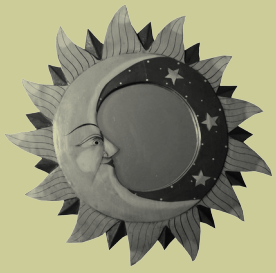
Daniel Paquette

# Percepience



Seeing Right

Occidentalia

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# PERCEPIENCE

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# INTRODUCTION

We learn very early in life to use our intelligence. This is necessary and has given throughout the ages great results. Yet, this intelligence that we try and master as we grow older comes with a certain way of perceiving reality.

What we are not told though and that is unfortunately not taught is that there is another type of perception than the one we know. This other type of perception is not new, it has always existed but at some point, we lost sight of it in our rational world.

Percipience is an attempt in trying to comprehend this other form of perception in order for it to become more acceptable and also more used by everyone.

Because seeing can be learned. Whether it is in our sensible world or even, beyond it in what is often called the supersensible world. But we need the right tools.

A new world is awaiting us.

# PART I – PERCEPTION

*1. The Right Way of Seeing*

Is it possible to see things the way they are? Can we look at the world rightly? This is a difficult question mostly because the world is a very complex place and appears to be in constant change. What is reality? Can we perceive it?

But more importantly, can we look at ourselves or others in the right way and see them as they are to, maybe, help them. Human beings are of such depth and only understanding oneself appears an impossible task.

This is what is so fascinating with perception. If I can learn to look at myself or others in the right way, maybe I will see things that normal perception has missed. But are there other types of perception than the one we know? And the one we know, do we really know it?

Perception is related to knowledge. If I look at something or someone, it is in order to know at some point. Knowledge is precious. Even animals which possess a certain form of knowledge are unable to match human beings in our unique gifts.

The problem with perception has fascinated generations of philosophers starting in ancient Greece and even much before. But this short essay does not aim at presenting the philosophical problems associated with perception although we will touch on some philosophical discussions in order to provide a basis to the whole problem of perception.

What I call Percepience is y personal vision of this other form of perception. Percepience does not require any particular gift, it is not to any esoteric concept. It belongs

to the whole human race. We just lost sight of it but we can easily find it again. Obviously we will require a certain amount of training in order to get better. But I really do not see any limits to what is possible: we can always see more, see further and see more precisely. Yet, at the very start you will be able to gain some insights.

*2. Two types of knowledge*

In Aristotelian philosophy, there are two forms of knowledge: sensible knowledge and intellectual knowledge. For the philosophers, sensible knowledge, this is the knowledge we get with the help of our senses is of a different nature than intellectual knowledge. Only intellectual knowledge is able to get to the essence of things. Yet, intellectual knowledge needs sensible knowledge.

In man, sensible knowledge is first, intellectual knowledge is second. Simply because before I can understand something, I must see it, smell it, touch it… A good example is snow and ice. To sensible knowledge, those are two different things. Only intellectual knowledge is able to discern that, in their essence, the true nature, they are one and the same, they are water.

But is it possible to do without sensible knowledge and go directly to intellectual knowledge? This is, forget the senses and all the information they provide and directly get to the essence, the nature of the thing? What we could call a priori knowledge. Experience proves to us that it is possible!

Plato would not have had any problem with a priori knowledge of the essences because he believes the

essences lived in a world of their own, separate from things and people. But this philosophy brings many different issues and Aristotle has, to me, conclusively proven that essences reside *inside* things and people.

*3. 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.

But, in the context of Percepience, there are two types of intelligence:

The first form is driven by the senses and it depends on them to get the raw material it requires in order to get, through abstraction, to intellectual knowledge, to ideas (I simplify the whole process).

This type of intelligence must go first to the world outside in order to abstract the essences from the physical objects. In that case, intelligence has no direct access to the essences.

But there is a second form of intelligence that is not dependent on the senses but is rather dependent on love. This second form of intelligence is the one that gives us a direct access to the essences.

*4. Love*

True love is not an emotion as we have a tendency to think but it could more truly be compared to a dance. Using this image, it would be a 3-step dance composed of the following movements:

A. the call
B. the opening
C. the gift

The call is the contact with the other and the will to help, to serve. In the call, a form of psychological investment is necessary. We must care for others and wish for their greater good. Obviously, this is not something we can switch on at will. Love cannot be used as only a tool, it must be sincerely involved.

In this first movement of love, the call puts into place a powerful resonance between the two people. Love thus becomes a conduit connection us to the other no matter what is the distance that separates us. Love creates a connection that can be more or less temporary or more or less permanent with the other. But love also does much more than that. After the call, the second movement of love, the opening is set in motion in us.

In the opening, love creates a movement. This movement is one of expansion, of dilatation of our being. This expansion of our being allows us to let the other person virtually in us. For a moment, we BECOME the other.

In the end, the third movement of love, the gift expresses itself in us. The gift is the communication of all

knowledge of this person that is now us. We must understand that at no point do we read into the other person. At all times, we read in US and not in the OTHER person. The gift is this knowledge of the other that is given to us at this particular moment.

Love creates the expansion movement that allows us to virtually become the other person, and thus to totally comprehend him.

At this precise moment and for all the duration of this event, all his thoughts are all thoughts, all his beliefs are our beliefs, all his suffering is our suffering and his state of mind is our state of mind. In the expansion phase of love, we receive all that the person is.

It is therefore always by looking inside of US that, in this space of love, we find the OTHER.

But, on the practical side, how do things really happen? Let's see.

It should not be necessary to warn that ethics totally forbid us to use Percepience in order to access knowledge about others without their express or at least tacit agreement. The spiritual consequences of such an act would be disastrous.

# PART II – THEORY

*1. The 3 parts of the soul*

This second form of intelligence I call Percepience gives us a direct access to knowledge of others using the powers of love.

But I believe it is possible to get a better understanding of the path that love takes:

To saint Thomas of Aquinas, the soul is one only but nevertheless includes three parts which were:

vegetative soul
sensitive soul
intellective soul

We will be using this structure in order to explain what we discussed in the previous chapter and better understand the process that is happening.

The sensitive soul is more related to the body and includes all its functions, pains, traumas and all that relates to desires and needs but also movement and action.

The sensitive soul is the centre of the emotions, of the passions and includes our more psychological aspects.

The intellective soul is closer to the spirit and includes reasoning, judgment and all that makes us intelligent beings.

The first movement of love, the call, creates a connection to the other. This connection deeply links us to the other person. The second movement of love, the

opening, creates an expansion of our being that allows us to become the other person. The third movement of love, the gift, we are able to look in us and see the other person.

But there is a sequential movement in this discovery of the other in us. This sequential movement goes through all 3 parts of the soul that we have identified above.

*2. The sequence*

*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. Without the help of the sensitive soul, all we have received would be on the same energy level, without difference. It is the sensitive soul that creates the difference, the force, the movement, the density to all that

is being received. It puts the emotions where they belong, the passions are deepened, the motivations are spread and, in a general way, all that was received is given a source, a movement and a destination.

Moreover, the sensitive soul does 2 sorts on all that it receives:

i. Temporal Sort

Everything the sensitive soul receives is in temporal disorder. This is normal since an old feeling can sometimes be stronger than a recent one. The sensitive soul is able to sort everything it gets back in temporal order. It can separate past from present and order everything.

ii. Existential Sort

All the physical, psychological and mental movements received throughout life are mixed up together. The sensitive soul can separate them and see each separately.

The physical:

Those are all the feelings related to the physical body and the sensations that pertain to it: pains, traumas but also all that is related to movement and action.

The psychological:

The blocked emotions and the dangerous passions in addition to the complicated world of our relation to ourselves and others.

The mental:
Those are the beliefs, the illusions, the phantasms. It deals mostly with our state of mind.

*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.

The intellective soul will therefore give to each of the movements a specific name that matches a useful description of the feeling. This ability to name belongs to it.

This will allow us to have the necessary words to describe the suffering or simply the state of the person. But it is not a dead, static. Using what the sensitive soul gave it, the intellective soul is able to reach an understanding of the person that is dynamic and true.

*3. Looking inside*

All the aspects of Percepience depend for their success on our ability to read inside of us and see what is there. Before anything else, this must be developed or enhanced.

It is therefore important to spend time on this internal practice where we are to be 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.

# PART III – PRACTICAL APPLICATION

*1. Facility*

All of that may appear at first quite complicated. In reality, it is but the work of a very short moment, without us being aware of all the steps that were put into place by love. The reason for this is, I believe, that Percepience is not new in human history and that our soul does remember it. With Percepience, we are only getting back what already belongs to us. Human beings appear to have a deep memory of things they did even in generations past. Therefore, on the practical side, we have little to do. What is most difficult is trusting ourselves and acknowledge that this way of perception is as valid and effective than the one we already know.

This does not mean that we must not be careful with what comes from us. It is easy to confuse what belongs to us but appears to belong to the other. Percepience requires a lot of humility. Most people are too confident at first.

Yet this natural ability to read oneself is different from person to person. Some find it easier. The easier it is to read in us, the easier it is to read in others.

*2. Health*

Obviously, this knowledge that is provided through love can only be valid is we are ourselves in very good physical, psychological, mental and spiritual health. Otherwise, we run the risk of confusion our unresolved issues with those of the other person.

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 person. Therefore a

very good knowledge of ourselves is necessary in order to be more vigilant when we see problems that are similar.

With practice it becomes easier and easier to spot what belongs to us. But this can take some months or even more in some cases before being able to make the difference.

*3. 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 person.

A. The rejection

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.

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:

a bright white light shining on our inside and cleaning everything not belonging to us

a strong fire consuming us and burning all that does not belong to us

B. The close

Following the rejection, it is 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.

As for the breaking of the connection between the two people, once again, creative imagination can be of great help:

imagine a cord between us being cut by a knife
imagine the cord being burned by a powerful torch

*4. Problem*

With Percepience, we follow the path that starts in the vegetative soul, crosses the sensitive soul in order to end up in the intellective soul. We could call that the bottom-up way.

But we all know the opposite way which starts in the intellective soul. This is the ways of traditional knowledge we talked about in Part I and it is very different from Percepience. It does not lead to immediate knowledge of the thing to know. It obviously remains valid.

The problem with this path is that, starting in the

intellective soul, it will often end up there without ever going through the sensitive and vegetative souls.

The normal path of traditional intelligence would be to start in the intellective soul, cross the sensitive soul in order to dynamize and direct the material received from the intellective soul and finally end up in the vegetative soul, in action. Traditional intelligence therefore should almost automatically lead us into action.

It is vitally important to use the 3 parts of soul no matter which forms of perception we choose.

Some people use Percepience without even knowing, like Mr. Jourdain was using prose without being aware of it. They often then call it: intuition.

Yet, some people when looking at things or people only use one part of the soul, often the sensitive soul, in order to gather some knowledge. This is, to me, a problem. As I said above, partial use of the soul is always wrong. Human beings are complex and only the full use of all the 3 parts of the soul can satisfy our search for knowledge and understanding.

# CONCLUSION

Love, always love. It is love that opens the doors and always make us hope. Without love, Percepience would not exist at the world, even with all the traumas it is presently going though, would be very different.

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

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

But Percepience 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.

# PERCEPIENCE

## SEEING RIGHT