

Significators

Significator of the Mind



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79.17 (Session 79 question 17) **Questioner:** I now understand what you meant in the previous session by saying that to extend free will the significator must become a complex. It seems that the significator has become the complex that is the third, fourth, fifth, sixth, and seventh of the mind, the tenth on of the body, and the seventeenth on of the spirit. Is this correct?

Ra: I am Ra. This is incorrect.

79.18 **Questioner:** Could you tell me what you mean by “the significator must become a complex”?

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Ra: I am Ra. To be complex is to consist of more than one characteristic element or concept.

79.35 **Questioner:** Would the Hierophant then be somewhat of a governor or sorter of these effects so as to create the proper assimilation by the unconscious of that which comes through the conscious?

Ra: I am Ra. Although thoughtful, the supposition is incorrect in its heart.

79.36 **Questioner:** What would be the Hierophant?

Ra: I am Ra. The Hierophant is the Significator of the Body (Mind)² complex, its very nature. We may note that the characteristics of which you speak do have bearing upon the Significator of the Mind complex but are not the heart. The heart of the mind complex is that dynamic entity which absorbs, seeks, and attempts to learn.

79.37 **Questioner:** Then is the Hierophant that link, you might say, between the mind and the body?

Ra: I am Ra. There is a strong relationship between the significators of the mind, the body, and the spirit. Your statement is too broad.

79.41 **Questioner:** Then I will just ask about the one of the archetypes which I am the least able to understand at this point if I can use that word at all. I am still very much in the dark, so to speak, in respect to the Hierophant and precisely what it is. Could you give me some other indication of what that is?

Ra: I am Ra. You have been most interested in the Significator which must needs become complex. The Hierophant is the original archetype of mind which has been made complex through the subtle movements of the conscious and unconscious. The complexities of mind were evolved rather than the simple melding of experience from Potentiator to Matrix.

The mind itself became an actor possessed of free will and, more especially, will. As the Significator of the mind, the Hierophant has the will to know, but what shall it do with its knowledge, and for what reasons does it seek? The potentials of a complex significator are manifold.

Are there any brief queries at this working?

92.14 **Questioner:** The fourth statement: When the Catalyst of the Mind is processed by the entity the Experience of the Mind results. Is this correct?

Ra: I am Ra. There are subtle misdirections in this simple statement having to do with the overriding qualities of the Significator. It is so that catalyst yields experience. However, through free will and the faculty of imperfect memory catalyst is most often only partially used and the experience thus correspondingly skewed.

92.15 **Questioner:** Then, the dynamic process between the Matrix, Potentiator, Catalyst, and Experience of the Mind forms the nature of the mind or the Significator of the Mind. Is this correct?

Ra: I am Ra. As our previous response suggests, the Significator of the Mind is both actor and acted upon.

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With this exception the statement is largely correct.

92.34 **Questioner:** I will attempt an example of the Potentiator of the Mind acting. As the infant gains time in incarnation would it experience the Potentiator offering both positive and negative potential thoughts, shall I say, for the Matrix to experience which then begin to accumulate in the Matrix and color it one way or the other in polarity depending upon its continuing choice of that polarity? Is this in any way correct?

Ra: I am Ra. Firstly, again may we distinguish between the archetypical mind and the process of incarnational experience of the mind/body/spirit complex.

Secondly, each potentiation which has been reached for by the Matrix is recorded by the Matrix but experienced by the Significator. The experience of the Significator of this potentiated activity is of course dependent upon the acuity of its processes of Catalyst and Experience.

May we ask if there are briefer queries before we leave this instrument?

97.5 **Questioner:** Thank you. Card Number Five, the Significator of the Mind, indicates, firstly, as I see it, simply a male within a rectangularly structured form which suggests to me that the Significator of the Mind in third density is well bounded within the illusion, as is also suggested by the fact that the base of the male is a rectangular form showing no ability for movement. Would Ra comment on that?

Ra: I am Ra. O student, you have grasped the barest essence of the nature of the Significator's complete envelopment within the rectangle. Consider for the self, O student, whether your thoughts can walk. The abilities of the most finely honed mentality shall not be known without the use of the physical vehicle which you call the body. Through the mouth the mind may speak. Through the limbs the mind may affect action.

97.6 **Questioner:** The entity looks to the left, indicating that the mind has the tendency to notice more easily catalyst of a negative essence. Would Ra comment on that observation?

Ra: I am Ra. This is substantially correct.

97.7 **Questioner:** There are two small entities at the bottom, one black and one white. I will first ask Ra if this drawing is correct in the coloring? Is the black one in the proper position with respect to Ra's original drawings?

Ra: I am Ra. That which you perceive as black was first red. Other than this difference, the beings in the concept complex are placed correctly.

97.8 **Questioner:** The red coloration is a mystery to me. We had originally decided that these represented the polarization of the mind. Would Ra comment on that?

Ra: I am Ra. The indications of polarity are as presumed by the questioner. The symbolism of old for the left-hand path was the russet coloration.

We shall pause at this time if the questioner will be patient. There are fairly serious difficulties with the instrument's throat. We shall attempt to ameliorate the situation and suggest the rewalking of the Circle of One.

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(The Circle of One was rewalked and breath expelled two feet above the instrument's head.

97.11 **Questioner:** I was wondering why the dark entity was on the right side of the card in relation to the Significator. Could Ra comment on that after making the instrument cough?

Ra: (Cough) The nature of ... We pause.

(Ten second pause.)

I am Ra. There was a serious pain flare. We may now continue.

The nature of polarity is interesting in that those experiences offered to the Significator as positive frequently become recorded as productive of biases which may be seen to be negative, whereas the fruit of those experiences apparently negative is frequently found to be helpful in the development of the service-to-others bias. As this is perhaps the guiding characteristic of that which the mind processes and records, these symbols of polarity have thusly been placed.

You may note that the hands of the central image indicate the appropriate bias for right and left-hand working; that is, the right hand gestures in service-to-others, offering its light outward. The left hand attempts to absorb the power of the spirit and point it for its use alone.

97.12 **Questioner:** The eight cartouches at the bottom would possibly signify the energy centers and the evolution through those centers with the possibility for positive or negative polarization because of the white and black coloration of the figures. Would Ra comment on that after making the instrument cough?

Ra: (Cough) I am Ra. The observations of the student are perceptive. It is informative to continue the study of octaves in association with this concept complex. Many are the octaves of a mind/body/spirit complex's beingness. There is not one that does not profit from being pondered in connection with the considerations of the nature of the development of polarity exemplified by the concept complex of your Card Number Five.

97.13 **Questioner:** Do the symbols on the face of each of these little cartouches such as the birds and the other symbols have a meaning in this card that is of value in considering the archetypes? Could you answer that after making the instrument cough?

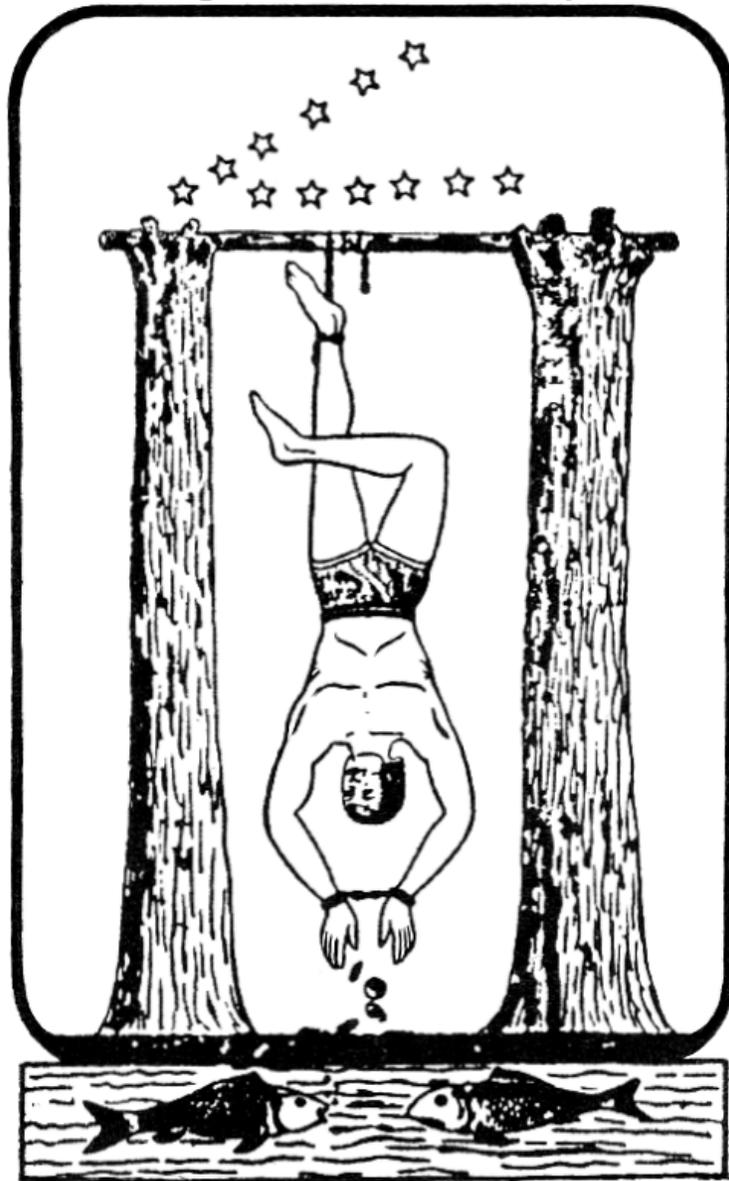
Ra: (Cough) I am Ra. These symbols are letters and words much as your language would receive such an entablature. They are, to a great extent, enculturated by a people not of your generation. Let us, in the rough, suggest that the information written upon these cartouches be understood to be such as the phrase, "And you shall be born again to eternal life".

99.3 **Questioner:** The wings above Card Five, I am guessing, have to do with a protection over the Significator of the Mind. I am guessing that they are a symbol of protection. Is this in any way correct?

Ra: I am Ra. Let us say that you are not incorrect but rather less than correct. The Significator owns a covenant with the spirit which it shall in some cases manifest through the thought and action of the adept. If there is protection in a promise, then you have chosen the correct sound vibration, for the outstretched wings of spirit, high above manifestation, yet draw the caged mind onward.

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Significator of the Body



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Significator of the Spirit



80.16 **Questioner:** I guess the nineteenth archetype of the spirit would be the Significator of the Spirit. Is that correct?

Ra: I am Ra. This is correct.

80.17 **Questioner:** How would you describe the Significator of the Spirit?

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Ra: I am Ra. In answer to the previous query we set about doing just this. The Significator of the Spirit is that living entity which either radiates or absorbs the love and the light of the One Infinite Creator, radiates it to others or absorbs it for the self.

80.18 **Questioner:** Then would this process of radiation or absorption, since we have what I would call a flux or flux rate, be the measure of the adept?

Ra: I am Ra. This may be seen to be a reasonably adequate statement.