

## IMAGINAL GUEST

The small piece below comes from Richard Heath's new forthcoming book on *Precessional Time and the Evolution of Consciousness*.

### Epilogue

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09:34

A final step in this story of how stories relate to consciousness appears in the traditional notion of a higher self associated with human beings. It is said that each individual has a higher mind of opposite gender - the animus for women and anima for men or Sophia, Greek for higher intelligence. This self, as with the dream story-teller, can tell stories of *meaning through life* as a medium of communication to the selfhood located within existence.

The virtue of such a higher self is that it is free from the outwardness of existence and can reveal an inner life in which meaning lies between the events and structures found in existential situations. This aspect of reality, that we as humans perceive as meaning, is left "open" by an existence which only determines factual reality, so that meaning can still subsist within an existence whose only other meaning is its causal necessities and their effects.

Just as the notion of a Creator is natural to explain the highly constructive order found in the universe, so also the higher self is an equivalent creator for the selfhood and the high degree of order and structure found in the psyche and its life events. Such a personal creator of oneself is an "imaginal guest" thought to be essential to the development of the soul and the working of consciousness. Seen from existence such an imaginary totem is a fantasy but the arising of something unconditioned within existence would have to employ a faculty of spiritual structuring as that found in the imagination of such a higher self and a greater life story for the individual. When there is no meaning in life consciousness has effectively departed, but meaningful life stories always contain the notion of an implicit higher self or animating principle.

Precession itself probably holds open such connections to the world before existence. This would manifest in the exuberance of what is possible in each of its ages but also as the melancholia of what is no longer possible, once an age is ending.