



The Inner Senses – An Introduction & Overview
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(Note: The main body is not available in this version. The full version is available only through one of my online courses. See www.paulhelfrich.com for more info.)

Acknowledgments

This compilation is dedicated the memory of Stan Ulkowski. Without Stan's hard work and dedication in creating Seth Network International – the group that brought so many Seth readers together from all parts of the world in the 1990's – this compilation would not exist in its present form.

Kudos, love, and high-fives go out to all of my compatriots and teachers on the Sethnet email list at eGroups.com. Thanks for helping me to experience and ponder the rich subtext within Seth's ideas and also providing a challenging and creative public forum in which to immerse myself.

There are also many additional people whose creative efforts and diligent pursuit of excellence helped to inspire this compilation. Heart-felt thanks go out to “the unsinkable” Lynda Dahl, Michael Steffen, Mary Rouen, Mary Dillman, Ted Mousseau, Bob Proctor, Barry Noonan, Gregory Polson, Rick Stack, Laurel Davies, Rob Butts, Jane Roberts, and Seth.

And special thanks go to my “partner in time” – Joanne – whose extraordinary dedication to the pursuit of excellence, creativity, and endless love made this little project possible. I love you my ancient friend!

Foreword

Jane Roberts and husband, Rob Butts, began their work on the Seth sessions during the Fall of 1963 in the relative isolation of their small apartment on Water Street in Elmira, New York. Thanks to the recent publication of the *Early Sessions* in nine volumes by Rick Stack and New Awareness Network, Seth readers can now follow the way in which Seth originally presented his ideas. As a result, Seth's ideas can be explored in greater detail than ever before, hence this compilation of material on the inner senses. However thorough, it is still not comprehensive as there is more material to be published (called the deleted sessions) and no completed master index of the material yet available.

Regarding the inner senses, Seth introduces this concept early on – in session 14 – and weaves it throughout his early discourses on the multidimensional nature of consciousness, perception, and reality. Though only outlined here, the inner senses are key concepts for understanding Seth's

later ideas. It is highly recommended that you obtain the original books and read this material in its original context, as this provides a wider perspective that promotes deeper understanding.

When Seth talks about the inner senses he is talking about a type of subjective psychic perception that is a part of our genetic and spiritual heritage. It has been experienced in every culture since the beginnings of the species. In the West, we are culturally conditioned to believe that our five physical senses – sight, hearing, smell, touch, and taste – are the only scientifically valid means of perceiving reality. Organized religion, on the other hand, has imposed the straight-jacket of dogma upon acceptable and unacceptable experiences of a subjective and revelatory nature, false prophets and demons seem to abound.

Still, the human race continues to exhibit a wide spectrum of anomalous or paranormal phenomenon that falls outside of officially accepted scientific and religious belief systems. These include “psi” phenomena (telepathy, clairvoyance, precognition, and psychokinesis), near-death and out-of-body experiences, lucid dreaming, channeling and automatic writing/painting/music, the subtle human energy field, spontaneous healing, UFO sightings and abductions, stigmata, crop circles, levitation, teleportation, bilocation, remote viewing, the super and cosmic consciousness reported by mystics, miracles, and encounters with sentient entities (angels, demons, faeries, leprechauns, aliens, big foot, etc.).

Even though this wide spectrum of phenomena are now the subject of rigorous scientific and religious investigation, there is still a very human set of blinders involved that includes the limiting beliefs of scientism, materialism, superstition, ignorance, self-aggrandizement, and outright fraud. So how do we separate the wheat from the chaff? Can these various phenomena, all reflected in ever-growing intensity in the popular imagination, be explained away as various personality disorders—the hallucinations of isolated ego selves seeking meaning and wish fulfillment in a meaningless universe, or the deluded murmurings of false prophets or those possessed by demons?

According to Seth, it all comes back to understanding the nature of personal reality; hence our answers are to be found in the direct experience of our own selves and the world around us. So this is our starting point, the arena in which we will discern what is true in terms of subjective perceptions like those available through the inner senses—deep intuitions or what’s commonly called the sixth sense. These complement our five physical senses and are used primarily by a deeper portion of our psyche that Seth terms the inner ego. The inner ego originates outside of our familiar space-time framework and by definition survives physical death. In this view human personality and its range of perceptions are inherently multidimensional and thus, by conventional standards, transcendental in nature.

The outer ego is the aspect of the psyche safely ensconced in space and time that can learn to consciously manipulate the inner senses. In fact, the earlier alluded to paranormal phenomena – all of them – can be more fully understood within the context of Seth’s inner senses. The reason there is so much confusion, dissonance, and disconnect between current scientific and religious interpretations of paranormal phenomena is that when they occur, really as waking bleedthroughs of full bore inner sense perceptions, the perceivers do not yet have an adequate conceptual framework in which to translate and interpret their experiences. Our consensus view

of reality still offers limited and incomplete paradigms. And so we have a current hodgepodge of scientific and religious belief filters based upon incomplete models of the psyche, consciousness, god, and the universe that force our interpretations of these experiences into a tiny box that spits out the endless array of amazing stories that abound in the popular media.

I like to use the word “hyperception” to describe the inner senses in action. Hyperception is derived from the word “hyperspace,” a word originating in mid-nineteenth century science fiction to describe a fictional space containing more than three dimensions that allowed for extraordinary events, such as faster than light travel. More recently hyperspace has been used by quantum physicists to describe theoretical multidimensional space-time frameworks. Most of us are familiar, for example, with television’s Starship Enterprise as it engages its warp engines, enters hyperspace, and exits in another quadrant of the galaxy millions of light years away. Hyperception is the logical extension of this concept to describe the spectrum of subjective perception that results from the conscious use the inner senses to transcend the limits of space and time.

The term “transpersonal” refers to the view that the human psyche is very similar to Seth’s view—a multidimensional soul or energy personality gestalt that simultaneously exists in both physical and inner reality that also survives death. The transpersonal view is holistic. It conceives of the physical universe – its galaxies, solar systems, and planets – as consisting of interrelated systems that are inseparable; the whole always being greater than the sum of its parts. So it is within this context that we will find a deeper understanding of how our inner senses work.

Transpersonal psychologists like Stanislov Grof, Robert Assagioli, Abraham Maslow, Charles Tart, and Ken Wilber use the term “non-ordinary states” to describe what I’m calling hyperception. Perhaps the notion of a type of waking dream state is the closest analogy to describe it. Just as we click on hyperlinks to jump at the speed of thought to any page on the World Wide Web, so too can we use hyperception to instantly travel anywhere within our psyche and the universe. In similar fashion we move at the speed of thought in our dream and other altered states of consciousness. In fact, as we learn to use our inner senses, the concept of non-ordinary or altered states blurs into shades of gray. The concept of hyperception provides a wider, holistic view of human consciousness and perception as it includes the five physical senses, intellect, emotions, and other attributes of the outer ego.

When learning to consciously engage our inner senses we are not, however, talking about abandoning our intellect, skepticism, or losing our sense of identity. Far from it. Seth strongly encourages maintaining an equilibrium between our intuitions and intellect during this process. In fact, he strongly suggests that the self we know – the ego self – will be greatly expanded as it ventures more deeply into the subconscious and inner sources from which it springs. According to Seth, the human race is in the midst of a profound shift in consciousness in which we are just beginning to collectively learn the proper use of our inner senses in the waking state. Learning to incorporate these skills are a key element in the further development of our species. In other words, we are living in an era in which our species is evolving toward what has previously been the purview of adepts, sages, and mystics.

Moving on now to the Seth material on the inner senses, I also wish to add a note regarding what may be perceived as Seth's inherent bias towards the male perspective – what some may even term chauvinism – that is present throughout the sessions.

First, we need to remind ourselves that as soon as any words are committed to paper regarding the ineffable nature of metaphysical ideas they begin to lose some of their potency and utility. All written words will be filtered through the beliefs systems of the writer (and the reader) and contain the effects of what Jane termed “prejudiced perception” or the inherent distortions of subjective experience. In this case they reflect the paternal bias of Western culture that is still quite present as we begin the twenty-first century. Since we continue to grow and change in linear terms so, too, do our belief systems and the words we use that faithfully reflect them.

Second, the majority of the Seth material used in this compilation was delivered in 1964-5, a time before the full emergence of the woman's liberation movement. So it was a natural convention to use terms like *man* and *mankind* when speaking in general terms about the nature of reality. It did not seem appropriate to edit and substitute these terms with *human beings* or *humankind*, though I don't feel that Seth or Jane would have any problem with that. And finally, it's important to keep our ever-changing perspectives on the bottom line intent behind the material itself: to provide a firm metaphysical foundation from which to further explore the nature of our own consciousness, individually and collectively.

The goal of this compilation, then, is to provide an introduction and overview to Seth's information on the inner senses. As such I've gathered material from a variety of sources while relying heavily on the *Early Sessions Books 1 & 2* and *The Seth Material*. Jane Roberts had the remarkable ability to question the nature of and interpret her own experiences with the Seth phenomenon, constantly seeking answers beyond the officially accepted belief systems offered by mainstream science and religion. So Jane's thoughts on the inner senses serve as wonderful introductions and summaries throughout. Sandwiched between them is the recently published, original material from Seth himself. It provides his unique perspective, revealing the teaching style used to originally present, develop, and weave his ideas into the fabric of the sessions and ultimately Jane's, Rob's, and ESP class member's every day experiences. Also included are six exercises that will allow anyone to begin their own practice and explorations. And since the Seth material focuses primarily on the nature of personal reality, this is the place where we will begin and ultimately end.

“We have never told anybody to do anything, except to face up to the abilities of consciousness.”
– *The Individual and the Nature of Mass Events*, Seth, April 19, 1978.

Summary: Seth's Nine Inner Senses

Note: Words in *italics* represent key concepts in the Sethian worldview. Definitions can be found in the Glossary of Seth/Jane Roberts-related Concepts at the end of this webpage.

Speaking generally, the *inner senses* can be broken down into three primary aspects that work seamlessly in concert, just like our physical senses do:

1. empathically

2. conceptually
3. time-based

These are not hard and fast designations, for they ultimately blur into shades of gray as understanding and experience deepens. But they serve as a good place to begin our explorations.

The empathic senses are not empathy or compassion, but involve a literal mergence with any object, creature, or person. In the case of a person, it means feeling their emotions, bodily sensations, and feeling tone of personality. A good example is the recent movie “Being John Malkovich,” where people were able to enter a portal inside the actor’s body and mind and share in his experiences for short periods of time. Another example is by science fiction author Robert Heinlein in *A Stranger in a Strange Land*. The lead character, Michael Valentine Smith, is a human being born on Mars, raised by an advanced Martian culture and returns to Earth where he “groks” things, empathically merging with various living things – grass, animals, or people.

The conceptual senses are also a type of mergence, but rather than merging with a “thing” where you experience the qualities of “thingness,” you get inside of a *concept pattern* or multidimensional blueprint of an idea. A *concept pattern* is a potential for action that isn’t limited by the boundaries of a “thing.” An example of this would be merging with Jimi Hendrix’s guitar playing style. With these *inner senses* you would be able to play guitar and compose songs that were based upon the same conceptual blueprints. These are also the *inner senses* used to merge in so-called god-communion, gnosis, or wholeness with All-That-Is.

The time-based senses involve experiences with forward, backward, shortened, stretched, and even sideways time sequences. An example would be experiencing the richness of a long life in a single day, or an hour that stretched for centuries through the lens of a snail’s nervous system. They also serve as the gateway to other time frameworks and universes.

The following are in the order that Seth originally presented them in *The Early Sessions: Book 1 of the Seth Material*. I have noted under which of the three primary aspects – empathic, conceptual, time-based – each one falls (in parentheses). Again, these are not hard and fast designations, but a point of departure for further exploration.

1. **inner vibrational touch** (empathic) – used to merge with any object or thing in your sensory field, a kind of expanded super-touch-sensing. Leads to an expansion of experience, greater understanding, and compassion. Empathy is a superficial outer materialization of this inner sense.
2. **psychological time** (time-based) – used as a mental gateway, in alpha state, to the inner world, *inner self*, and other selves. All communications coming through the inner senses exist in psychological time. It’s used in the dream state and is the starting point to learn more about the other *inner senses*.
3. **perception of past, present, and future** (time-based) – used to simultaneously perceive temporal aspects of any *concept pattern* or inner blueprint. Allows us to see through the apparent barrier of time, seeing things as they really are. This is used in precognitive experiences and by

the *inner ego* and *entities* to directly experience *concept patterns*, freeing them from the limits of cause and effect.

4. **the conceptual sense** (conceptual) – used for comprehending the deeper essential nature of any concept or idea. It involves experiencing a concept completely, to the extent of being a concept completely. We cannot truly understand or appreciate any other thing unless we can become that thing. Otherwise we only receive an approximation translated through our the *prejudiced perception* of our physical senses.

5. **cognition of knowledgeable essence** (empathic) – a deeper, more abstract form of inner vibrational touch. It does not involve the cognition of a concept. If, for example, we wanted to understand a relative or friend, this inner sense would enable us to literally enter into our friend and share and perceive their essential feelings. These senses do not function until they can be handled correctly. This sense in no way involves invasion. It does not imply that one *entity* can control another. It merely involves direct, instantaneous cognition of the essence of living tissue.

6. **innate working knowledge of the basic vitality of the universe** (conceptual) – similar to instinct, only much deeper; it's the spontaneous inner knowing of how things work, the innate knowledge that makes manipulation of energy from one form to another possible. It is used constantly by the *inner ego* to create and maintain time frameworks—*camouflage*. It directs our physical growth, forms the cells of our physical bodies, and is the source of all revelatory knowledge, inspiration, and inventions.

7. **expansion or contraction of the tissue capsule** (empathic) – used to manipulate our energy field boundary – the *tissue capsule* – allowing us to change scale and merge with micro to macro aspects of self and the universe. It is used in projections of consciousness and lucid dreaming.

8. **disentanglement from camouflage** (conceptual) – used to temporarily break up *camouflage* patterns, for example, suspending the laws of physics via levitation, teleportation, or shapeshifting.

9. **diffusion by the energy personality [essence]** (time-based) – used by the soul or *entity* to initiate the birth of one of its personalities in physical life.

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