

The Delicate Matter of Perspective

Today's webinar will describe three different perspectives into which you can shift to enhance your facility to meditate, and how you can shift your perspective at will. I will select some of my writing on this topic to help you gain a better understanding of it.

On Perceptual Frames

By George A. Boyd ©2014

Entering into altered states of consciousness can dramatically shift the way that individuals view the Self and their purpose for living. This perspective can impact your values, belief, and behavior. Some of these perspectives are shown below.

1. **Ground state of awareness perceptual frame** – You are aware of the Self as the brain. You are aware of the environment around the body through your senses. People and things are objects upon which you project your desires or needs; objects are neutral until highlight or select them in your awareness.
2. **Mindfulness perceptual frame** – You are aware that your movement, sensations coming from the environment, sensations within the body, feelings, thoughts, states of identity, and impressions that well up from the Subconscious mind appear to arise and pass away in each moment. Nothing is stable; it arises, and then passes away. Life appears as a stream of consciousness in which you experience new perceptions at each of these levels of the Conscious mind, as you focus your attention in them. This is the perceptual matrix of the Conscious mind. Mindfulness is the process of monitoring and acknowledging each perceptual element as it arises and passes away.

3. **Mnemonic Perceptual Frame** – When your attention is focused in the present time in memory in the Subconscious mind, you enter the mnemonic perceptual frame. In this frame, you look back from the present moment of experience to your memories of lived experience back to your first conscious memory—when you first became an actor in the story of your life. As you maintain your attention in this frame, you may trace back emotionally charged memories into the personal unconscious, which precede your first conscious memory. This frame dawns upon the mind in the first level of the Subconscious mind.
4. **Chakra Awareness Perceptual Frame** – This perspective arises when your attention is focused on the chakras of the Subconscious mind. From this perspective, it appears each chakra integrates intuitive wisdom about the world in coherent themes. For example, (a) the chakra at the base of the spine appears to mediate themes of knowledge about adaptation to the world so you survive; (b) the chakra at the navel, sexuality and parenting; (c) the chakra in the solar plexus, livelihood, career, and leadership; (d) the chakra in the heart, caring and compassion for those who are suffering; (e) the chakra in the throat, creativity and inspiration; (f) the chakra at the point between the eyebrows, intuitive reception of ideas and guidance from the Superconscious mind, and (g) the chakra in the brain, wisdom and understanding. You encounter this frame in the second level of the Subconscious mind.
5. **Metavisional Perceptual Frame** – This perceptual viewpoint arises when you unite your attention with the attentional principle behind the pituitary center in the system of chakras. Your attentional principle views the contents of awareness, what is contained within each vehicle of consciousness, and the activity of that vehicle of consciousness. From its seat behind the pituitary center, it views the vehicles of consciousness of the Conscious and Subconscious mind.

As your attentional principle projects out of this pituitary center, it opens your awareness through the higher vehicles of consciousness of the Subconscious, Metaconscious, and Superconscious mind. When it is developed, you can use meta-visual perception to do psychic readings.

You can train your attentional principle through Raja Yoga meditation to view the attentional principle, the spirit, vehicles of consciousness, nuclei of identity, or the ensouling entities of different octaves of the Superconscious mind in your self and others.

6. **Spiritual Perceptual Frame** – When you travel through the tunnel of the currents of light and sound (Nada), your attention unites with your spirit. Once you awaken the spirit, it yearns to return to the Supreme Light from which it originated. Spiritual perception perceives others as spirits, and the phenomena contained within the Nadamic channels of its Path—these appear to have multiple Planes or dimensions that a variety of spiritual beings inhabit; each dimension contains variegated panoramas of these inner worlds.
7. **Nucleus of Identity Perceptual Frame** – When your attention is focused on an integration center of the Superconscious mind, which we call a nucleus of identity, you come to identity with it. Once you have become identified with this essence, you view the form of the Divine that is on the horizon of this level of the Superconscious mind; you may come to believe this form of God is the ultimate ground of being. Individuals who become identified with a nucleus of identity adopt one of two patterns of spiritual practice.

In the first pattern, you commune with the Divine through prayer and invocation, and looks to dwell with that Being after death in a heaven world.

In the second pattern, you actively use a meditation technique to transform this nucleus of identity to ascend into the Divine Presence or gain union with God.

Many religions and spiritual groups teach people to actively identify with the nucleus of identity of their faith or Path. They may guide people to identify with a selected nucleus of identity in the Planetary, Cosmic, or Supracosmic levels of the Great Continuum of Consciousness. They commonly advocate that their viewpoint on Ultimate Reality is the only true one; some groups believe that all humanity must adopt their perspective, or face dire consequences.

8. **Ensouling Entity Perceptual Frame** – When your attention is united with one of your ensouling entities through contemplation or the awakening of your Kundalini Shakti, you may view the state of Liberation of that ensouling entity as the ultimate horizon of being, and believe that is your spiritual goal. In this perspective, you are aware that your ensouling entity is on a journey towards Liberation, and that it has opened a segment of the Path, and must transform the remaining material in the higher unconscious to attain Mastery and Liberation on this track.

Mindfulness meditation, light hypnotic trance, and feelings focused psychotherapy enable you to access the Mindfulness Perceptual Frame. This taps the zone of what we call practical meditation.

Depth therapies such as psychoanalysis, regression hypnosis, and liminal meditation techniques allow you to enter the Mnemonic Perceptual Frame.

You can shift into the Chakra Perceptual Frame through guided meditations or hypnotic journeys that focus your attention on the chakras, or through liminal meditation methods.

You open into the last four Perceptual Frames—Metavisional, Spiritual, Nucleus of Identity, or Ensouling Entity—through transcendence meditation techniques. Penetrating into the depths of these higher Perceptual Frames can produce an encounter with the Divine; those who do not practice any form of transcendence meditation lack awareness of God, and may consequently hold agnostic or atheistic beliefs.

Many people are introduced to meditation through mindfulness methods and contemplation of chakras. Often these meditators are not aware of the Perceptual Frames beyond these elementary stages.

The mark of the expert meditator is the ability to shift into each of these Perceptual Frames at will. We encourage those who are interested in meditation to familiarize themselves with the last four Perceptual Frames, and to learn techniques to access these zones of the mind. We teach these transcendence methods in our foundation meditation courses, the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program.



Which of these perceptual frames have you experienced?

In which of these frames do you spend most of your time? In which of these frames do you experience the sense of comfort or naturalness?

Do you have difficulty accessing any of these perceptual frames? If you do, what obstacles appear to hold you back from entering this state?

Have you ever been so fully identified with a Spiritual, Nucleus of Identity, or Ensouling Entity Perceptual Frame that you found it difficult to shift out of this frame into other perspectives?

The Personal Transpersonal Perceptual Shift

Another dimension of perceptual shift is between our personality and the Soul. Some people can exercise this skill readily; for others, it is difficult. We discuss this in one of the articles drawn from *The Winds of Adi Sat Guru Desh*.

Shifting Awareness between Personal and Transpersonal Perspectives

Excerpted from *The Winds of Adi Sat Guru Desh* © 2013

Meditators who gravitate to Jnana Yoga practice readily pick up a key skill in meditation, which permits them to readily realize their transpersonal nature. We call this skill, *shifting*.

When meditators shift their perspective from personal to transpersonal, they also change how they operate through their personal faculties. Major faculties of the personality include sensation, thinking, feeling (emotion), intuition, volition, identity, and movement (self-expression). These changes brought about by shifting are summarized in the table below.

Faculty	Personal	Transpersonal
Sensation	Sensations arising from the external world (sensorium) constructed into the world picture of perception (etheric perceptual center)	Perception of the inner world mediated through the attentional principle (metavision) or the spirit (heart sight)
Thinking	Deductive and analogical reasoning (Reason) and inductive and dialectical reasoning (Intellect)	Mandalic Reasoning and Spiritual Discernment (Buddhi)

Faculty	Personal	Transpersonal
Emotions	Reaction to experiences (ego) and establishment of interpersonal relationships (feeling center); honoring commitments (Desire body), using social skills (Persona), and setting limits and boundaries in relationships (Conscience)	Developing spiritual relationships to other disciples on the path, to the spiritual Master and to God (spiritual heart); these same spiritualized relationships can be established when individuals identify with a nucleus of identity
Intuition	Gut-level feelings (ego) and “checking in” with aspect of personality (personal intuition)	Insight into the nature of each vehicle of consciousness and the realms of the Great Continuum of Consciousness (transpersonal intuition)
Identity	Integration center of the Conscious mind (ego) and the Metaconscious mind (Self)	Integration center of the Superconscious mind (Soul)
Volition	Octaves of personal will: desire driven will (ego), habit (etheric volitional center), and choice (Metaconscious volitional center)	Octaves of will in the Superconscious mind that give rise to spiritual abilities and powers
Movement	Movement of the physical body and expression of personal abilities (movement center)	Awakening of the Kundalini Shakti, bringing about awareness of the higher bands of the mind and expression of the Soul’s abilities

Shifting becomes possible when aspirants can learn to move their attention from their faculties at their personality level to their counterparts in the transpersonal. The ability to shift from personal to transpersonal and back again to personal permits aspirants to do spiritual work, and then return to carry out their personal responsibilities and duties.

We advocate that aspirants do not abandon their spiritual nature to wallow in sensuality and materialism, nor abandon their personal goals and aspirations to remain in altered states of awareness continuously. Rather, we hold out to aspirants that it is possible to make progress in both personal and transpersonal spheres by devoting time to developing their faculties at each level.

Shifting Perspective across the Seven Rays

In this webinar, we have first discussed shifting your attention to an alternate Perceptual Frame. Then we have pointed out to you the shift that is possible when you are able to move from your personal zone to the transpersonal zone of the mind. Here we introduce a third dimension of shifting attention—through each of the Seven Rays. This Ray–shifting spiritual perspective is described in a recent article on this subject, which we will share with you here.

Ray Perspectives in Your Vehicles of Consciousness

By George A. Boyd © 2013

When we consider the functions that the Seven Rays bring to each vehicle of consciousness, we see that each contributes a different faculty to the operation of that vehicle. When we look at the vehicle of consciousness from the perspective of the different Rays, we see that varying content is elicited. You can tap these different perspectives by asking selective questions.

These aspects of the Seven Rays are shown in the table below.

Ray	Faculty	Content	Question
1st	Will	Abilities of the vehicle of consciousness	What are you able to do?
2nd	Intuition	Understanding of the meaning of the content of the vehicle of consciousness	What is your nature?
3rd	Intellect	The intelligence operating through the vehicle of consciousness	What is your activity and function?
4th	Sensation Perception	The figure/ground (gestalt) of the conscious and unconscious aspects of the vehicle of consciousness	What can be perceived at this level of the mind?
5th	Reason Concrete Knowledge	The content of the vehicle described in exact detail with its elements itemized	What exactly is the content of this vehicle of consciousness?
6th	Emotion Quality	The feeling tone of the vehicle coupled with appreciation of its form, beauty, quality, character, and essence	What qualities do I sense emanate through this vehicle of consciousness?
7th	Movement Expression	The mastery of the abilities of the vehicle of consciousness, a synthesis of its knowledge, and its skillful expression in a creative or professional venue	What is your mastery of this vehicle and what are you doing with it?

As you make a study of your vehicles of consciousness, shifting your perspective across the Rays will promote knowing their function and content in greater detail. By asking these Ray-targeted questions, you can gain deeper understanding of how the vehicle of consciousness operates and how it contributes to functioning of the centers of integration that organize the bands of your mind.

The Mandala of Consciousness

When Initiates look upon an individual, they see the mandala of consciousness. This is a series of concentric spheres—one nested within the next—in which each individual's vehicle of consciousness for that level can be viewed upon a unique track to the center of that sphere.

Each vehicle appears to have a lighted portion and a darkened portion. In the lighted portion, there is a seed atom that marks the relative development of that vehicle, and a series of sub-centers or chakras that operate to carry out the functions of the vehicle.

When people meditate, they move their attention from one vehicle of consciousness to the next. They use a *focal point* in each vehicle of consciousness to fix their attention at that level, and then move to the next.

We can use an analogy of a ladder. Each focal point represents a different rung on the upward climb into progressive vehicles of consciousness. Meditators become cognizant of sensory markers that allow them to recognize and identify in which vehicle their attention is focalized. This process of recognizing and mapping the inner location of each vehicle of consciousness is called *Landmarking*.

Beginning meditators have difficulty recognizing they have shifted into a different altered state of awareness as they move from one vehicle to the next. Paying close attention to the perceptual and energetic markers of each vehicle will in time permit the beginning meditator to differentiate these different levels, and more readily shift between them.

To develop this discernment, we recommend that beginning meditators move up the vehicles of consciousness one by one until they can unite attention at will with the attentional principle (Purusa Dhyān), the spirit (Surat Dhyān), the Self (Swa Dhyān), and ultimately the Soul in its own nature (Adi Atma Dhyān). This methodical practice will bear fruit in greater facility with the process of meditation and greater control over the attention.



For which faculties do you find it possible to operate from both personal and transpersonal perspectives easily?

For which of these functions, if any, do you find that you have a difficulty using the transpersonal ability associated with it?

Are you able to shift across the Seven Rays and get intuitive input from each of the tracks when you ask a question? If not, which tracks do not yield information when you ask the suggested questions?

Do you have a clear sense of the focal points of the Conscious mind? The Subconscious mind? The Metaconscious mind? The Superconscious mind? If not, which focal points are still unclear to you?

To what degree have you established stable landmarks for each of the centers of your Conscious mind, so you can differentiate one focal point from another? The Subconscious mind? The Metaconscious mind? The Superconscious mind? Where do you need to establish a greater grasp of these different levels?

Are you able to practice Purusa Dhyān, Swa Dhyān, Surat Dhyān, and Adi Atma Dhyān so you can readily unite your attention with these conscious essences? Which continue to be a challenge?

Thank you for attending our webinar today!

