

## **Inner Vision and Hearing Revisited**

For today's webinar, we will do a students-only webinar to return to a perennial issue of concern: how do you learn to see and hear within? I have been doing editing for *The Winds of Adi Sat Guru Desh*, the newest volume of the INITIATE'S LIBRARY, and have found some new material on this topic. I wanted to share this with you, to help you activate these faculties within you.

I want to take this opportunity to answer your questions, so you can really get this. [For those of you who have not taken the Vision Workshop, one of our paid webinars, this will be very beneficial for you to get the whole picture of the levels of vision, and there are lots of exercises in that workshop to help you activate them.

I have shared this next article in one of our Advanced Workshops. The article is so important that I am putting it once again in *The Winds of Adi Sat Guru Desh*. I think it is compelling enough for me to dust it off and share it with all of my students—at whatever level they are. My advanced students will certainly benefit from hearing it again, as it one of the clearest descriptions of how you rehabilitate these functions.

### **Turning on Inner Vision and Hearing**

Excerpted from *The Yoga of the Seven Mudras, Volume Two*

Republished in *The Winds of Adi Sat Guru Desh*

The attentional principle is consciousness itself. It is ever awake. It innately sees, hears, and feels.

If this is so, why is it that aspirants have such a difficult time activating these faculties of the attentional principle?

(1) They do not unite attention with the attentional principle.

- (2) If they do contact, they don't focus on the wave of consciousness at the brain center of the attentional principle, so they are fully conscious.
- (3) They do not enter suggestion to see, hear, or feel the contents of awareness.
- (4) They do not give active suggestion to contemplate to become intuitively aware of the contents of awareness
- (5) They do not locate the attentional principle when they attempt to focus on it; they have not built their inner landmarks to arrive at this center.
- (6) They have emotional expectations about what the experience of the attentional principle will be like and engage in thinking about it, and imagining the experience, instead of simply having it.
- (7) They develop a concept to represent the attentional principle, instead of focusing on its actual essence.

There are three tasks that must be mastered.

The first key task is to identify the attentional principle—not conceptually, not through imagination, but in its essence.

The second key task is to unite attention with the wave of consciousness.

The third key task is to use suggestion to activate inner seeing.

Suggestion can turn on the inner seeing and hearing of the attentional principle and spirit, which is continually operating, but our attention is not synched with their inner sensory currents. Examples of these inner suggestion methods:

“Let me see what you are seeing.” “Let me hear what you are hearing.’

“Let my third eye be opened.” “Let my third ear (the ear of the spirit) be opened.”

“Show me what your consciousness (of my attentional principle) beholds.” “Show me what the consciousness (of my spirit) beholds.”

## **Question and Answers about the Acquisition of Inner Vision**

Excerpted from *The Winds of Adi Sat Guru Desh*

I initiated this question and answer session with one of the Mudrashram® Masters, Swami Prem Dayal, after fielding student concerns and issues with acquiring inner vision in meditation on September 19, 2010. Our students are reporting that they do not acquire inner vision swiftly, and wondered if there were any shortcuts to acquiring it. Here are the student’s questions, and Swami’s answers to each of them.

**Q** – What is the role of the ego in interfering with the acquisition of inner seeing? Does the ego defensively put up some resistance to seeing within?

**A** – In the beginning stages of spiritual life, the ego resists against giving up its power. The ego acts through the lowest octave of the will, which we call the desire-driven will. It does not want to admit other controlling forces into its orbit. It struggles against the conscience, which tries to make it live by moral rules. It defies the intelligent will of the Self, which tries to restrain its emotional outbursts. It fights the spirit’s efforts to move away from its set at the beginning of the Nadamic Path, fearing that the Light and Sound will dissolve it. It defends against the movement of the attentional principle from its ground state behind the pituitary center of the Subconscious mind, fearing that when the attentional principle leaves the body, it will die.

So we need to understand, what exactly is inner seeing? There are actually three types of inner seeing in spirituality, and you should be clear about what principle is operating.

The first type, we refer to as intuition. You may be familiar with the type of intuition that operates in your personality. This type allows you to check in with the different aspects of your personality, the vehicles of consciousness of the Conscious, Subconscious, and Metaconscious mind. Some people feel these centers as a “felt sense.” Some people hear them as “voices.” When seeing develops, you might see them as little characters or “subpersonalities.” For example, your ego will personify as one subpersonality, your desire body as another, and your conscience as yet another. So there are these different viewpoints or opinions that each subpersonality has; the personal level of intuition can check in and poll each one to see what it feels and believes about a proposed course of action you are considering.

The higher octave of intuition, we refer to as transpersonal intuition. As your Soul evolves, this inner light continues to expand and get progressively brighter. This light of wisdom allows your Soul to “see” the content of the inner Planes. It can see its own forms—this is called discernment. It can compare one form with another on the parallel Planes on which it operates—this is called the Law of Correspondence. It can look back upon the Path it has traveled and see the nodal points it has opened—this is called Path Knowledge. It can directly know and realize its own nature—this is called Gnosis or Realization.

The further the Soul journeys on the Great Continuum of Consciousness, the more inner light it broadcasts into the space it has opened up. When the darkness of karma is burned away through transformation, the Soul’s intuition can penetrate that area of the Continuum that was formerly buried in the unconscious.

You can access this knowledge through Jnana Yoga methods, through asking the Soul questions and dialoging with it. Through this portal, the Soul will explain to you, show you, or tell you what it sees and knows about the Great Continuum.

When it explains to you, we call this the counseling function of the Soul. When it shows you, this is the guiding function of the Soul—here it might actually bring your attentional principle or your spirit onto the inner Planes and show it those truths. When it tells you, we call this giving Satsang—the Soul will give discourse, and reveal its truths through speech.

The Soul has global vision or comprehensive understanding of where it is on the Path. But this will not give you the type of exact, clear vision that most aspirants and disciples desire. These other two types of vision are (1) seeing with the attentional principle, or metavision; and (2) seeing with the spirit, or heart sight.

**Metavision** occurs when you place your attention upon the wave of consciousness that is at the core of the attentional principle. It allows you to see the content of your awareness, wherever your attentional principle dwells.

The attention sees by the reflected light of either the attentional principle or the spirit. So if you are placing your attention on something, it is vague, hazy, indistinct, and unclear. It is like viewing something in fog. This is understandable, because the attention consists of tiny sparks of mind that we call mind stuff (chittam). When your mind stuff is diffuse, you don't see the content of the inner vehicles of consciousness very well. When the mind is concentrated, you see better—but still not as clearly as when the attention is completely focused on either the attentional principle or the spirit.

When attention is completely focused on the attentional principle, consciousness (chetan) sees directly without the mind stuff as a filter. In this case, your inner vision becomes crystal clear. So by doing Purusa Dhyana, or contemplation of the attentional principle, you awaken this inner “third eye,” and with practice, begin to see clearly with the attentional principle. This clear seeing with the attentional principle is called metavision.

When the attention is focused on the spirit, you awaken the ability to see from the spirit's perspective. This inner vision is cultivated in those Paths in which Nada Yoga practice is primary. You will find this focus in paths like MSIA (4<sup>th</sup> domain), Subud (6<sup>th</sup> domain – T1), Sant Mat (7<sup>th</sup> domain – T2), Meher Baba's Path (8<sup>th</sup> domain – T3), Eckankar® (10<sup>th</sup> domain – T5), and Sat Guru Balyogeshwar's "Knowledge" (12<sup>th</sup> domain – T7).

This spirit-focused vision we call **heart sight**. Contemplating the spirit, which we call Surat Dhyān, develops it. In this type of inner vision, the spirit sees the vistas of the inner tube of the Nada in which it dwells.

To activate metavision or heart sight, you have to minutely concentrate your attention. You focus on the brain center of your tiny attentional principle in metavision, or on the brain center of your spirit in heart sight.

So to come back to your question, yes, the ego does fight against the awakening of the attentional principle and the spirit. It puts up this resistance because it is afraid. It is afraid because it wrongly assumes something bad what will happen if the spirit travels in the Nadamic tubes, or the attentional principle travels on the inner Planes.

These wrong assumptions we call ignorance, or Avidya. You must overcome this ignorance by proving to the ego that its assumptions are wrong. Have your attentional principle show the ego that the breath doesn't stop and the heart keeps beating when the attentional principle travels within—so you can reassure it that it won't die. Have the spirit show the ego that when it purifies the ego's anger, lust, pride, greed, and cravings, it is just revealing its true essence—just like a diamond is hidden in the earth, when you wash away the dirt, the diamond appears.

Q – What role does karmic blockage play in obscuring inner vision?

A – Karmic blockage plays a primary role in obscuring transpersonal intuition. As you open up the Path behind the Soul, and the karmic accretions behind the Soul's vehicles of consciousness, the Soul's sphere of intuitional vision expands. So as you burn up the Adi Karma behind the Soul and the Kriyaman Karma layered behind the Soul's vehicles of consciousness, the Soul's transpersonal intuition expands.

The karmic blockages also interfere with heart sight, in that the spirit cannot see in the parts of the Nadamic channels that are blocked by Sinchit Karma.

Karmic blockages are not as much of a factor in developing metavision, as the attentional principle can travel through these areas of the mind that are unconscious. Because the Soul's light is not shed on them, it is harder to see them. But if you study the bands of the unconscious mind through methodically exploring its depths (Yoganidra), you can begin to glimpse what is hidden in these dark areas of the mind.

Q – Can you describe the role of Samadhic seeing in Raja Yoga? Does this hasten or accelerate the acquisition of inner seeing?

A – Yogis talk about Samadhi in two ways. In the first way, they talk about the absorption of the Soul in progressively deeper stages of the Path until it gains union with God (Sabikalpa Samadhi) or it reaches the end of its Path and it enters into Liberation (Nirbikalpa Samadhi). This type of unfolding of the Soul's potentials is synonymous with what we call Initiation. Initiation leads to the expansion of transpersonal intuition.

The second way they describe Samadhi is when the attention becomes united with the object of meditation. So first you concentrate the attention (Dharana), your awareness opens and you can contemplate the contents of awareness (Dhyana), and then you gain a state of union with the object of your meditation (Samadhi).

This second kind of Samadhi, which brings about Samadhic “seeing,” is exactly what we use to develop inner vision and Realization. Contemplate the attentional principle, and you will awaken metavision. Contemplate the spirit, and you will awaken heart sight. Contemplate the Self, and you will awaken your personal intuition. Contemplate a nucleus of identity, and you will open its band of intuitive knowledge. Contemplate the Soul’s reflection in Creation—which is the Soul’s “Consciousness” or Crown Chakra—and you will fully awaken your transpersonal intuition. Contemplate your Soul and you will gain Gnosis and Realization.

**Q** – What is the affect of Soul development, e.g., inner transformation of the Soul and its vehicles, on the acquisition of seeing?

**A** – As we have previously discussed, this develops transpersonal intuition. It doesn’t directly impact the development of metavision or heart sight, but it can counsel, guide or give satsang to the attentional principle or spirit. So in this way it can point out to them the landmarks on the Path, it can show them a nucleus of identity, an inner vehicle, or the contents of a nodal point [or Nadamic tone in the channels of the spirit]. So indirectly, as the attentional principle or the spirit is shown these things inwardly, it begins to recognize what it is viewing.

For example, when the spirit sees the orange-red sun beyond the three mountains on T2, it comes to recognize this location as the origin of the mind beyond Trikuti. So when it goes up to the place where that orange red sun is, and it drops its “shell of mind” there, it will note to itself, “oh, this is the Sun of Mind that the guide was telling me about!”

The Soul’s intuitional transmits Path discernment [e.g., recognition of the inner landscape of the inner Planes] to the attentional principle or spirit, but it doesn’t grant the ability to see what is there. For that, you have to practice contemplating the attentional principle to get metavision, or the spirit to get heart sight.

Q – Is there a direct route to developing clear inner seeing? Is there a catalyst or shortcut technique to speed up its development? For example, is there a mantra that someone can use to gain inner vision?

A – Well, if there is this kind of a mantra, we’ll publish it on the Internet, and get on Oprah Winfrey, so every one will learn it and will start using it! Actually there are seven factors that go into inner seeing. So if you will do these seven things, you’ll get inner vision as quickly as you can.

(1) Study the track of vision – trace the path of vision through the inner vehicles from the physical brain, to the etheric center where perception is created, to the center of personal intuition, to the attentional principle. Follow the path of Light behind the attentional principle through each vehicle of consciousness, each nucleus of identity, and up to the presence of the Soul’s consciousness, from which your transpersonal intuition arises.

You can alter this slightly by shifting to the current of your spirit instead of the attentional principle. In this case, you will follow the current in the pineal doorway up to the presence of your spirit, and then trace the track of light current of the Nada up to the place where it has been opened. [If you have been practicing the Mudrashram® System of Integral meditation, or you have opened the spiritual path on T1, T2, T3, T4, T5, or T7, you will enter the presence of the ensouling entity, as it is reflected on the spirit's Path.]

- (2) Directly contemplate the attentional principle or the spirit – use Purusa Dhyana to awaken metavision, and Surat Dhyana to awaken heart sight.
- (3) Do a meditation intensive that explores the different types of vision – If you have not done the Vision Workshop, we recommend that you take it. This will help you explore the different octaves of seeing experientially.
- (4) Spend more time in deep meditation – To develop the powerful Samadhic seeing, you will need to spend more time meditating. This means that you will have to schedule more time to do meditation. When can go really deep and reach the profound levels of inner silence, you can develop the insights that bring wisdom and discernment, and that grant your attentional principle and spirit greater clarity.
- (5) Methodically study each vehicle of consciousness – If you have not gotten the Mudrashram® Correspondence Course, get it and study it. If you have it, dust it off and begin to study each vehicle and level of the Great Continuum of Consciousness in great detail. This will help you develop personal and transpersonal intuition, but it will also discipline your attentional principle to use its faculty of contemplation and metavision to view the content of each vehicle of consciousness.

- (6) Desire inner vision with all of your mind and heart – If you will make getting inner vision your first priority, you will do whatever is necessary to obtain it. If it becomes absolutely essential that you obtain it, you will study, you will concentrate, you will discipline yourself, and you will devote the time and the effort required to achieve it. Great achievement does not come without powerful desire and commitment, resolution of will, and one-pointed intention. If you put everything aside and focus on gaining inner vision, you will accelerate the time that it takes for you to develop this faculty.
- (7) Receive the Light, commune with the Guide, and get Satsang – If you will come to Light Sittings, use the Guru Dhyana meditation, and study the Mudrashram® teachings on our web site, in our books, and in our courses, you will enhance your transpersonal intuition, and augment your acquisition of inner vision. It is not magic. It does not take the place of your sustained inner work and effort (sadhana); but it will give you a structure through which you can improve your ability to meditate and to ultimately see clearly within.

Understand that the Grace of the Masters of the Mudrashram® lineage is extended to you to help you feel, hear, and see the realms within you. Take this Light that is bestowed on you and use it to understand, to see, and to know. This Light will guide you all the way to completion of your Soul's mission and open to you every world of God.

Do what you must to use this Grace to master the art of metavision and heart sight, the art of attunement and spiritual ministry, and the art of focusing your attention in meditation. You can and you will be able to see if you resolve and intend that you will. Let nothing stop you or stand in your way—you will succeed. And when you do finally succeed, you will be grateful that you have made the effort.

To close our webinar today, I wanted to relate the acquisition of inner sight and hearing to the development of the psychic powers of clairvoyance and clairaudience.

Some of the same issues of developing “clear sight” and “clear hearing” pertain to the re-awakening of your innate faculties. This one comes from our book, *The Psychic Realm*.

In case you didn’t know, there is an entire chapter on visioning in this book, and this is key reading for any of those of you who are on the cusp of entering this realm, who are immersed in it, or who have gone beyond it—but are still working on developing your abilities in this realm—you’ll find a lot of useful guidance here.

## **Clairvoyance and Clairaudience: What they are and how they are developed**

Excerpted from *The Psychic Realm: Finding  
Safe passage through the Worlds of Illusion*

*Clairvoyance*, or inner clear vision, is difficult to achieve because the bands of the mind produce much extraneous material. One type of inner visioning, called *metavisional perception*, occurs when your attention is focused in the attentional principle. We may characterize six types of distracting elements that arise in metavisional perception before true clairvoyance may be obtained.

- No arising of unconscious or conscious material (true clairvoyance)
- Presence of images and fantasy materials as stream of consciousness
- Presence of spiritual forms or archetypes, or other entities (these may communicate information)
- Awareness of energy flow, subtle sensory visions or auras, other dimensions

- Presence of thoughts or emotional reactions flooding awareness
- Presence of memories or life experiences
- Sensory distractions within the reader's body or from the environment

*Clairaudience*, or accurate inner listening, occurs when the attention is focused on an inner center such as spirit, nucleus of identity, ensouling entity, chakra within a vehicle, etc. Here, attention listens to the inner center, and it gives information and guidance. Distracting elements also arise in clairaudience, which directly parallel those seen in clairvoyance. These are listed below:

- No arising of unconscious or conscious material (true clairaudience)
- Presence of voices or dialogue or a stream of consciousness or inner conversation
- Hearing a spiritual form or archetype speak to you
- Hearing the Nada within your higher vehicles or from the Nadamic stream
- Hearing your thoughts or articulated emotions
- Hearing voices from your past, auditory memories
- Hearing the inner sounds within your personality vehicles (vehicular Nada), the physiological sounds within your body or noises from the external world



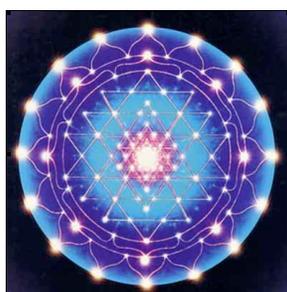
## *How They Are Developed*

A basic technique used by many groups is called **Pratyahara**, which means the withdrawal of energy from the senses. Visual Pratyahara, called Jyoti Laya, helps stimulate clairvoyance. Auditory Pratyahara, called Shabda Laya, enhances clairaudience. Both techniques are taught in the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program.

Clairvoyance is also augmented by Raja Yoga, which is taught in both the Mudrashram® Master Course in Meditation, the Accelerated Meditation Program, and the Mudrashram® Advanced Course in Meditation; and also by the advanced Tratakam practices, which are taught in the Mudrashram® Advanced Course in Meditation.

Clairaudience may be further strengthened by dialogue methods such as the Rainbow Technique and Receptive Meditation, both of which are taught in the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program. Guru Dhyana Meditation in the Mudrashram® Advanced Course in Meditation and the Satsang Program Home Study Course introduces how to commune with and listen to a spiritual guide, which further amplifies the faculty of clairaudience.

Clairvoyance and clairaudience are important in developing the ability to do a psychic reading. It is important to recognize the layers of distraction that may interfere with these inner faculties and gradually learn to filter them out. Once this is attained, you will get the best results from your readings and obtain better quality information from the intuitive sources within.





What are your challenges in gaining inner vision and hearing?

Have you ever experienced a moment of clear inner seeing or hearing? What were the circumstances that enabled you to do this? Can you set up similar conditions to help yourself re-experience this?

[Please note that if the only way you ever experienced inner seeing and hearing was when you took a psychedelic drug, we are not advocating that you do this again!]

Have you been reliably able to merge your attention with your attentional principle and your spirit, so you are seeing and hearing from this perspective?

When you are attempting to contemplate or listen within, what material arises within your mind? Have you ever experienced true clairvoyance or true clairaudience?

Do Light Sittings augment your ability to see and hear within?

Those of you who know the method for kundalini meditation, does this practice enhance your ability to see and hear within?

Do any of you have increased inner light or sound when you experience the downpour from your transformational mantra?

From the guidance shared in the webinar today, are there any ideas that you can implement to begin to improve your inner sensory faculties? What are they?

Thank you for attending our webinar today!

