



Paul Tassé

PERCEPIENCE

SEEING RIGHT

OCCIDENTALIA
COLLECTION *Observation*

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INTRODUCTION



This essay is about unconventional ways of knowing. We are used to sight, hearing, touch, taste and olfaction informing us about the world that is around us. But there are other, less known ways to gain information and knowledge about the world that is around us.

This essay will discuss perception. Perception, as we will see, is not one way of knowing but includes two different ways of knowing which comprises a total of four approaches. You can therefore use one or all of those approaches depending on what you are trying to achieve.

I have thought long and hard on the best way to communicate what I want to say. Unfortunately there are no easy way to do so.

I have tried to keep things as simple as possible without going into caricature and losing the truth of the matter.



PART I

PERCEPTION



1. TWO WAYS OF KNOWING

There are ways of knowing that do not involve the conventional physical senses. How is it possible to know, to learn without using the five senses that we know of? Since you were born, you have used your physical senses to learn about the world around you. Even your knowledge of others depends on your physical senses. You talk, you listen, you see, you smell, you touch and, in so doing, you learn.

How do we know of other ways? Someone, somewhere found out about ways of learning without using the physical senses. Those people were shamans, doctors, diviners... They left their mark on all societies.

We think all societies in our big wide world and in olden and modern times, live in the same world. This is not the case. The physical world we know and are used to is not the only world that exists. There is a non-physical reality that exist and that can be accessed by a number of means.

For example, some primitive societies live in a different world than the one we know. This other world is called by different names : dream world, invisible world, etc.

Our modern materialistic society has a big pull towards those different societies. We often assimilate them by force or by education. The result is the same. They lose their contact with this other reality.

In this short essay, we will introduce and discuss those non-physical realities. In order to help in understanding those realities, we will split the possible ways of knowing into two categories.

Those two major ways of knowing both involve what I call information. Information is knowledge you gain about the other. It can include different aspects as emotions, feelings, pains, smells, visions, impressions, sensations and much, much more.

Let us clarify that those other ways of seeing are not divining. We are not using occult means to know in advance what will happen. Perception is about gathering information, knowledge about things, about animals, about people. The only difference is that those means are non-physical.

2. TWO CONCEPTS

We will now go further along the two ways of knowing. When we use our senses, we are directing our attention to what we will call *variability*. When we are NOT using our physical senses, our attention is directed to what we will call *constancy*. Although those concepts might not appear at first to be related to the subject, as we will see later, they totally are.

So the two concepts are those of:

variability: related to the physical senses

and

constancy: not related to the physical senses

The reason why we want to discuss variability and constancy is in order to provide a deeper understanding of the two types of knowledge we mentioned above.

When we look at things or people through our senses, we see variability. But, underneath this variability, there is a hidden causality.

Those concepts are the same thing as appearances and essences. Thus we see that there are two aspects to the world :

A. there is an ever-changing physical, material, visible, **variable** world.

B. there is an immaterial, invisible, **constant**, causal world.

The consequences are very important. The **variable world** gives us a lot of ever-changing information. In medicine, it relates to symptomology and can only give us superficial information. In other fields of interest, it relates to appearances, to physicality.

Constancy is at the root of the **causal world** that gives us access to the unchanging, stable truth that is hidden in variability. We often call it the essence of things. The causal world is not, as Plato thought, in a different dimension but rather, as Aristotle taught, it is hidden inside the body, the physical aspect. Hidden is not really the right word. The essence is the invisible envelope of the physical phenomenon, its **soul**.

Things therefore have an essence, a nature that is theirs and theirs alone and which represent what they really, truly are. Things can look very differently but still have the same essence. Let's look for example at ice, water and snow. They look very different yet they all are H₂O in different forms. Things can also look very much alike but be totally different, which entails totally different essences. Look at all the examples of mimetism in nature, the insects that look like twigs or branches but, obviously, are not.

That explanation is necessary in order to understand that, in our physical world, we do not, as a matter of fact, have access to essences. That means that our physical senses, what I call below sense-

knowledge, does not give us direct access to essences. Our eyes (vision), ears (hearing), nose (smell), fingers (touch) or mouth (taste) do not allow us to see the inner nature of things, animals or people. But we can still get to the essences through an intellectual process which allows us to reason and figure out what are the essences that surround us. Our senses only give us access to what I called above the variable world. The constant or causal world, which is the world of essences, is not available to the senses.

But, and this is the subject of this essay, the constant or causal world, that is the essences of things or beings can be accessed. In order to access the essences of things, there are two ways we will be detailing next. Those two ways give us access to the essences in different manners. We call those two ways the non-imagination-based knowledge and the imagination-based-knowledge.

So, we will be looking at those two ways in the next section:

1. non-imagination-based knowledge
- and
2. imagination-based knowledge.

1. non-imagination-based knowledge

The first way, the *non-imagination-based knowledge* is comprised of 2 different categories:

- 1.A. sense knowledge
- and
- 1.B. a-sense knowledge

Both sense-knowledge and a-sense-knowledge give us indirect access to the essences. We call it *indirect* because, the use of the intellect is necessary

in order to access the world of essences. The difference between the two ways is that sense-knowledge requires a more rigorous use of the intellect. A-sense knowledge uses the intellect but much less.

Sense knowledge (1A) includes our five senses and, therefore, as we just saw, only give us indirect access to the essences of things, animals or people. As mentioned above, if we use our physical senses, we need to add the intellect in order to access the world of essences.

A-sense knowledge (1B) gives us a partial access to the essences of things, animals and people. But, like a rough diamond, the perception of a-sense knowledge needs to be brought to the intellect in order to be refined and understood. This is why we have a sub-section called *Bringing it all to the intellect* in the A-Sense Knowledge section.

2. imagination-based knowledge.

The second way, called *imagination-based knowledge* is also comprised of 2 categories (called vertical and horizontal) but they both give us a *direct* access to the world of essences in things, animals and people.

2.A. vertical knowledge

and

2.B. horizontal knowledge

So, let us get started and look at both ways...

3. NON-IMAGINATION-BASED KNOWLEDGE

the first way of knowing, *non-imagination-based knowledge*. This includes two different categories :

A. the first has to be the one everybody knows. I will call it **sense-knowledge** and it is, in our modern society, the privileged way.

Sense knowledge is what we all do. It is about using the senses in order to learn about the world around us. Nothing new here.

B. the second is about **a-sense-knowledge**. We will get to it shortly.

A-sense knowledge is a way of knowing that is mostly about opening up to the other in order to receive information in us. This information must be brought to the intellect in order to be understood, as we will discuss later.

Of the four ways of knowledge we are looking at, both non-imagination-based knowledge ways are directed at variability. Both of the imagination-based knowledge ways are directed at constancy (that is causality).

4. IMAGINATION-BASED KNOWLEDGE

the second way of knowing, I will call ***imagination-based-knowledge***. We will discuss it later. As we will see, it includes two sub-categories :

A. the first of those categories, I call the vertical aspect.

B. the second, I call the horizontal aspect. This will become clearer when we get to it.

This second way of knowing, that is the imagination-based knowledge, including the vertical and horizontal aspects, is both *informative* **and** *transformative*. It gives us information but it can also be used to transform, modify, cure, make different. We will describe how later. Thus, the main difference between imagination-based knowledge and non-

imagination-based knowledge is that the first one is both informative AND transformative whereas the second one is only informative, NOT transformative.

We could also refer to non-imagination-based knowledge as DIRECT knowledge and imagination-based knowledge as INDIRECT knowledge.

5. INTUITION

Before we go on those two different types of acquiring knowledge, I want to talk about intuition, basically get it out of the way.

We will not be discussing intuition in this essay. The reason for that is that intuition is an unguided feeling that is uncontrolled and cannot be taught. It is often misunderstood.

Because it cannot be directed or reproduced at will, it is mostly useless as a true way of knowing. Although intuition is sometimes directed at others, it very often is concerned with the future. This is an area that is off-limit to perception as perception is concerned with the present and the past.

As Carlin said in *An Exorcist Explain How to Heal the Possessed*:

In the course of history, it has been established that the mind of man is capable of two types of knowledge: the first is rational, held in great esteem by the West; the second is intuitive, which, in general, is exactly the opposite of rational knowledge and in keeping with the attitude of the East. Rational knowledge belongs to the field of science and to the intellect, whose function is that of analyzing, comparing and contrasting, measuring and

categorizing. It is a system of abstract concepts and symbols. In this way, it encounters the world as if that world were constituted by separate parts and constructs an intellectual map of reality in which things are reduced to their contours.



PART II

**NON-IMAGINATION BASED
KNOWLEDGE SYSTEMS**



We will now dig deeper in the **non-
imagination**-based knowledge systems we mentioned in the previous chapter.

As we said above, non-imagination-based knowledge systems only give information. They do not allow us to modify that information or act on it.

The two approaches that we named above remain on the variability side of the equation, contrary to imagination-based knowledge (or indirect knowledge) which give us access to the causal realm.

The non-imagination-based knowledge, in order to be used efficiently, must be brought up to the intellect. This is not necessary for imagination-based knowledge.

With the imagination-based systems, there are two ways to access the information. A physical one and a non-physical one.

1. SENSE-KNOWLEDGE

The senses give us access to an always-changing world. As Heraclitus said, you can never step twice in the same river. By the time you go back to the river a second time, it no longer is the same water, the same temperature, the same fishes... everything has changed. This is always the case with senses. They allow us to perceive the world as an everchanging fresco.

2. A-SENSE KNOWLEDGE

A-sense knowledge is about gaining information without the use of the senses. It is about opening ourselves up and becoming the other. The

other can be a person, an object, basically, anything we want to gain knowledge of.

When you become the other... you know everything there is to know about this other... because you are the other. In becoming the other, no secrets can be hidden, no feelings can be suppressed, no thoughts can be put away. The point is, when you become the other, you KNOW all there is to know...

But becoming the other not only gives you present knowledge, it gives you access to past knowledge. You can go back in time and know what happened in the past.

The door to a-sense knowledge is love or deep empathy. If sympathy is the first degree of love, empathy would be the second. The higher we can go on this ladder of love, the more knowledge we can gain on the other.

Becoming the other - steps

This way this works is as follow :

- a. love or empathy toward the other create an opening in us. Obviously this opening is psychological or mental, but it is there and it is the most important aspect.
- b. as you get more and more opened, your love towards the other draws the other into you, figuratively obviously.
- c. if the love is true, you can let go of yourself, of your ego and let the other in.
- d. the more you let the other in, the more you become the other.
- e. at this point, being the other, all your feelings, your thoughts no longer belong to you but belong to the other.

- f. there is therefore no effort in knowing the other because, at that point, you only have to know yourself – since you are the other.
- g. now if you want to go in the past, you can access the memories and past feelings of the other, as if they were your own... which in fact they are at this point
- h. finally, the soul, as we will see below, impart a global understanding of the person.

But, this information is in a raw state. It needs to be brought up to the intellect in order to have meaning. The intellect allows the information to be transformed in a state in which it can be used. Otherwise, all I have are basic feelings. What follows is true for sense-knowledge and a-sense knowledge. Both will gain true understanding by bringing the information to the intellect through the vegetative and the sensitive souls.

In order to do that, we will be using the three part knowledge of the soul that saint Thomas Aquinas wrote about in his *Summa Theologica*.

3. BRINGING IT ALL TO THE INTELLECT

Bringing the *information* to the intellect is necessary in order to gain a true understanding of what we gained through the senses or through the feelings, the *ressenti* of a-sense knowledge. So, whether through the physical senses or through the spiritual senses, we need to bring the information gained to the intellect.

In order to do that, we need to understand the make-up of the soul.

4. THE SOUL

To saint Thomas of Aquinas, the soul is one but composed of three parts:

the vegetative soul
the sensitive soul
the intellective soul

Using those three parts, we can go through the same process as above. Doing that, we recognize that there is a sequential movement that goes through all three parts of the soul that we have identified above starting with the vegetative soul.

a. The vegetative soul

The vegetative soul is the first to be impacted. It is quickly submerged in a deluge of movements: feelings, sensations, emotions, pains, images, sounds, tastes, perfumes, physical sensations, bodily or mental perturbations and much more. It is important to take all that comes without judgment or interpretation. At this point, nothing should be named. The only goal is to receive, to get. Nothing else.

b. The sensitive soul

The sensitive soul is second. It takes all the feelings, all the images, the sounds, the perfumes, everything it received as raw material from the vegetative soul. But everything the sensitive soul has received from the vegetative soul is static, dead. The sensitive soul will impart to it a movement, a dynamism, it will vivify it and give it a direction.

c. The intellective soul

But, as of yet, nothing has been named. This is the role of the intellective soul which will be labelling all she receives from the sensitive soul. But the intellective soul does much more than that, it also puts into place an understanding, a structure, a

real knowledge. Using what the sensitive soul gave it, the intellective soul is able to reach an understanding of the person that is dynamic and true.

5. INTELLIGENCE

The word *intelligence* is composed of two parts: *int* meaning *within* and *licence* meaning *the ability to read*. Thus, intelligence is the ability to read within things in order to discover their essence, their nature, meaning what is intelligible in them.

Intelligence is what makes us human. The ability to perceive the essences in things and people is unique to man. But intelligence needs sensory input. Only man is able to bring this information provided by the senses to the intellect and to gain, through it, knowledge. If all that sounds totally complicated, you do not need to worry. Although the theory is convoluted, the practice is simple and easy.

6. DISCERNEMENT

If we are not in good mental, psychological and spiritual health, we will confuse what is inside of us for what is outside of us. When we become the other, we run the risk of confusing our unresolved issues with those of the other person. So, we must be able to discern what, in us, belongs to us and what does not belong to us.

It may not be possible to have a perfect health on all levels and therefore to exclude the possibility of confusing our problems with those of the other. Therefore a very good knowledge of ourselves is necessary in order to be more vigilant when we see problems in others that are similar to ours.

With practice it becomes easier and easier to spot what belongs to us and what does not. But this can take some months or even more in some cases before being able to make the difference. If you always see the same thing, it is from you, not the other. The more completely, you can open up with love and truly become the other, the less present those problems will be.

7. CLOSING DOWN

Obviously, this virtual presence of the other in us can only be temporary. The goal is not to become the other but to become so very shortly only in order to acquire the required knowledge of this other.

It is therefore important to close down the opening created by love. Without this closing down, the person is at risk at being contaminated by the feelings and the state of mind of the other person.

In order to close down the more completely possible, it is vitally important for the person to cut the love connection that was created with the other person. The person must be looked at in a new way: no longer as someone to help but as someone who can now go forward without help.

Once we have gone through the 3 parts of the soul and have obtained all necessary information, it is vital to reject towards the outside all accumulated foreign feeling. Without this rejection, there are strong risks to end up being contaminated by the feelings of the other person that we let in during the opening phase.

It is important to know that in the a-sense knowledge system, when you become the other, the state of mind of the other becomes your state of

mind, his knowledge becomes your knowledge, his memories become your memories.

If you are not careful, there is a risk that, after the session, you may keep in your state of mind some aspects of the other's state of mind. That is why, after the session is over, you need to be careful to really cut the link that was created and to close down, stopping the love or empathy movement as we will see below. If not, you can be contaminated.

There are many different ways to achieve this goal. In general, using the abilities of creative imagination is a good solution. The person can then picture in her mind the destruction of stored foreign feelings. The most common are:

- imagine a bright white light shining on our inside and cleaning everything not belonging to us
- imagine a strong fire consuming us and burning all that does not belong to us
- imagine a cord between us being cut by a knife
- imagine the cord being burned by a powerful torch

8. SUMMARY

The non-imagination a-sense approach is NOT about going into other people's mind or soul but in letting us BECOME those people for a period of time using love as the key.

As we open up ourselves to let the person in, we become that person and from that point on, everything we feel, we see, we hear, we taste, we touch, we smell and anything we experience can safely be assumed to come from the other and not from us... that is with the exception of being sick and having symptoms or signs cropping up and being mistaken for coming from the person.

But I can do much more, I can retrace the person's life and feel everything she went through

and all the events and traumas she experienced. I can therefore know more about the person than she knows about herself.

It should therefore be clear that all the aspects of this approach depend, for its success, on our ability to read inside of us and see what is there. Before anything else, this must be developed or enhanced.

Obviously, practice helps. It might not make us perfect as the proverb says but it does make us more agile and more apt at becoming others and knowing who they are. After having gained the information, all of it is brought up to the intellect as we just saw. Finally, we close down, cutting the links that tied us to the other.

It is therefore important to spend time on this internal practice where we are to become conscious of all that is happening inside of us in the same sequence we described above.

If we are unable to stop and take the time to look inside of us, we will have problems reading people. It must be clear that learning to read ourselves does not go counter to the main directive of not using the suprasensible for ourselves as we do that, no in order to gain for ourselves, but as practice in order to help others.



PART III

**IMAGINATION-BASED KNOWLEDGE
SYSTEMS**



Imagination-based knowledge or indirect knowledge is very different from direct knowledge. If we call it imagination-based, it is because the creative faculty, the imagination, is used.

This use of the creative faculty, the imagination, in knowing, we call *suprasensible*. The word *supersensible* is also used by many people and has an identical meaning.

As already mentioned above, the indirect knowledge approach gives us information AND the ability to act on this information, to transform, modify, change it.

Note that it is NOT because the word *imagination* is used that this approach is not true. In a sense, the use of the imagination makes it truer than other approaches. In fact, the imagination is only the key that opens up the door to true constant, causal knowledge.

Those two approaches are means of access to the causal world. The causal world or the world of essences is a non-physical place where we can access different symbols that can be interpreted differently depending on what we are looking for. As discussed below, our creative imagination allows us, in this special place, to know objects, animals, perfumes, odors, textures or anything else that gives us information on what we are looking for or which question we are asking. It allows us to perceive the true essences of people or things, their souls.

We will be discussing both indirect knowledge approaches, the vertical one and the horizontal one.

In both approaches, our imagination will give us the means to get in touch with the other. Once the contact is established, our creative imagination,

what we will be calling, the suprasensible, will allow us to see the other as an image, a sound, a perfume... anything we want.

How does that work you may ask? Let us start with the vertical approach. It will answer most of your questions.

1. VERTICAL APPROACH

The vertical approach is specific to a person or an object. For each person or object, it will look and feel different. It is a way of knowing about someone or something. Through perceiving the nature, the soul of the person or the other, this approach is able to allow us to gain a lot of knowledge about the other. It also allows us to modify things present in the soul and therefore effect changes in the physical or emotional being of the other.

It is called vertical because it mostly involves a fast vertical means of entry into the world of the other. For example, in my mind's eye, I can picture myself diving into a pool or into the sea or jumping into a well or off a cliff or any other means that allow me to go from a place to another fast. This is all, obviously, imaginary. Yet, the fact that it is a product of my imagination does not remove the truth or the power of the suprasensible world I end up in as was said above.

For example, with my eyes closed and my body relaxed, I can picture myself doing a somersault in a lake, ending up on my feet, at the bottom. I can then picture the immediate environment on the bottom. This can include fishes, corals, blue or green water, polluted or not, etc. All of those things are aspects of the other (people or not). Thus, the information I

receive is in the form of symbolic representations (fishes, water color, sounds, etc). If the water is polluted, foul-smelling, I know the other is sick (mentally or physically).

I can then take steps to clean the water, feed the fishes, etc. If I do that, I know the other will get better, there will be improvements of some sort.

I am aware that for most readers this sounds really far-fetched. Yet, this has been done for millenials by shamans and others.

Or, I could imagine myself jumping in a well and slowly going down the well. As I get deeper, the physical aspect of the well is a representation of the person going from today (top of the well) to his/her/its birth (bottom of the well). As I repair the well, fix the stones, caulk the openings, I am also, on a different level, fixing the other.

Or, I could imagine myself jumping from a cliff in a garden. The garden, again, is a symbolic representation of the person. As I remove the weeds, feed the earth, clean the air, I am also, on a different level, helping the other.

As you can see, the possibilities are endless. And, even if it sounds incredible and impossible, it has a true, real, permanent effect on the other.

Note that the vertical dive is not absolutely necessary. With time and practice, you can access the suprasensible world of the other without using this artifice.

I could go on forever with different examples and images. Instead of diving into a place, I could dive into sound or music and then fix the disharmony, the extra noises. The result would be the

same. I could also use odors and perfumes instead of places or sounds. Again, the results would be identical.

I need to choose what resonates the most with me. What I feel the more comfortable in.

2. HORIZONTAL APPROACH

With the vertical approach, no matter which world I chose (well, garden, sea floor, music, perfumes, etc), it will look (or sound or smell) different each time I do it for somebody else (or something). If I take the example of the garden, it will look very different for different person because the garden is a symbolic representation of the person (or animal, or other). So there will be different flowers, different trees, different weeds or no weeds depending on the other.

The horizontal approach knows no such difference. With the horizontal approach, there is but one universe (split in different worlds). This universe is the same, no matter the reason or the person that is at the source of my trip there. This approach is very well documented and has been written about in numerous books and movies. Therefore, I will not go into details and only describe the main features that I may perceive differently than what the mass of writing on the subject describe.

The world accessible by the horizontal approach is comprised of three different worlds. The middle world is our world as we know it. Below it is the lower world and above it is the upper world. The lower world is the most often visited. This suprasensible world exists with its mountains,

valleys, climates, creatures. This world exists beyond our world. This world can be mapped (and lots of it has!), it is fixed and has been visited by a number of people who talked about it and drew pictures of it and made maps of it. This world is huge and is much more complex than our world. It is the world of shamans and witch doctors.

This world is unchanging, fixed, the same to anybody that goes there. In this world, it is possible to gain knowledge and power in different ways : in this world, we get access to animals or people who possess knowledge and power and can give them to us. It is also home to magical entities, animals or elements, that can be brought back to our world and used to different purposes. This world is way too big to explain. I have only skimmed the surface of what is possible there. You can refer to books on shamanism which detail characteristics of that world and ways to go there and come back.

So, travelling to the suprasensible world gives us access to information we could not get otherwise. It also allows us to bring back power animals or objects that can be used in our regular world. With time and practice, access to this world becomes easier and easier. Like the vertical approach, this world gives us access to the causal side of things. It gives us access to a world of essences that are connected to our physical world.

The suprasensible world as we said before is a reproducible, fixed world. As we get there, we are usually welcomed by a totem animal. It will always be the same animal that will greet us each time we get there. The suprasensible world is a world of essences which is based on resonance. If we are

looking for someone, our totem animal will take us to that person. This world contains benevolent and evil creatures, visible and invisible. This world is well described in shamanic books and seminars.

The suprasensible world is mostly accessible through protracted, long, horizontal imagination-based access methods like tunnelling through the earth, swimming in a lake, and more. If you have read about near-death experiences (NDEs), you will notice the strange resemblance of the tunnel leading us to a different world.

PART IV

RISKS



DANGERS

You should NEVER gain information about someone without his or her permission. Even less, acting suprasensibly on someone. This is totally verboten. The one and only goal should be to help others. If you use this knowledge to help yourself or for your personal gain, to help yourself in day to day living or in order to judge people, you are putting yourself at great risk.

All of what we discussed may appear at first quite complicated. In reality, it is but the work of an instant. The reason for this is, I believe, that those approaches are not new in human history and that our soul does somehow remember them. What is most difficult is trusting ourselves and acknowledging that this way of perception is as valid and effective as the one we already know.

This does not mean that we must not be careful with what those types of perception give us. As was said before, it is easy to confuse what belongs to us but appears to belong to the other. Perception requires a lot of humility and practice. Most people are too confident at first.

SPIRITUAL RISKS

There are dangers though of which you must be aware. Maybe you think that modernity has done away with all figment of our healthy or diseased imagination... but it has not. Those figments do exist for real whether your rationality allows you to entertain the thought or not. Devils and demons do exist. Those and other nefarious entities are present everywhere. The imagination-based worlds are most at risk. I would not advise anyone to use that kind of

knowledge. Although they and only they allow for knowledge AND transformation, they are too dangerous.

The most dangerous is the horizontal world, the shamanic world. The non-imagination-based systems are way less dangerous but not totally without risk unfortunately. The a-sense system, as discussed above, puts our state of mind at risk through the possibilities of becoming infected with entities that do modify our state of mind although, in that way of seeing, they are mostly not demons. The non-imagination sense system is obviously very, very safe since it uses the intellect as its main means of comprehension. For all the others, extreme vigilance is called for.



CONCLUSION



For most of us, Perception requires a sustained training. But everyone without exception is assured to attain some level of proficiency. There are no secrets, no hidden methods.

Perception is not an occult technique reserved to a few initiates. On the opposite, Perception is natural to human beings, it is part of what it means to be human.

But Perception is not a game. It does not exist in order to impress people. It must be used to help. It is one of the privileged means available in order to hasten the Realm of God on earth because, as everything that is true, it is based on love.

