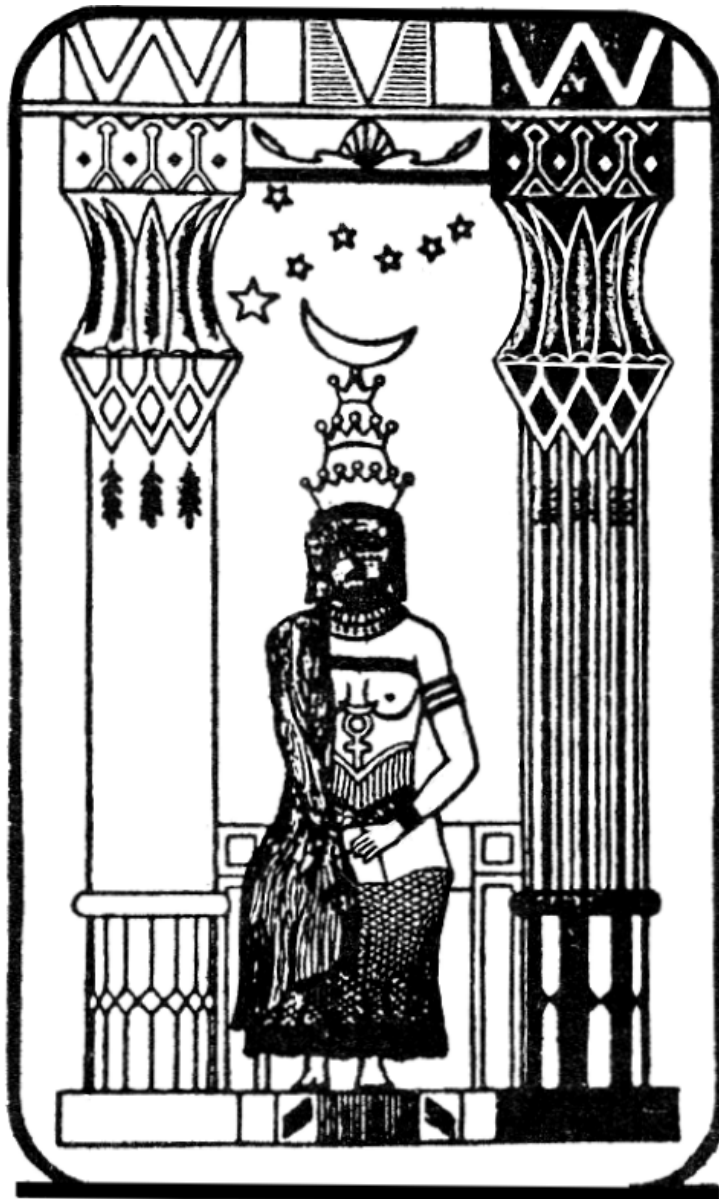


Potentiators

Potentiator of the Mind



Images courtesy www.sheek.com

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. ...The potentiator of consciousness is the unconscious. This encompasses a vast realm of potential in the mind.

78.33 **Questioner:** Would the archetype then that has been called the High Priestess, which represents the intuition, be properly the second of the archetypes?

Potentiators

Ra: I am Ra. This is correct. You see here the recapitulation of the beginning knowledge of this Logos; that is, matrix and potentiator. The unconscious is indeed what may be poetically described as High Priestess, for it is the Potentiator of the Mind and as potentiator for the mind is that principle which potentiates all experience.

92.12 **Questioner:** Then are you saying that the source of pre-incarnatively programmed catalyst is the Potentiator of the Mind?

Ra: I am Ra. No. We are suggesting that the Potentiator of the Mind is an archetype which may aid the adept in grasping the nature of this pre-incarnative and continuingly incarnative series of choices.

92.18 **Questioner:** Turning, then, to my analogy or example of the newborn infant and its undistorted Matrix of the Mind, this newborn infant has its subconscious mind veiled from the Matrix of the Mind. The second archetype, the Potentiator of the Mind, is going to act at some time through the veil—though I hesitate to say through the veil since I don't think that is a very good way of stating it—but the Potentiator of the Mind will act to create a condition such as the example I mentioned of the infant touching a hot object. The hot object we could take as random catalyst. The infant can either leave its hand on the hot object or rapidly remove it. My question is, is the Potentiator of the Mind involved at all in this experience and, if so, how?

Ra: I am Ra. The Potentiator of Mind and of Body are both involved in the questing of the infant for new experience. The mind/body/spirit complex which is an infant has one highly developed portion which may be best studied by viewing the Significators of Mind and Body. You notice we do not include the spirit. That portion of a mind/body/spirit complex is not reliably developed in each and every mind/body/spirit complex. Thusly the infant's significant self, which is the harvest of biases of all previous incarnational experiences, offers to this infant biases with which to meet new experience.

However, the portion of the infant which may be articulated by the Matrix of the Mind is indeed unfed by experience and has the bias of reaching for this experience through free will just as intelligent energy in the kinetic phase, through free will, creates the Logos. These sub-sub-Logoi, then, or those portions of the mind/body/spirit complex which may be articulated by consideration of the Potentiators of Mind and Body, through free will, choose to make alterations in their experiential continuum. The results of these experiments in novelty are then recorded in the portion of the mind and body articulated by the Matrices thereof.

92.19 **Questioner:** Are all activities that the entity has from the state of infancy a function of the Potentiator of the Mind?

Ra: I am Ra. Firstly, although the functions of the mind are indeed paramount over those of the body, the body being the creature of the mind, certainly not all actions of a mind/body/spirit complex could be seen to be due to the potentiating qualities of the mind complex alone as the body and in some cases the spirit also potentiates action. Secondly, as a mind/body/spirit complex becomes aware of the process of spiritual evolution, more and more of the activities of the mind and body which precipitate activity are caused by those portions of the mind/body/spirit complex which are articulated by the archetypes of Transformation.

92.21 **Questioner:** In Card #2, the Potentiator of the Mind, we see a female seated on a rectangular block. She is veiled and sitting between two pillars which seem to be identically covered with drawings but one is much darker than the other. I am assuming that the veil represents the veil between the conscious and subconscious or Matrix and Potentiator of the Mind. Is this correct?

Potentiators

Ra: I am Ra. This is quite correct.

92.22 **Questioner:** I am assuming that she sits between the different colored columns, with the dark one on her left, to indicate at this position an equal opportunity for the potentiation of the mind to be of the negative or positive nature. Would Ra comment on this?

Ra: I am Ra. Although this is correct it is not as perceptive as the notice that the Priestess, as this figure has been called, sits within a structure in which polarity, symbolized as you correctly noted by the light and dark pillars, is an integral and necessary part. The unfed mind has no polarity just as intelligent infinity has none. The nature of the sub-sub-sub-Logos which offers the third-density experience is one of polarity, not by choice but by careful design.

We perceive an unclear statement. The polarity of Potentiator is there not for the Matrix to choose. It is there for the Matrix to accept as given.

92.23 **Questioner:** In other words, this particular illusion has polarity as its foundation which might be represented by the structural significance of these columns. Is this correct?

Ra: I am Ra. This is correct.

92.24 **Questioner:** It seems to me that the drawings on each of these columns are identical but that the left-hand column, that is the one on the Priestess's left, has been shaded much darker indicating that the events and the experiences may be identical in the incarnation but may be approached, viewed, and utilized with either polarity. Is this correct?

Ra: I am Ra. This is correct. You will note also, from the symbol denoting spirit in manifestation upon each pillar, that the One Infinite Creator is no respecter of polarity but offers Itself in full to all.

92.25 **Questioner:** There seems to be a book on the Priestess's lap which is half hidden by a robe or material that covers her right shoulder. It would seem that this indicates that knowledge is available if the veil is lifted but is not only hidden by the veil but is hidden partially by her very garment which she must somehow remove to become aware of the knowledge which she has available. Is this correct?

Ra: I am Ra. In that the conceit of the volume was not originated by Ra we ask that you release the volume from its strictured form. Your perceptions are quite correct.

The very nature of the feminine principle of mind which, in Ra's suggestion, was related specifically to what may be termed sanctified sexuality is, itself, without addition, the book which neither the feminine nor the male principle may use until the male principle has reached and penetrated, in a symbolically sexual fashion, the inner secrets of this feminine principle.

All robes, in this case indicating the outer garments of custom, shield these principles. Thusly there is great dynamic tension, if you will, betwixt the Matrix and the Potentiator of the Mind.

92.26 **Questioner:** Are there any other parts of this picture that were not given by Ra?

Ra: I am Ra. The astrological symbols offered are not given by Ra.

Potentiators

92.27 **Questioner:** The fact that the Priestess sits atop the rectangular block indicates to me that the Potentiator of the Mind has dominance or is above the material illusion. Is this in any way correct?

Ra: I am Ra. Let us say, rather, that this figure is immanent, near at hand, shall we say, within all manifestation. The opportunities for the reaching to the Potentiator are numerous. However, of itself the Potentiator does not enter manifestation.

92.28 **Questioner:** Would the half moon on the crown represent the receptivity of the subconscious mind?

Ra: I am Ra. This symbol is not given by Ra but it is not distasteful for within your own culture the moon represents the feminine, the sun the masculine. Thusly we accept this portion as a portion of the image, for it seems without significant distortion.

92.29 **Questioner:** Was the symbol on the front of the Priestess's shirt given by Ra?

Ra: I am Ra. The crux ansata is the correct symbol. The addition and slight distortion of this symbol thereby is astrological and may be released from its stricture.

92.30 **Questioner:** Would this crux ansata then be indicating the sign of life as the spirit enlivening matter?

Ra: I am Ra. This is quite correct. Moreover, it illuminates a concept which is a portion of the archetype which has to do with the continuation of the consciousness which is being potentiated, in incarnation, beyond incarnation.

92.31 **Questioner:** Were the grapes depicted on the cloth over her shoulder of Ra's communication?

Ra: I am Ra. Yes.

92.32 **Questioner:** We have those as indicating the fertility of the subconscious mind. Is that correct?

Ra: I am Ra. This is correct, O student, but note ye the function of the mantle. There is great protection given by the very character of potentiation. To bear fruit is a protected activity.

92.33 **Questioner:** The protection here seems to be depicted as being on the right-hand side but not the left. Would this indicate that there is protection for the positive path but not for the negative?

Ra: I am Ra. You perceive correctly an inborn bias offering to the seeing eye and listening ear information concerning the choice of the more efficient polarity.

Potentiators

Potentiator of the Body



78.11 **Ra:** ...The potentiator of the body complex, then, may be called Wisdom for it is only through judgment that the unceasing activities and proclivities of the body complex may be experienced in useful modes.

Potentiators

Potentiator of the Spirit



78.11 **Ra:** ...The potential power of this extremely receptive matrix is such that the potentiator may be seen as Lightning. In your archetypal system called the tarot this has been refined into the concept complex of the Lightning Struck Tower. However, the original potentiator was light in its sudden and fiery form; that is, the lightning itself.