

Open Eye Meditation

Open Eye Meditation

The Visual Way for Development of the “Inner Sense” (Ajna Chakra)

What is the “inner sense”?

In different cultures, there is the notion of an “inner sense”, sometimes called the “third eye”: In the Indian religion, for example in the tantric yoga it is called “Ajna Chakra”. In Christianity it’s called “the single, good or healthy eye” (Matthew, 6.22) or the divine “All Seeing Eye” in a triangle. In western science, there is equally the notion of an “inner sense”, which perceives more than just optical input and is associated with the pineal gland.



Indian Religion
“Ajna Chakra”



Christianity
“All Seeing Eye” in a
triangle



Western Science
“Inner Sense” associated
with the pineal gland

A good starting point for the open eye meditation is the **Yoga Sutras** of **Patanjali**. Its eight-fold path is concerned first with ethical living standards as well as body and breath exercises (yama, niyama, asana, pranayama). These exercises lead to mental and physical balance and are conditions for a successful meditation. The four following stages are: withdrawing the senses (pratyahara), concentration (dharana), meditation (dhyana) and contemplation (samadhi). For this second part of Patanjali Yoga, we may concentrate on gross or subtle objects.

Meditation on Gross Material Objects

Material meditation objects are perceived with the physical eyes, not with the inner sense, but the concentration on them can lead to subtle appearances. The **meditation on gross material objects** should be performed in a way to support the third eye in its function: making aware our two halves of consciousness and harmonizing the right (intuitive-emotional) and left (rational-analytic) side of our brain and consciousness respectively. This succeeds best by means of **squinting techniques**, which were developed in the east as in the west. However, two different kinds of squinting must be distinguished.

Open Eye Meditation

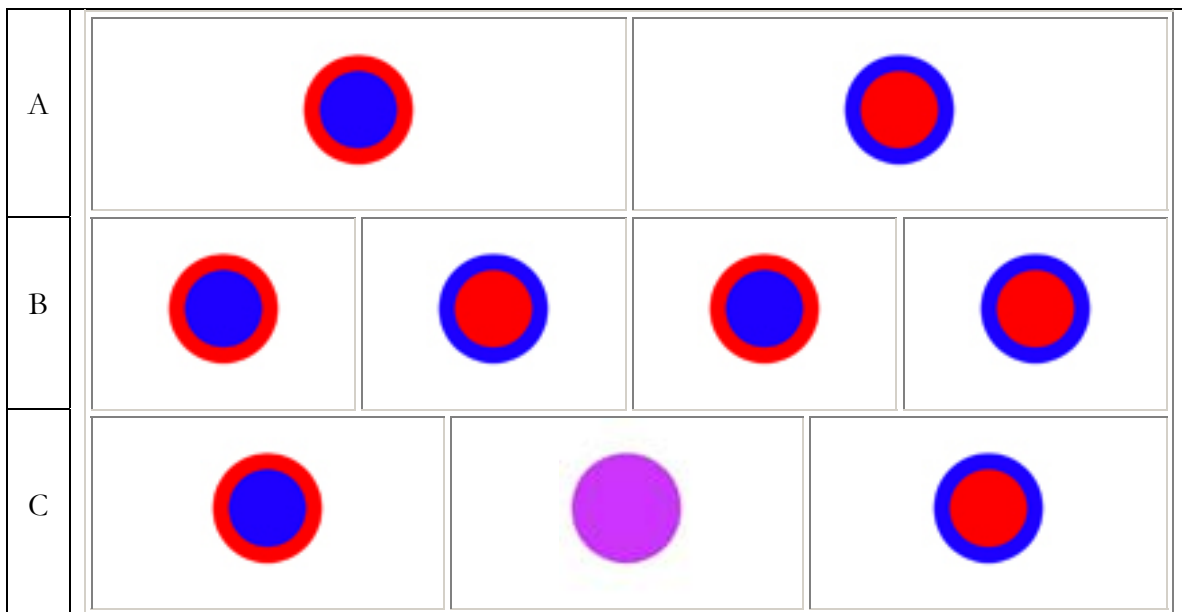
First, the **relaxation of the eyes**, whereby the point of concentration shifts behind the selected object; and **second**, the **concentration of the eyes**, whereby the point of concentration moves in front of the object.

In order to distinguish these two methods, the Seers call **the second kind** of squinting “**doubling**”.

The simplest exercise of “doubling” is looking on the root of the nose like some Indian Yogis do. In Laya Yoga it’s called “shambavi mudra” and is defined as a pratyahara technique, i.e. it leads to sensory withdrawal. Shambavi mudra steadies the wandering mind, leading it to focus with accuracy. Wherever the eyes go the mind follows, so when the gaze is fixed on a single point, the mind also becomes single pointed and the thoughts aligned. Thus shambavi mudra is also a form of trataka (a yogic cleaning exercise where we look on a single point) to achieve dharana, the meditative state of relaxed concentration. Sometimes it is combined with a squinting technique, where the practitioner pushes two images apart and creates four images. Then by concentrating and superimposing the two middle images, a synchronization occurs of the two consciousness halves of the brain and, regularly practised, produces a deep perception, which carries the practitioner into other spheres of consciousness.

An example of this kind of open eye meditation is the **meditation with the “Boards of the Seers”**. It’s comprised of two coloured concentric circles of the same size, which are placed or hung in front of oneself (fig. A) and doubled (fig. B). Then the two middle circles are superimposed and create a violet sphere with the remaining spheres on each side (fig. C).

The knowledge about this open eye meditation technique is used and described in the book, *Mouches Volantes - Die Leuchtstruktur des Bewusstseins, (Mouches Volantes - The Light Structure of Consciousness)* which is a mystical story about the relationship between a seer and his disciple.



Open Eye Meditation

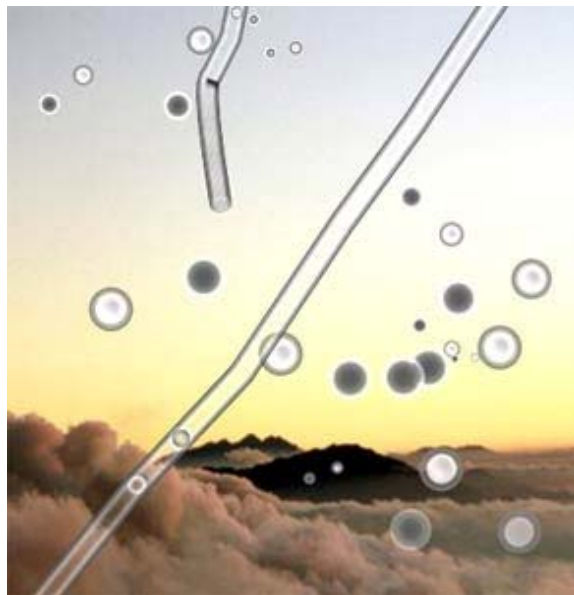
Meditation on Subtle Objects : Subjective Visual Phenomena

We can practice meditation with **fine or subtle material** objects by focusing on feelings or thoughts, but for the development of the inner sense, it is recommended to focus on particular objects which connect the physical visual sense with the “inner sense“. Those subtle objects are subjective visual phenomena often referred to as “entoptics“. Entoptic phenomena are visual phenomena we believe to see in our external world but which are actually generated by our visual system and are culturally independent.

Some examples of entoptics: Positive or negative **afterimages** (perceived in the astral or dream world), **mouches volantes** or floaters (mobile points and threads in the field of vision, perceived in the mental world), **flying stars** also called flying corpuscles or luminous spots (the life force, prana, chi, orgon), as well as **geometrical structures** which can occur as a result of altered states of consciousness like trance and ecstasy. Such entoptic appearances have been observed by man since the beginning and are attributed with religious meaning and used as concentration objects.

Meditation using mobile points and threads (Mouches Volantes, Floaters)

The **four stages of meditation** from **Patanjali** are now explained using the basis of one of these subjective visual phenomena: Mobile, transparent points and threads, which swim in our field of vision and normally drift away as soon as we want to concentrate on them. Many of us are consciously aware of these points and threads but most often we do not look at them closely and a few feel disturbed by them. Eye doctors unknowingly refer to them as a harmless kind of vitreous opacity. Together with other kinds of eye floaters, they are called “Mouches Volantes“, a French term meaning “flying flies“.



Entoptic Phenomen: “MouchesVolantes“

Open Eye Meditation

Those individuals who are able to see these points and threads have access to a very important meditation object. In each of us, floaters form an individual pattern and are a distinctive expression of our consciousness, just like our thumbprint. Whenever and wherever we want to meditate – a dynamic eye movement is sufficient to make them visible in our field of vision. The meditation on our mouches volantes is an open eye meditation, keeping us alert and supplying us with the energy of the sun.

Patanjali's Meditation Process Applied to the Open Eye Mouches Volantes Meditation

The first of the four stages of the meditation process from Patanjali is withdrawing the senses (**Pratyahara**). This means that we make the objects of the inner sense, in this case our mouches volantes, visible in our field of vision and look consciously at them. By doing this, we withdraw our five senses from the world of material objects. The energy that is usually operating our five physiological senses is now redirected towards the inner sense. In this first stage we explore these points and threads; become familiar with their forms, constellations and movements; distinguish that there are points and threads in the left as in the right half of our consciousness and realize that we can only concentrate either left or right at each given moment.

We realize that it is not easy to watch these mouches volantes because they drift continuously away, mostly downward. Only by the realignment of our view are we able to keep them in our field of vision. This can be understood as a direct physical-visual manifestation of what Patanjali called “vrittis“ (subtle waves in the mind), which result from our response to external and internal stimuli. Vrittis prevent us from prolonged concentration because they produce impressions in the mind which respond constantly to stimuli. This realignment (in Indian philosophy also referred to as “fluctuation“ or “modification“) takes place on different levels: Each new thought, emotion or respective adjustment of our view marks the end and a new start of our concentration. The meditation on our floaters shows us the steadiness of our ability to concentrate.

As our experience in seeing increases, we reach the **second stage**: concentration (**Dharana**). We recognize it by finding that we are now capable to hold these points and threads more easily and longer in our field of vision and that they become gradually smaller, sharper and brighter. Patanjali speaks in several verses about the increase of light during meditation. He even suggests it as a concentration object that leads to the knowledge of the subtle. This light can be seen directly in the points and threads.

If we succeed in holding the mouches volantes for a longer duration without having to realign of our view, we have reached the **third stage** of the meditation (**Dhyana**). The points are now calm, moving only slightly and shining clearly. Our attention is now constantly directed to the points and threads of the right or the left side. All energy is now directed towards the inner sense and withdrawn from the five physiological senses.

In the **last stage** of the meditation (**Samadhi**), our five physiological senses are resting fully. The inner sense has awakened completely and we understand immediately and with great intensity the true meaning of these spheres and threads. They are now reduced in number

Open Eye Meditation

but have increased in size and maintain a designated order, light and intensity. This awakening is an understanding which shows us our relationship with what we see. It is bliss, true knowledge and absolute being. In Indian philosophy, contemplative realization (Samadhi) often has a mystical quality where the seer (the observer) becomes identical to the seeing (the observed) and liberation is achieved.

About the Book:

Mouches Volantes - Die Leuchtstruktur des Bewusstseins

Floaters: vitreous opacities or the light of consciousness? A mystical story about the closest thing in the world.

What are these small **dots** and **strings** floating in our visual field which become visible under bright light conditions? In ophthalmology, doctors define these as vitreous opacities called **eye floaters**. Patients are frequently told, and discouraged, that they are harmless and no effective treatment exists. In the book, *Mouches Volantes*, author **Floco Tausin** presents a radically opposing view through the wisdom of Nestor, a seer living in the lovely rural region of Emmental, Switzerland. These floaters are actually visible parts of a shining light structure created by our own consciousness. The mystical knowledge about this light structure brings us bliss, true knowledge and a state of absolute being.

The reader will not only find a report told in the form of a **mystic novel**. More importantly, he or she will become familiar with the life practice and the **ecstatic techniques** of Nestor that are required to understand a new and challenging knowledge: the fact of the connection between consciousness and the perception of floaters. *Mouches Volantes* is a practical and entertaining companion for anyone choosing the way of a conscious life.



Mouches Volantes - Die Leuchtstruktur des Bewusstseins

Author: Floco Tausin

ISBN: 3-033-00205-6

Available (in German) from
www.amazon.de or from your bookseller

For further information and quarterly newsletter, visit:

www.mouches-volantes.com (also available in English) and www.bewusstsein.ws

Open Eye Meditation

Exercises for Open Eye Meditation

Concentration and meditation, along with physical exercises and breathing, are important disciplines of yoga. In contrast to meditation with closed eyes, **Mouches Volantes Meditation** with open eyes focuses on perceiving and defining what comes to us through our visual sense. As objects of concentration, we can use external gross material objects like images and symbols, and internal phenomena such as afterimages and “mouches volantes“ (floaters).

Open eye meditation allows us to become aware of how we usually look at the world and which thoughts and emotions, like love or hate, we attach to our views. If we understand how, or through which “glasses“, we are looking at our surroundings, we can also understand the internal and external events taking place. We gain insight and an ability to change our outlook of the world in a positive way. Open eye meditation provides a holistic approach to our way of seeing which increases concentration, heals imbalances of body and spirit and opens our third eye.

The meditation includes different exercises organized in several simple steps. Briefly:

Exercise 1: Warming up your Eyes

- Sweep from down to up and back down
- Look to the left side and then to the right side
- Yin clock rotation: First to the left, posing for 4 sec at 3, 6, 9, 12 o'clock
- Yang clock rotation: First to the right, posing for 4 sec at 9, 6, 3, 12 o'clock

Exercise 2: Doubling

- Double our view, at will
- Concentration on the left and right sides
- Move and sharpen the image, at will
- Strengthen the eye muscles and develops increased sensitivity of the eyes

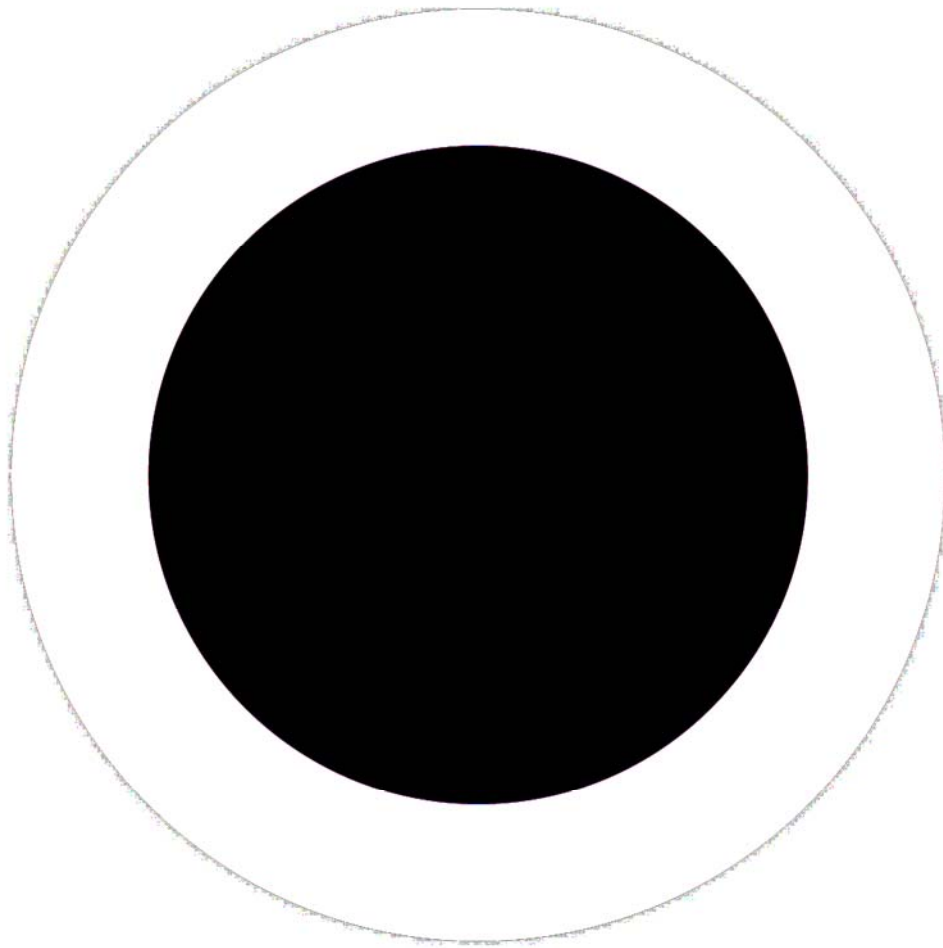
Exercise 3: Seeing the afterimages

- Create the afterimages
- Explore the afterimages by careful observation
- Move the afterimages with precise eye movements
- Slow down and hold the afterimages with concentration
- Familiarizes and develops awareness of our “inner screen“

Exercise 4: Seeing the mouches volantes (floaters)

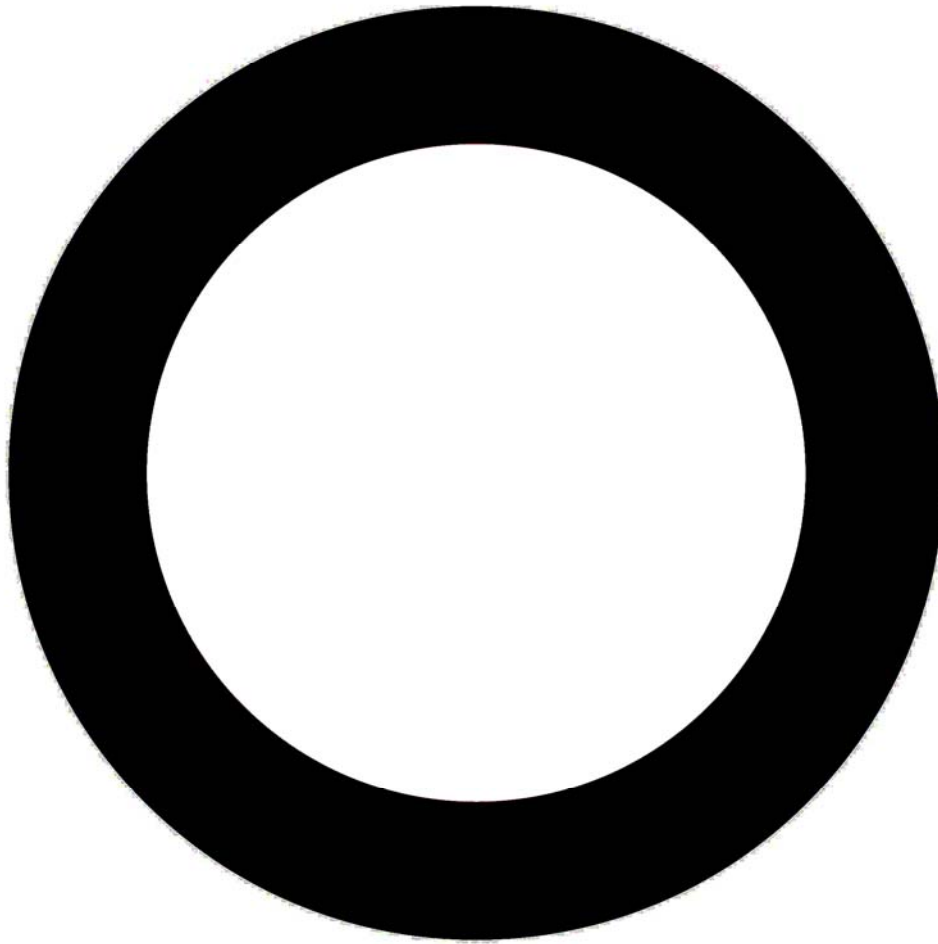
- Discover the dots and strings in our personal visual field
- Distinguish the mouches volantes in the left and right eye
- Observe, explore and draw the structure
- Move the mouches volantes at will, with precise eye movements
- Slow down and hold the mouches volantes, at will

Open Eye Meditation



Leftside-Sphere

Open Eye Meditation



Rightside-Sphere