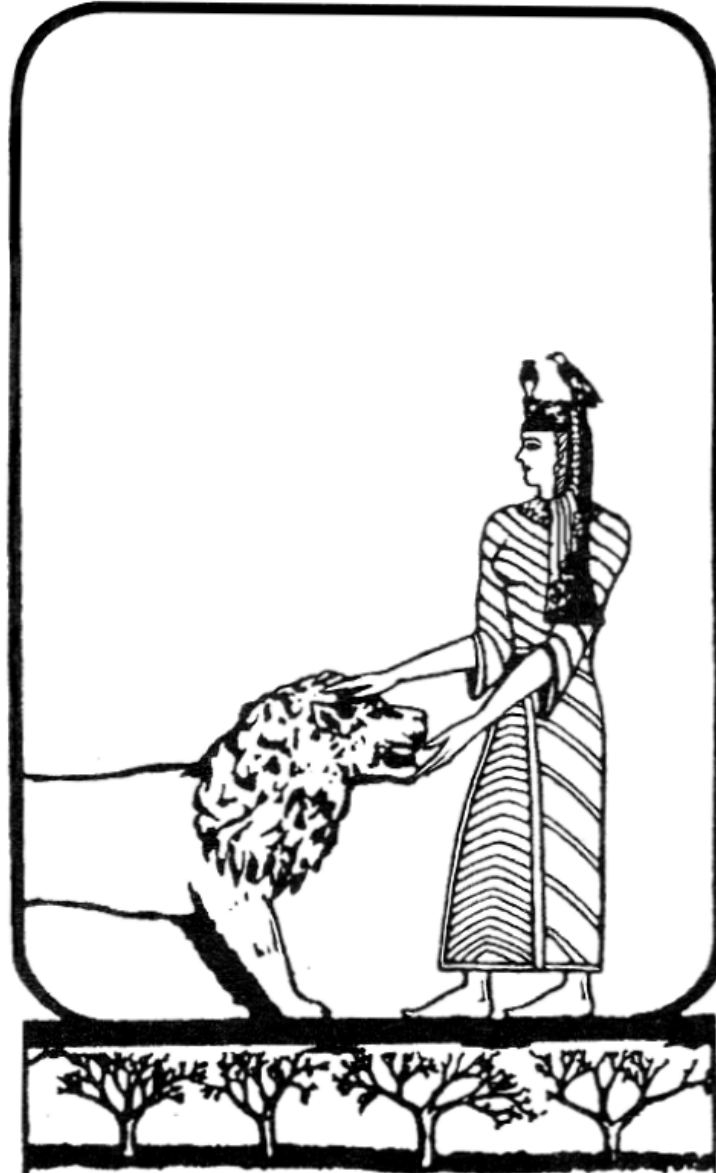
**Ra:** I am Ra. Again, this is a matter of choice. Though astrological in nature, this particular sceptre has possibilities of relevance in the originally intended concept complex.

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

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

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### Experience of the Body



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

**Ra:** I am Ra. This is correct.

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### Experience of the Spirit



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

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



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