

Matrices

Matrix of the Mind



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78.11 (Session 78 question 11) **Questioner:** Could you elaborate please on the nature and quality of the matrix and the potentiator?

Ra: I am Ra. In the mind complex the matrix may be described as consciousness. It has been called the Magician. It is to be noted that of itself consciousness is unmoved...

78.32 **Questioner:** It just seemed to me that since the planets were an outgrowth of the Logos and since the archetypical mind was the foundation of the experience that the planets of this Logos would be somewhat related. We will certainly follow your suggestion.

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I have been trying to get a foothold into an undistorted perception, you might say, of the archetypal mind. It seems to me that everything that I have read having to do with archetypes has been, to some degree or another, distorted by the writers and by the fact that our language is not really capable of description.

You have spoken of the Magician as a basic archetype and that this seems to have been carried through from the previous octave. Would this be in order—if there is an order—the first archetypal concept for this Logos, the concept that we call the Magician?

Ra: I am Ra. We would first respond to your confusion as regards the various writings upon the archetypal mind. You may well consider the very informative difference between a thing in itself and its relationships or functions. There is much study of archetype which is actually the study of functions, relationships, and correspondences. The study of planets, for instance, is an example of archetype seen as function. However, the archetypes are, first and most profoundly, things in themselves and the pondering of them and their purest relationships with each other should be the most useful foundation for the study of the archetypal mind.

We now address your query as to the archetype which is the Matrix of the Mind. As to its name, the name of Magician is understandable when you consider that consciousness is the great foundation, mystery, and revelation which makes this particular density possible. The self-conscious entity is full of the magic of that which is to come. It may be considered first, for the mind is the first of the complexes to be developed by the student of spiritual evolution.

89.21 **Questioner:** In Archetype One, represented by tarot card number one, the Matrix of the Mind seems to have four basic parts to the complex. Looking at the card we have, first and most obvious, the Magician and what seems to be an approaching star. A stork or similar bird seems to be in a cage. On top of the cage seems to be something that seems to be very difficult at (?) discern. Am I in any way correct in this analysis?

Ra: I am Ra. You are competent at viewing pictures. You have not yet grasped the nature of the Matrix of the Mind as fully as is reliably possible upon contemplation. We would note that the representations drawn by priests were somewhat distorted by acquaintance with and dependence upon the astrologically based teachings of the Chaldees.

90.30 **Questioner:** I have an observation on Archetype Number One made by (name) and I request comment on it by Ra. I will read it, “The Matrix of the Mind is the conscious mind and is sustained by the power of the spirit as symbolized by the star which flows to it through the subconscious mind. It contains the will which is signified by the sceptre of power in the Magician’s hand. All of creation is made through the power of the will directed by the conscious mind of the Magician, and the bird in the cage represents the illusion in which the self seems trapped. The Magician represents maleness or the radiance of being manifested as the creation through which each entity moves”.

Ra: I am Ra. As this instrument is becoming somewhat weary we shall not begin this considerable discussion. We would request that this series of observations be repeated at the outset of the next working. We would suggest that each concept be discussed separately or, if appropriate, a pair of concepts be related one to the other within the concept complex. This is slow work but shall make the eventual building of the concept complexes more smoothly accomplished.

Were we to have answered the observations as read by you at this space/time, as much space/time would have been given to the untangling of various concepts as to the building up of what were very thoughtful perceptions.

May we ask if there are any brief queries at this time?

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91.19 **Questioner:** Thank you. We have some observations on the archetypes which are as follows. First, the Matrix of the Mind is depicted in the Egyptian tarot by a male and this we take as creative energy intelligently directed. Will Ra comment on this?

Ra: I am Ra. This is an extremely thoughtful perception seeing as it does the male not specifically as biological male but as a male principle. You will note that there are very definite sexual biases in the images. They are intended to function both as information as to which biological entity or energy will attract which archetype and also as a more general view which sees polarity as a key to the archetypical mind of third density.

91.20 **Questioner:** The second observation is that we have a wand which has been seen as the power of the will. Will Ra comment?

Ra: I am Ra. The concept of will is indeed pouring forth from each facet of the image of the Matrix of the Mind. The wand as the will, however, is, shall we say, an astrological derivative of the out-reaching hand forming the, shall we say, magical gesture. The excellent portion of the image which may be seen distinctly as separate from the concept of the wand is that sphere which indicates the spiritual nature of the object of the will of one wishing to do magical acts within the manifestation of your density.

91.21 **Questioner:** The hand downward has been seen as seeking from within and not from without and the active dominance over the material world. Would Ra comment on that?

Ra: I am Ra. Look again, O student. Does the hand reach within? Nay. Without potentiation the conscious mind has no inwardness. That hand, O student, reaches towards that which, outside its unpotentiated influence, is locked from it.

91.22 **Questioner:** The square cage represents the material illusion and is an unmagical shape. Can Ra comment on that?

Ra: I am Ra. The square, wherever seen, is the symbol of the third-density illusion and may be seen either as unmagical or, in the proper configuration, as having been manifested within; that is, the material world given life.

91.23 **Questioner:** The dark area around the square, then, would be the darkness of the subconscious mind. Would Ra comment on that?

Ra: I am Ra. There is no further thing to say to the perceptive student.

91.24 **Questioner:** The checkered portion would represent polarity?

Ra: I am Ra. This also is satisfactory.

91.25 **Questioner:** The bird is a messenger which the hand is reaching down to unlock. Can Ra comment on that?

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Ra: I am Ra. The winged visions or images in this system are to be noted not so much for their distinct kind as for the position of the wings. All birds are indeed intended to suggest that just as the Matrix figure, the Magician, cannot act without reaching its winged spirit, so neither can the spirit fly lest it be released into conscious manifestation and fructified thereby.

91.26 **Questioner:** The star would represent the potentiating forces of the subconscious mind. Is this correct?

Ra: I am Ra. This particular part of this image is best seen in astrological terms. We would comment at this space/time that Ra did not include the astrological portions of these images in the system of images designed to evoke the archetypal leitmotifs.

91.27 **Questioner:** Are there any other additions to Card Number One other than the star that are of other than the basic archetypal aspects?

Ra: I am Ra. There are details of each image seen through the cultural eye of the time of inscription. This is to be expected. Therefore, when viewing the, shall we say, Egyptian costumes and systems of mythology used in the images it is far better to penetrate to the heart of the costumes' significance or the creatures' significance rather than clinging to a culture which is not your own.

In each entity the image will resonate slightly differently. Therefore, there is the desire upon Ra's part to allow for the creative envisioning of each archetype using general guidelines rather than specific and limiting definitions.

91.28 **Questioner:** The cup represents a mixture of positive and negative passions. Could Ra comment on that?

Ra: I am Ra. The otic portions of this instrument's physical vehicle did not perceive a significant portion of your query. Please requery.

91.29 **Questioner:** There is apparently a cup which we have as containing a mixture of positive and negative influences. However, I personally doubt this. Could Ra comment on this, please?

Ra: I am Ra. Doubt not the polarity, O student, but release the cup from its stricture. It is indeed a distortion of the original image.

91.30 **Questioner:** What was the original image?

Ra: I am Ra. The original image had the checkering as the suggestion of polarity.

91.31 **Questioner:** Then was this a representation of the waiting polarity to be tasted by the Matrix of the Mind?

Ra: I am Ra. This is exquisitely perceptive.

91.32 **Questioner:** I have listed here the sword as representing struggle. I am not sure that I even can call

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anything in this diagram a sword. Would Ra comment on that?

Ra: I am Ra. Doubt not the struggle, O student, but release the sword from its stricture. Observe the struggle of a caged bird to fly.

91.33 **Questioner:** I have listed the coin represents work accomplished. I am also in doubt about the existence of the coin in this diagram. Could Ra comment on that please?

Ra: I am Ra. Again, doubt not that which the coin is called to represent, for does not the Magus strive to achieve through the manifested world? Yet release the coin from its stricture.

91.34 **Questioner:** And finally, the Magician represents the conscious mind. Is this correct?

Ra: I am Ra. We ask the student to consider the concept of the unfed conscious mind, the mind without any resource but consciousness. 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.

91.35 **Questioner:** Are these all of the components, then, of this first archetype?

Ra: I am Ra. These are all you, the student, see. Thusly the complement is complete for you. Each student may see some other nuance. We, as we have said, did not offer these images with boundaries but only as guidelines intending to aid the adept and to establish the architecture of the deep, or archetypical, portion of the deep, mind.

92.9 **Questioner:** I would like to make an analogy of when a baby is first born. I am assuming that the Matrix of the Mind is new and undistorted and veiled from the Potentiator of the Mind and ready for that which it is to experience in the incarnation. Is this correct?

Ra: I am Ra. Yes.

92.13 **Questioner:** The third statement: Just as free will taps intelligent infinity which yields intelligent energy which then focuses and creates the densities of this octave of experience, the Potentiator of the Mind utilizes its connection with intelligent energy and taps or potentiates the Matrix of the Mind which yields the Catalyst of the Mind. Is this correct?

Ra: I am Ra. This is thoughtful but confused. The Matrix of the Mind is that which reaches just as the kinetic phase of intelligent infinity, through free will, reaches for the Logos or, in the case of the mind/body/spirit complex the sub-sub-Logos which is the free will potentiated being-ness of the mind/body/spirit complex; to intelligent infinity, Love, and all that follows from that Logos; to the Matrix or, shall we say, the conscious, waiting self of each entity, the Love or the sub-sub-Logos spinning through free will all those things which may enrich the experience of the Creator by the Creator.

It is indeed so that the biases of the potentials of a mind/body/spirit complex cause the catalyst of this entity to be unique and to form a coherent pattern that resembles the dance, full of movement, forming a many-figured tapestry of motion.

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Matrix of the Body



78.11 **Ra:** ... In the body the matrix may be seen as Balanced Working or Even Functioning. Note that here the matrix is always active with no means of being inactive...

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Matrix of the Spirit



78.11 **Ra:** ...The Matrix of the Spirit is what you may call the Night of the Soul or Primeval Darkness. Again we have that which is not capable of movement or work....

80.10 **Questioner:** The fifteenth archetype is the Matrix of the Spirit and has been called the Devil. Can you tell me why that is so?

Ra: I am Ra. We do not wish to be facile in such a central query, but we may note that the nature of the spirit is so infinitely subtle that the fructifying influence of light upon the great darkness of the spirit is very often not as apparent as the darkness itself. The progress chosen by many adepts becomes a confused path as each

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adept attempts to use the Catalyst of the Spirit. Few there are which are successful in grasping the light of the sun. By far, the majority of adepts remain groping in the moonlight and, as we have said, this light can deceive as well as uncover hidden mystery. Therefore, the melody, shall we say, of this matrix often seems to be of a negative and evil, as you would call it, nature.

It is also to be noted that an adept is one which has freed itself more and more from the constraints of the thoughts, opinions, and bonds of other-selves. Whether this is done for service to others or service to self, it is a necessary part of the awakening of the adept. This freedom is seen by those not free as what you would call evil or black. The magic is recognized; the nature is often not.