

The Obscure Matter of Mindsets

Today's webinar will focus on what a mindset is, how you can work with mindsets, and how you can begin construct positive mindsets and replace negative ones. I will select some of my writing on this topic to help you gain a better understanding of it.

More Reflections on Mindsets

By George A. Boyd ©2014

Mindsets play a role in enabling people to work, and to adopt states of spiritual awareness that enhance personal functioning and promote a sense of harmony and wholeness. However, in addition to than these functional and positive mindsets, there are also destructive and negative mindsets that can bring out the worst in people and ruin people's lives.

To begin to work with mindsets, we must better understand them. So what makes up a mindset? When we examine the layers of a mindset, we find the following seven levels:

1. **Sensory filter** – this selects specific sensory stimuli as salient, objects in the environment to which one must attend and respond.
2. **Energetic or arousal state** – the characteristic state of arousal required to maintain the mindset—this can range from the high arousal and alertness of a warrior to the quiet serenity and poise of a mystic.
3. **Emotional reaction and attitude** – in this zone there is an emotional reaction to the stimuli that one perceives. When belief structures these reactions, they form attitudes.
4. **Nexus of beliefs about self and the world** – These are the beliefs imbedded in the mindset, which construct the perception of what is possible, and what is not possible in this state. They also color expectations about the future.

5. **Response set, apparent choices and potential actions one can take in this state** – These are the abilities “trained” or “conditioned” into this mindset. A warrior, for example, has a variety of trained responses to cope with the ever-changing, dangerous conditions of a battlefield.
6. **Perceptual limen** – This is the awareness-narrowing effect of being in that mindset. People in a mindset commonly resemble someone in a trance, focused only on the reality they perceive in that frame of awareness.
7. **Identity sensed in this state** – this is the sense of identity people know themselves as when they are in that mindset. A mystic suspended in a spiritual mindset may behold himself as a saintly, holy being.

People are often not aware that they are in a mindset. They are not aware of how this influences their perception, beliefs, emotions and behavior.

You also need to understand the dimension of awareness of a mindset: how accessible it is to you, whether you voluntarily or involuntarily assume it, and whether you sense it is a part of yourself (owned) or something outside of what you know as your self (disowned).

Relative Awareness of the Mindset

To help you understand and explore your relative awareness of a mindset, it is important that you know that mindsets can exist in different “awareness frames.” These awareness frames include:

Fully conscious, accessible, and owned – this mindset is typical of someone doing a job, like a police officer or soldier, who must shift into a warrior mindset to respond to a dangerous and hostile environment.

Semi-conscious, inaccessible, but owned – this mindset occurs when people take on new personality characteristics, when they are intoxicated or disoriented from lack of sleep. They can later remember and recount that they acted strangely, and own that they were intoxicated. Unlike the first scenario, they cannot go into that mindset voluntarily.

Unconscious, but accessible – this mindset operates in the unconscious mind, and “takes over” an individual when certain triggers are present. This occurs in addiction and personality disorders. They are accessible when a person goes into an altered state of awareness through meditation, hypnosis, or through psychotherapy—in this liminal state, one can interact with the intrapsychic representation of the mindset’s identity, which we call a subpersonality.

Unconscious and inaccessible – this mindset is a buried perceptual and response set that is triggered in extraordinary circumstances. An example of this is the shy, timid, and awkward man, who becomes a hero during a tornado, saving other people’s lives. The person may not have been aware that he possessed this capacity, and is as surprised as others at this sudden emergence of such uncustomary behavior.

Superconscious, owned and accessible – this mindset is typical of those who entered altered states of awareness and remain there. These individuals identify with a nucleus of identity, the spirit, or an ensouling entity, and build a “spiritual mindset” (pseudo-personality) around that state of awareness. This is seen in individuals who enter religious cults and monastic sects where members are trained to identify with a spiritual essence, and function from that state of awareness.

Superconscious, but inaccessible – this mindset is typical of those who enter mystical states of mind involuntarily or spontaneously. Examples include spontaneous mystical episodes (peak experiences), states brought about through ingestion of psychedelic drugs, or induced meditational states triggered by Light Immersion or Shaktipat. Here the individual enters into a unitive state of oneness and ecstasy, a realm of infinite possibilities and beauty, but cannot voluntarily return to this state.

Core identity – this enlightened state is aware of the mindsets at each level of the mind. It witnesses the attention entering a mindset, that mindset becoming activated, and generating behavior. This is the true identity behind the mindsets that operate in these other states. To deconstruct a mindset, the individual must find this core identity, and then make choices from this state to dismantle the layers that make up the mindset.

Defusing a Mindset

There are several ways that a mindset can be deconstructed. There are different interventions that target discrete layers of the mindset.

1. **Introduce a sensory signal that startles the individual** – like someone being awakened from a trance; this startle response typically breaks the person out of the trance-like mindset. During the 1960s, hippies and street theater performers attempted to influence others to break out of their frozen perceptions by doing things that were bizarre and completely unexpected.
2. **Change the energy** – a person who is locked in a frozen, depressed and hopeless mindset can be shifted when a group of enthusiastic and successful people surround him, and give suggestions to him that change, and attainment of his dreams, is possible.

3. **Offer behavioral contingencies for emotional reactions** – structure the environment so certain emotional reactions are reinforced and others extinguished. Clinicians use this approach with emotionally disturbed children and adults; these clients learn that certain emotional expressions or attitudes are not accepted in that environment, and others are expected. This can progressively shape change.
4. **Counter irrational or limiting beliefs** – this is probably the most common way of intervening, by refuting and countering the beliefs making up the mindset, and offering alternative interpretations of the situation the person is in.
5. **Offer new choices** – When a person is in a mindset, she is only aware of certain possibilities for choice. By suggesting new options, she can take a new perspective, and extract herself from the limitations of the mindset.
6. **Reframe perception** – By expanding the frame through which the mindset is viewed, a person becomes aware of new possibilities for responding to the situation, other than beholding it through a frozen mindset.
7. **Disidentify from identity states** – through moving the attention out of the frame of the mindset, the sense of identity for that mindset recedes from the central focus of perception, and a person can disidentify with the mindset. This approach is used to break people in cults out of their trance-like states of awareness.

We show you an example of using countering beliefs in a terrorist's mindset in the article, "Defusing the Terrorist's Mindset" in our book, *Religions, Cults, and Terrorism: What the Heck Are We Going?*

Defusing the Islamic Terrorist Mindset

Excerpted from *Religions, Cults, and Terrorism: What the Heck Are We Doing?*

As long as the core beliefs of the Islamic religious terrorists are continuously promulgated, we will continue to have ongoing unrest in the Middle East and sporadic terrorist incidents spread throughout the non-Islamic world. Tenaciously held beliefs are at the core of the terrorist's willingness to die for their cause; defusing these beliefs can bring them back from the precipice of fanaticism to the foundations of reality again.

This article will give some suggestions as to what beliefs need to be changed that will provide an alternate framing of their worldview. If these core beliefs can be refuted, it can back down many of these inflexibly faithful and deluded ones from their adamant insistence that the modern world should return to the mindset of the 14th century. We no longer live in the 14th Century and the world is very different now: let us then look at some alternate views that can bring about healing and peace instead of ongoing war and strife.

Belief held by terrorist	Alternative belief framing
Islam is the only true religion	There are many religious conceptions; people <i>choose</i> the religion that makes sense to them after exploring the tenants of several religions. Each religion has value; each has their drawbacks.
The <i>Koran</i> is the only true scripture	There are many scriptures that promulgate alternate conceptions about what the Divine is and what God requires of humanity. People thoughtfully weigh these admonitions and decide on which values will guide their behavior and the choices they make.

Belief held by terrorist	Alternative belief framing
<p>Infidels are evil and should be destroyed</p>	<p>There are people of good and evil character in Islam and in each other faith. People who do evil should be held accountable for their behavior through societal systems of justice and not by the fanatic's sword.</p>
<p>The Islamic faith should be established throughout the world; the Caliphate should not only be restored but expanded to encompass every last member of humanity</p>	<p>The Islamic faith has been established throughout the world—there are Muslims in every nation. However, there is no longer a Caliphate that rules most nations of the world. Mankind has moved on from rule by a religious god-king to self-rule—democracy. In keeping with the freedom that democracy brings, people now choose what religion that wish to follow; Islam is but one choice among many good and viable options.</p>
<p>Those who hold any other belief are evil and should be slain</p>	<p>There are many different beliefs because people hold alternate perspectives. These perspectives provide the context from which the world is viewed. People can change perspectives; this also changes the way they see the world and conditions their beliefs. We can evaluate these alternate perspectives by the behavior and attitudes in the people who hold them; we can also look to how these beliefs influence the lasting contributions of art, philosophy, literature, science and architecture that arise from this perspective. Beliefs are evaluated by their impact on others; beliefs that generate hatred, cruelty, and misery to others are judged as evil. Clearly under these criteria the beliefs of the terrorists qualify as evil.</p>

Belief held by terrorist	Alternative belief framing
Those that die for the cause are martyrs and go immediately to Paradise; therefore let us sacrifice our lives through suicide and kill as many infidels as possible	Where one goes after death is the product of their thoughts, words and deeds of their entire life. Those that throw their lives away by suicide are held accountable for their choices; those that kill the innocent reap the rewards of being murderers. Suicide bombers therefore do not go to Paradise, but rather go to Hell.
The United States [or other nation] is evil and must be destroyed. The infidel has sent troops into our lands and supports Israel.	Threatening and attacking another nation only provokes them to take defensive and offensive actions. Ensuring their citizens are safe, in contrast, will make them withdraw their armies. Paradoxically, by ensuring peace, you will take away the rationale for the United States [or other nation attacked by terrorists] to occupy the country.

In an environment where people are completely submerged in a totalistic environment, they do not develop their human faculties and do not actualize their personal and transpersonal potential. How can a person become whole in a system that

- Tells you what to believe?
- Tells you how to act and what to do with your life?
- Forces you to read the scriptures?
- Forbids you to read anything but the scriptures?
- Forbids you from getting an education?
- Has extremely harsh laws and punishments to deter you from deviating from these strict norms?

We submit that these beliefs, which are deeply engrained, will resist attempts to change. However, by undermining these core beliefs, re-education, and granting hope that there is a better way of life, it may be possible for all but the most hardened fanatic to be brought back to a semblance of normalcy again.

We are reminded of the words of Voltaire, “There are truths which are not for all men or for all time.” Perhaps it is these selective and desperate truths of the terrorists that need to be beheld in a new light; a light which reveals them as fallacious and erroneous.

In the last section of this webinar, we will show you how to differentiate the impressions of memory and karma from those of a mindset.

Impressions and Their Role in Mindsets and Karma

By George A. Boyd ® 2014

When we examine the types of impressions in the mind, we find they fall into three major categories.

The first are **mnemonic impressions**, which comprise the different types of memory and retention of experience and knowledge.

The second are perceptual and belief filters in the mind, which are called **mindsets**.

The third are desire-laden and emotionalized impressions that form the substance of the unconscious mind, which we call **karma**.

The meta-category [in which these are contained] is the ability to perceive these different types of impressions, which is the intuitive function of the mind.

These categories of impressions are summarized in the table below.

Type	Category	Content of this Type of Impression	Level
1	Mnemonic	Neurological memory traces in the brain that take place as a result of learning and experience. This is the type of memory we experience in the Conscious mind.	Physical
2	Mnemonic	Memory as recorded in the life narrative and personal unconscious bands of the Subconscious mind	Etheric
3	Mnemonic	Learning strategies, algorithms, and information with the intellect. Strategies are alternative methods to solve a problem. Algorithms are step-by-step solutions to solve a problem or accomplish a task. Information is data organized, structured, and categorized in retrievable format. The global operation of the intellect in generating new learning, operating on learned information, and using existing and developing new strategies for problem solving is called intelligence. This operates at the level of the Metaconscious mind.	Mental
4	Mindset	Mindsets are based on beliefs that construct perceptual filters in the mind. They give rise to emotionalized attitudes, behavioral patterns, core emotions, influence values and expectations for the future, and have a sense of identity (subpersonality). We are unaware of most mindsets when they operate, or the beliefs that anchor them. They can be ego-syntonic, integrated into the structures of character and personality; or they can be ego-dystonic, disowned and relegated to the unconscious mind.	Perceptual

Type	Category	Content of this Type of Impression	Level
5	Mnemonic	The recorded impressions of human thought in externalized media—as writing in books, journals, magazines, articles, internet pages, and newspapers; as recorded speech, music, or multimedia presentations; as a variety of artistic expressions; and as philosophical, metaphysical, or religious speculation. This is the collective mind of humanity that gives rise to culture, science, art, and philosophy. This collective activity of the mind operates in the Abstract Mind Plane of the Superconscious mind.	Collective Mental
6	Karma	These are desire laden and emotionalized impressions that form the substance of the unconscious mind. They embody human passions, motivation, craving, and unrealized potentials. Karma may result in the construction of some mindsets, or drive addictive or compulsive behavior, which is called the active state of karma. However, the bulk of karma impressions exist in the latent or dormant state. In the latent state, karma does not awaken into activity unless there is an environmental cue. In the dormant state, there is nothing in the environment to trigger it, so these karmic impressions sleep.	Unconscious
7	Mnemonic	This type is the record of all experiences recorded on the Akashic Aether. This is the higher counterpart of the physical aspect of memory in the Conscious mind, and the etheric aspect of memory found in the Subconscious mind. The Akashic Records store the impressions of experience for every living person in real time. They contain the silent records of past incarnations of the living and the dead. The Akashic Aether is one of the bands of the Abstract Mind Plane in the Superconscious mind.	Collective Etheric

Type	Category	Content of this Type of Impression	Level
8	Intuition	Intuition for impressions typically arises as individuals activate their psychic abilities in the Psychic Realm. This intuitive faculty can tap into levels (2) life narrative and personal unconscious, (4) perceptual mindsets, (6) karmic patterns, and (7) tapping the Akashic Records. This viewing of impressions and interpreting them is called doing a psychic reading.	Intuition

The impressions recorded at levels (1) neurological memory, (2) life narrative and personal unconscious, (3) intellect, (5) our collective human knowledge, and (7) the Akashic Aether are generally not memories we would wish to eradicate, for these are the mnemonic mechanisms of the mind and culture.

If some of these impressions are negative imprints—such as the learning of hatred and prejudice, learning false or distorted information, or erroneous beliefs that form about the nature of reality as a result of trauma or abuse—they can be deconstructed and re-created in more life-affirming ways through education, counseling, or psychotherapy.

Some impressions that are laid down in level (4), as mindsets, could be positive and constructive, and we would not want to remove them. They function as good habits of mind, or positive traits of character. They enable us to be good students, productive workers, to have a cheerful and optimistic attitude, or to treat others with kindness and respect.

However, other impressions of level (4) that layer in the emotionalized perceptual matrix of mindsets are negative, limiting, or even self-destructive. These are impressions we would wish to deconstruct using modalities such as hypnotherapy, psychotherapy, or coaching.

But the types of impressions that are most crucial to personal and spiritual growth are the emotionalized impressions embedded in the unconscious mind in level (6), karma. Personal and spiritual transformational methods aim to transmute these impressions—doing this allows consciousness to expand, and enables individuals to access heretofore, dormant aspects of their nature—yielding new abilities, new understanding, new insights, and new virtues.

Working at level (6) is meditation’s specialty. Different varieties of meditation have been developed to work with this material in the unconscious mind to channelize it constructively; to redeem it, when it is beneficial; and to purify it and dissolve it, when it is not. We teach a variety of these powerful methods in our meditation classes, the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program that transform your spiritual essences, transmute the substance of karma, and allow you to gain insight into these levels of the mind.

Deconstructing Mindsets

Coaching specializes in deconstructing negative or limiting mindsets. It does so by asking probing and evocative questions, and leads an inquiry to find out what is true about a person’s life. These questions can target each layer of a negative or limiting mindset, and break it up. An example of these targeted questions to examine a mindset’s layers are shown below.

Perception	What does this situation look like from your perspective? How might this be viewed in other ways?
Attitude	When you see the world from this perspective, what does it make you feel about the people, things, or activities occurring in this situation? In what ways might your attitude limit the opportunities or options that are available to you in this situation?

Behavior	When you see the world from this perspective, what are the typical ways you respond to what is happening around you? What actions do you regularly take when you view the world from this perspective? In what ways might you change your behavior to experience more positive results in this situation?
Core emotion	What does this situation make you feel about yourself and your life? Do you feel afraid? Superior and proud of yourself? Inadequate? Threatened? Ashamed or embarrassed? When you feel these feelings, what do you do to cope with them? Do you acknowledge them? Do you suppress them? Do you ignore them or attempt to forget them?
Values	What do you believe that the people in this situation—or you—should do be doing instead to yield a better outcome? Is there a core value at stake for you here? Do you feel you are being treated unfairly? That you aren't getting what you deserve? That no one is listening to you? That your needs are not being met?
Expectation	What do you believe will happen in the future if you continue with this behavior, this attitude, and this perspective on reality? What will be the outcome if this situation keeps repeating in the future? What might you do differently to change it?
Identity	How do you see yourself in this situation? What does this make you believe about yourself? Your capabilities? Your chances to succeed? Your ability to overcome the apparent obstacles in this situation? If you could be a different person who was getting the best results in this situation, how would you be? How would you act? What would you believe is possible?

It is important to differentiate those impressions that are beneficial and those that must be changed and transmuted. We encourage you to learn methods to help you do this, or obtain the services of a professional who specializes in this area.

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Thank you for attending our webinar today!

