



**Elias maintains that the Clarity Exercise is important if you want to become adept at using your inner senses. The point of the exercise is to focus your attention on your *outer* senses and become familiar with manipulating them, so that you better understand how to notice and manipulate your inner senses.**

The exercise gets you practiced in moving your attention—from one outer sense to another. It will eventually allow you to move your attention to where you choose and not have your attention automatically drawn to your thoughts.

With practice, your physical reality, the focus of your waking attention, will become clearer as you begin to appreciate the varied input of information from all your physical senses *in conjunction with information supplied by your inner senses*. Furthermore, as you better appreciate how your outer senses act in union, you will be better able to use your inner senses in union.

**If you find difficulty in meditating**, perhaps because you are unable to stop your attention moving to certain thoughts, or quieten your thoughts, then use the Clarity Exercise for a few days before meditating again.

The Clarity Exercise:

Begin by getting yourself alone and relaxed and seated comfortably.

- 🌈 Focus upon any object within your field of vision, but don't concentrate upon the object, just allow it to be at the center of your visual attention so that you are still aware of your periphery vision. Don't jump from one object to another, decide on an object and keep it at the center of your vision.
- 🌈 Now tune your consciousness to your outer senses. Begin by letting your vision be as clear as it can possibly be. Then tune into your hearing, noticing all the sounds that are occurring around you. Then tune into your sense of touch, sensing all the clothes and objects touching your physical body—feel the surface beneath your fingertips, feel the air on your skin. Notice the feelings within your body, the pressure of the seat on your buttocks and thighs, the temperature. Tune into your sense of smell. There are always smells available to you, it's just that we don't use this physical sense too often. Notice what you are tasting. Just because you may not be eating or drinking anything, your sense of taste is still available to you now.
- 🌈 Without closing your eyes, take a moment now to concentrate upon *all* your physical senses.

**(Ninety second pause.)**

- 🌈 Now close your eyes and allow your attention to drift. Stop any focus upon any of your physical senses. Allow yourself to be calm, quiet and comfortably relaxed as your attention simply drifts in clear, transparent space.

**(Thirty second pause.)**

- 🌈 Open your eyes and return to your normal waking state.

**You do not need to spend more than thirty seconds with your eyes closed and your attention drifting.**

You only need to notice what occurs. You may experience flashes of color, mental images, scenic visualizations, or feelings. You may have a series of thoughts flash through your awareness. Just notice whatever occurs and don't concentrate upon the experience. Elias reminds us that it is only an exercise—



don't take it too seriously! Remember that it is more important to be, eyes wide open, tuning into your five physical senses in this exercise. As you become more able to manipulate within these senses, you also learn to be more manipulating within alternate realities that your Essence encompasses—not least, the reality of your inner sensing.

**This entire exercise should only take you three or four minutes to complete. It may appear deceptively simple, but it is in fact, initially, quite difficult to do. Elias suggests you spend a week, with two to three run-throughs each day, practicing this exercise before you move onto the PsyTime Exercise in this module.**

- As your week of practice progresses, begin to manipulate your outer senses. Allow your attention to be on your hearing, and then, intentionally, turn it off. A straightforward way to do this, is move your attention elsewhere, to another outer sense. Focus on your sense of touch, for example. Elias clarifies in session:

Elias: "The only purpose for instructing each of you to intentionally tune out a given sense is to allow you the opportunity to intentionally and purposefully manipulate your clarity [all your senses, outer and inner, form your 'clarity']. It is not to be tuning out.

Gail: "Okay. So, it's sort of like you have your television, and it's fuzzy, and you're just tuning it in, and that's what we're supposed to be doing with this exercise."

Elias: "Precisely."<sup>1</sup>

- As you become better at manipulating your outer senses, you also begin to automatically hone your inner senses, and you will "begin to notice the actions and communications of your inner senses."<sup>2</sup>

### A final word on the Clarity Exercise from Elias:

In practicing with the exercise in clarity, you allow yourself to realize objectively that you do incorporate the ability to manipulate your reality in different manners. It allows you to recognize that you actually do incorporate the ability to manipulate your actual senses, and if you can manipulate your actual senses, this reinforces your trust of your ability to be actually creating your reality. In a manner of speaking, it allows you a type of sense of control. It is not actually control, but it moves you out of the role of victim and offers you more of a sense of empowerment that you do incorporate the ability to manipulate whatever is being generated in your reality.

It is a challenging exercise, for your outer senses are quite automatic. It is unfamiliar to allow yourself to actually manipulate them, for you incorporate the perception that they are almost independent of you, that they are things, and that they generate their own experiences being things—but they are not. They are expressions of you. They are avenues of communication, and you can manipulate those avenues of communication.<sup>3</sup>

<sup>1</sup> Session 125, September 28<sup>th</sup>, 1996.

<sup>2</sup> Session 1069, April 30<sup>th</sup>, 2002.

<sup>3</sup> Session 1629, September 18<sup>th</sup>, 2004.