

**Paul Tassé**

THE  
PATH  
TO  
MYSELF

How To Know Who You Are

**OCCIDENTALIA**  
COLLECTION *Contemplation*



PAUL TASSÉ

# THE PATH TO MYSELF

How To Know Who You Are

BOOK 1

**OCCIDENTALIA**  
COLLECTION *Contemplation*

The Path To Myself – Book 1

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# **INTRODUCTION**

Nothing in the universe matches the unique depth of the human person. The further we look, the more we can see... and it never ends. The bottomless complexity of who we are is awe-inspiring. Looking through a telescope at the universe and all that it contains is a similar experience but I find the mystery of who we are much more inspiring. We should be uniquely competent at knowing how all our subtle and less subtle parts work but we are not. In the end we know very little about who we really are and still less about the people we meet every day.

The question as to whether human beings are born as blank slates or not has been much discussed in many different books. While we will not argue about this issue, one thing is obvious to most observing people: we are different from birth.

As any mother can vouch for, each child is born with a different personality and stays that way no matter what mom or dad does or does not do or say. Our typology determines who we are, it profoundly impacts our lives, our relations with others and our happiness.

We will see that each typology comes with gifts and challenges. We are given certain things and we are missing others. Life is about doing the most we can with those gifts and challenges. The goal is obviously to express our gifts as much as we can and to make as many people as possible partake in them. But the goal is also to resolve our challenges so they can become gifts. This is a very tall order. Most people, in the time allotted to their lives are unable to do as much. People mostly die without having shared all of their gifts and without having resolved all of their

challenges. This happens mostly because we have a very poor understanding of who we are.

Learning to understand ourselves first and others second is vital to a fertile life. Without this knowledge, it is all but too easy to pass by what is being asked of us. Understanding ourselves and others gives us acceptance, peace and a true life. It is a path that none can stray away from. We walk on it whether we want to or not.

We will see that we become who we are, our self is not given to us, it is plastic and it changes with life. Therefore we become ourselves with time and effort. We are not born free but we can, eventually, become free.

In this essay, I will only present a short introduction to the subject. It is much more complex than the portrait this short essay can paint. But we need to start somewhere. Let's put our first foot forward. You will find no references and no quotes for the simple reason that this essay is the result of pure observation.





# **PART I**

WHO AM I?

## **A. REMOVING LAYERS**

Who are you? Your name is not you. It is just a word your parents attached to you. Your beliefs are not you. They are part of a culture and the culture is about different concepts that are very foreign to you. Your language is not you, it is just a series of sounds that have different meanings. Man is a symbolic creature. He creates a world apart from reality and he imagines that this world is the reality. It is not. And everything that comes from that world is not reality either. What we define as ourselves is not. Once we remove all the symbolic concepts we have wrapped ourselves into, what is left, that is us.

It is easy to mistake the symbolism that our culture imparts to us as us. Most everybody does it. But it still does not mean it is right. My beliefs, my fears, my illusions, my dreams, my hopes, my desires, my attachments, my likes and loves, my hates all of that and much more are not us. This is all part of our culture, our symbolic life that lives around us but definitely is not us. This false ego we have created and which we try to sustain with great efforts is a tremendous creation but it is not who we truly are.

So, who are we truly? This is the subject of this essay. We are born with our true identity, our true ego. This identity will be influenced and shaped by the symbolic world we create around us. But we have to be careful not to mistake one for the other. One is true, the other is false. Our true identity is a gift that we receive when we are conceived in our mother's womb. It is a potential that we can develop during our life, if we care to do so. We just need to be

careful not to mistake the tools used to refine our identity with our identity itself.

## **B. KNOWING ONESELF**

The entrance of the Temple of Apollo in Delphi had a banner with the popular maxim: *Know thyself*. This universally known saying defines what every human being should try and accomplish during his lifetime. Even with all the progress of science, knowing oneself remains a challenge. Psychology, sociology, anthropology and all the human sciences try and define what makes human beings what they are. Those sciences have come up with numerous theories trying to solve human complexity.

Trying to understand oneself is a powerful drive for all human beings. This originates from the need for meaning that exists in our heart. The better we understand ourselves the easier it is to know what our gifts and challenges are. The better we understand people around us, the easiest it is to deal with them but also to understand and to love.

## **C GOAL**

Our first goal is to help everyone better understand who she or he is and to better understand the people they know. Being able to recognize the strengths and weaknesses of someone can without question change the way we judge others. Understanding ourselves helps to understand others and when we do understand others, we become more accepting, more open. But we can also foresee the problems that will beset us later in our life. It is possible to know in advance the main obstacles that we will have to face in our life. Those obstacles obviously relate to our typology and

the knowledge we gain about them makes our life much easier to understand.

One of the greatest illusions that exists is to believe that all human beings are alike. This is false but believed by a great many people. It is present each time we tell a child, a friend or a colleague: 'If I can do it, so can you.' This type of belief and all those similar to it subtly draws us in this pervasive illusion. Each of us look at others from whom he is, from his own understanding of life, with his own beliefs and his own illusions and ways of functioning. Our approach takes us away from that and into a true understanding of who we are and who is the other so we can better accept ourselves and others.

## **D. TYPOLOGIES**

We find in psychology and other sciences a number of different typologies that try and define the person. A few of those typologies were able to stand out and become more popular: Hippocrates' four temperaments, Shelton's three types, Carl Jung's personality types and the Myers-Briggs 16 types derived from his work, the 9 types from the enneagram and many more we will not be mentioning.

Our goal is not to analyze those typologies neither is it to describe them. All those ways of looking at the person have something true to say. All those typologies can teach us something about ourselves. Yet, it is as if something is always missing. As if they are not able to reach the innermost workings of the person both psychologically and spiritually. Often because they are either too simple or too complex. It is very difficult to reach a happy medium

between simplicity and complexity in order to get to a true and clear understanding of the person.

Most typologies split the person in a fixed number of parts as we have seen above when listing the most popular typologies. Those parts are most often based on observation of people.

On the opposite, our method starts with a number of well-defined principles. Those principles were then confirmed through observation. As such, it is totally different from the more conventional approaches.

The method we use is strongly structured but offers at the same time much leeway in the application of the theory in an infinite number of situations.

## **E. MAP OF LIFE**

We all carry inside of us a map of our life that we can learn to read and understand. This map truly exists and is present not only in us but in every living human being. Why and how can that be? That map is not dependent on our hormones, on our genes, on our upbringing but it obviously colours all of those. This map is from God.

The gifts we were given were given freely. We did not have to work for them. But those gifts are to be worked on and perfected, they are diamonds in the rough. Our challenges are truly gifts in disguise. But before they are transformed, we will have to go through a lot of hardships and difficulties at some point in our life. As we will see, our approach gives us an idea as to what those problems we will have to face will be and approximately when they come up.

Our typology is dynamic and not static. It is who we are but also who we will become, the suffering and the problems we will meet on our path to become a better person.

Life is best defined by movement. The lack of movement is sickness and, eventually, death. Moving forward is not a choice and if we try to stay put, we eventually become sick and we die. This movement that has been put in us by God spurs us forward. But life is also always there to force us to change whether we want to or not.

Obviously, it is much safer not to change. Change is always scary and most people would rather avoid it. But lack of change is lack of movement and it leads to disease and death. Therefore, change is not an option. We need to change as we need to eat or sleep. But our typology is mostly about letting yourself be changed, accepting the transformation.

Our gifts give us some of the tools we need to meet life's challenges. But since they are not perfect, and since we also have challenges, life eventually presents us with problems that our gifts are unable to resolve. Change then becomes a necessity.

It is therefore vital to see our personality as evolving. Our personality is who we were yesterday, who we are today and whom we will become tomorrow. Typology is a bizarre animal. It is at the same time unchanging and always changing, constant and variable, one and many. We will try and resolve those apparent contradictions.

## **F. INCOMPLETE**

We are born incomplete. At birth, our brain is still not totally developed and our hormones, organs and all our physical functions need time to become fully functional. It is not far-fetched to believe that the same goes for our personality and most people in fact do believe something of the sort. Except, things are a bit more complex than that.

If we keep the image of the map that we alluded to earlier, we can best understand what is truly happening. At birth, or I should really say, at conception, we are given the map that will be OUR map for ALL of our life. This map will never change and cannot ever change. It is printed out on our body, our soul and our spirit and can never be removed or changed ever so slightly.

From that point on, how much of the map will I be able to cover in my life is totally up to me. Even though the map is fixed, how far I will be able to travel is totally dependent on me. I therefore do not have any freedom as to the choice of the map, as to where it goes and as to what road it takes. My freedom is in how I will act on the path I have to take and how far I will go on the path that was given to me.

## **G. HUMAN BEINGS**

Human beings are composed of bones, blood, skin, organs and much much more. But this is on the physical side. We are also composed of other elements but those are less perceptible to the physical senses.

Nobody would deny the existence of the emotions. Yet, those are not physical and are difficult to measure and

understand. But we all know that they are real and that they are not only part of us but also of everybody else.

But there are still other elements that are more difficult to perceive than emotions but are as real as they are. Let us try and understand what those elements are and how they participate in who we truly are.





# **PART II**

## THE BASIC STRUCTURE

## A. THE THREE QUESTS

Human beings are created on a three-dimensional matrix which defines our inner being. Those dimensions are more spiritual than physical.

Those three dimensions are three eternal and universal quests. Those three quests are central to the human life. We always are on a quest and in the human life, those quests cannot be avoided. We live a number of quests: truth, money, family, happiness and much more.

Although there is an infinity of existing quests, only three really stand out and only those three are an intrinsic part of who we are:

- the quest for Identity
- the quest for Love
- the quest for Meaning

Those 3 quests are really the only ones that count.

What is vital to understand is that Identity, Love and Meaning are not only quests that are OUTSIDE of ourselves but they are also and most importantly INSIDE of all of us. We therefore all have in us 3 aspects which are printed on our body, our soul and our spirit and that we can call: Identity, Love and Meaning. As we all have a liver, a heart, a pancreas, we also all have those 3 invisible parts that we carry from conception to death.

What truly characterizes those three quests is their dynamism, they are in constant movement. Those quests determine all spiritual parts of the human being. They possess

a natural movement which normally brings them forward and therefore forces us to change and transform.

<b>Quest</b>	<b>Centred on:</b>	<b>Source of:</b>	<b>Connected to:</b>	<b>By:</b>
<i><b>Identity</b></i>	physical	pleasure	I	body
<i><b>Love</b></i>	psychological	joy	others	soul
<i><b>Meaning</b></i>	spiritual	happiness	God	spirit

Each of the quests: Identity, Love and Meaning, originates from one of the three dimensions of being: body, soul and spirit. Each quest starts out from a different location and has a different centre. Identity starts in the body, Love starts in the soul and Meaning starts in the spirit.

The three quests are three windows open on our being and the essence of life. They allow us to see, understand the meaning of things, of love and of movement in our lives. But those windows are not static, they are dynamic. They are therefore always moving, they never stop. That is why they are named quests.

Those three quests exist in each of us and allow us to define the width of human experience and all the possibilities that exist. The quests that do exist in each of us are the same but their actual unfolding will depend on numerous factors we will define later on. The three quests allow us to better define and understand the person. They cover the complete range of human possibilities while grounding themselves in the reality of who we are and what we live.

The existence of those three aspects in all human beings are the basis of our approach and also its main

strength. We believe our typology offers an understanding of people that is unmatched by any other method. Moreover, this approach allows us to understand people in their personal life as they evolve and transform.

With a minimum of introspection, each of us can easily recognize in himself or herself those three aspects that define him or her.

Truly, the quests are eternal and can never be completely accomplished. It is impossible to ever say everything there is to say about them. Born out of being, the quests carry with them the image of their spiritual sources.

In the same way, it is really impossible to ever complete a quest. The human person is of such complexity and depth that there is always something else. Therefore, the three quests that are part of our path can never be totally finished. But what we are being asked is not to finish up the quests which is, as we just said, impossible but to go as far as we possibly can on the path of each of the three quests.

Any and all changes through which a human being goes through depend only on the quests, nothing else. The three quests are the only factor of change, there is none other. If the quests do not change, you do not change and therefore, if your quests go through a change, so do you. That means that if you see changes in yourself, it is because, one or more of your quests have changed

<b>Quest</b>	<b>Leads to:</b>
<i>Identity</i>	purpose
<i>Love</i>	communion
<i>Meaning</i>	wisdom

## **B. THE COMPONENTS**

Each quest has an associated polarity. The quests have been given to us to put movement in our beings and in our lives.

All human beings have all the three quests each having its direction and thus its movement. Knowing and understanding those aspects are the basis of our approach.

Each quest unfolds itself in a dynamism that is totally different from the two other quests which might go a long way towards explaining the difficulties human beings have in understanding themselves. It is quite easy for anyone to believe that his way of seeing things is, in the end, the only good way. The expression of each quest is a world upon itself which we must take the time to understand and to respect. Reaching this knowledge by our own means can take a lifetime and yet leave us with but partial knowledge.

The approach we propose opens the door to an understanding that goes way beyond anyone could reach through experience alone. It makes us less critical of others and opens ourselves up to communication, understanding and forgiveness. Whether it is in our personal, family, work or social life, the understanding of the quests and their dynamism opens ourselves up to unknown worlds which can be explored and understood.





# PART III

THE COMBINATIONS

## A. THE FACULTIES

As opposed to other typologies, our approach does not provide a unique view of people. As we will shortly see, it is dynamic and allows for multiple views of human beings.

### The Quests

As we have seen, quests are really built into people. Each quest, Meaning, Love and Identity has a direction which we identify as internal or external.

The quests and their directions

- a) Meaning:  
external vs internal
- b) Love:  
external vs internal
- c) Identity:  
external vs internal

The combination of the quest and of the direction (polarity), we name *faculty*. Since there are three quests each of which has two directions, we end up with a total of six faculties. Those six faculties are present in all human beings.

Using the above table, we end up with:

1. Meaning Internal (MI)
2. Meaning External (ME)
3. Love Internal (LI)
4. Love External (LE)
5. Identity Internal (II)

## 6. Identity External (IE)

The six faculties exist in everybody and make up the prime aspect of being. But those six faculties do not exist in any which way in the person. They follow a precise order that was fixed at conception and that will never change throughout life.

The six faculties therefore have a specific sequence in each human being. Obviously, since there are a limited number of combinations of faculties (24), we will find people with identical sequences. This does not mean, however, that those people are identical as we each person will develop each faculty to a different level and a different intensity.

The way the six faculties are set up in human beings follows a strict logic that can only come from the divine. This inner logic limits the possible combinations. It allows for certain sequences and forbid others.

Yet, as we will shortly see, those limits are not without reason. They target a balance within the person while offering an almost limitless capacity for actualization.

## **B. THE POSSIBILITIES**

To summarize, to each of the three basic quests: Meaning, Love and Identity we can assign a direction, internal or external. The following table lists the possible combinations.

Meaning	Meaning internal	Meaning external
Love	Love internal	Love external
Identity	Identity internal	Identity external

**The quests:**

All human beings possess in themselves the three quests (Meaning, Love, Identity). Those three quests exist in people in a specific and eternal sequence. The quest that is first defines the person the most.

**The directions:**

The direction of the first quest present in the person is the direction (polarity) of the whole person.

All human beings thus possess in themselves a primary polarity that is either internal or external.

**The faculties:**

The combination of a quest and of a direction is called a *faculty*. Since there are three quests and two directions (polarities), we have a total of six faculties.

Each and every human being possesses the six existing faculties.

The faculties are the most important aspect of our typology. It is the understanding of the faculties that allows for its functionality.

The 6 faculties are ALWAYS present in everyone. It is only the sequence of the faculties that varies from one person to the other. Obviously, the sequence of faculties will be the same for some people but other aspects relating to the faculties will differentiate those people.

### **The triads:**

The combination of three faculties is called a *triad*.

Since there are 6 faculties in a person, there are therefore 2 triads in every person.

Those 2 triads are differentiated in each person as an upper and a lower triad.

In a triad, an internal quest will always follow an external quest and vice versa. A triad is therefore always made up of three quests of which two are internal and one external or two are external and one internal.

The necessity for an internal quest to always follow an external quest and vice versa makes it so that there can only be 12 possible triads.

Each triad is made up of three quests: Identity, Love and Meaning but not necessarily in that order.

In a triad, no faculty repeats itself. The presence of a faculty in a triad means that this faculty cannot show up in the second triad.

The two triads are defined as the upper and the lower triad. The upper triad is more visible, it is at the surface. The lower triad is much less visible, it is hidden by the upper triad.

The lower triad can have either of two sequences. It can be in the same sequence of quests as the upper triad or it can be in the reversed sequence of quests. No other possibility does exist.

### **The types:**

The combination of the upper and of the lower triad is called *type*.

The upper triad is called the *personality*. The lower triad is called the *hidden half*. The hidden half is similar to Jung's shadow but different at the same time. It is, like the shadow, a part of ourselves that is difficult to see. Unlike the shadow, it does not correspond to the dark side of the personality. On the opposite, it is very well known, difficult to see but reachable. They do correspond to the binary opposite of the three faculties that are part of the upper triad.

The lower triad is always much less visible than the upper triad. Since the lower triad corresponds to our hidden half, many people have difficulties seeing it.

The lower triad can have either of two sequences. It can be in the same sequence of quests as the upper triad or it can be in the reversed sequence of quests. No other possibility does exist (**Ex.:** if the first triad contains the following faculties: LI – ME – II; the second triad will either be LE – MI – IE or IE – MI – LE).

The sequence of the lower triad has an important role to play which we will describe in a future essay.

## **C. THE SEQUENCES**

### THE TYPES

The following 3 tables give all the possible combinations of types for each of the 3 quests. As we know, each person is composed of 6 faculties that are split in 2 triads, an upper one and a lower one. If my main faculty is Love Internal, I can be of 4 possible types.

i. MEANING:

QUEST FOR MEANING						
Main faculty	TRIAD 1 (upper)			TRIAD 2 (lower)		
Meaning Internal	Meaning Internal	Love External	Identity Internal	Meaning External	Love Internal	Identity External
Meaning Internal	Meaning Internal	Love External	Identity Internal	Identity External	Love Internal	Meaning External
Meaning External	Meaning External	Identity Internal	Love External	Meaning Internal	Identity External	Love Internal
Meaning External	Meaning <u>Externe</u>	Identity Internal	Love External	Love Internal	Identity External	Meaning Internal
Meaning Internal	Meaning Internal	Identity External	Love Internal	Meaning External	Identity Internal	Love External
Meaning Internal	Meaning Internal	Identity External	Love Internal	Love External	Identity Internal	Meaning External
Meaning External	Meaning External	Love Internal	Identity External	Meaning Internal	Love External	Identity Internal
Meaning External	Meaning External	Love Internal	Identity External	Identity Internal	Love External	Meaning Internal

ii. LOVE:

**QUEST FOR LOVE**

Main faculty	TRIAD 1 (upper)			TRIAD 2 (lower)		
Love Internal	Love Internal	Meaning External	Identity Internal	Love External	Meaning Internal	Identity External
Love Internal	Love Internal	Meaning External	Identity Internal	Identity External	Meaning Internal	Love External
Love External	Love External	Identity Internal	Meaning External	Love Internal	Identity External	Meaning Internal
Love External	Love External	Meaning Internal	Identity External	Meaning Internal	Identity External	Love Internal
Love Internal	Love Internal	Identity External	Meaning Internal	Love External	Identity Internal	Meaning External
Love Internal	Love Internal	Identity External	Meaning Internal	Meaning External	Identity Internal	Love External
Love External	Love External	Meaning Internal	Identity External	Love Internal	Meaning External	Identity Internal
Love External	Love External	Meaning Internal	Identity External	Identity Internal	Meaning External	Love Internal

And, finally, the third table that lists the faculties of the Quest for Identity.

iii. IDENTITY:

QUEST FOR IDENTITY						
Main faculty	TRIAD 1 (upper)			TRIAD 2 (lower)		
Identity Internal	Identity Internal	Love External	Meaning Internal	Identity External	Love Internal	Meaning External
Identity Internal	Identity Internal	Love External	Meaning Internal	Meaning External	Love Internal	Identity External
Identity External	Identity External	Meaning Internal	Love External	Identity Internal	Meaning External	Love Internal
Identity External	Identity External	Meaning Internal	Love External	Love Internal	Meaning External	Identity Internal
Identity Internal	Identity Internal	Meaning External	Love Internal	Identity External	Meaning Internal	Love External
Identity Internal	Identity Internal	Meaning External	Love Internal	Love External	Meaning Internal	Identity External
Identity External	Identity External	Love Internal	Meaning External	Identity Internal	Love External	Meaning Internal
Identity External	Identity External	Love Internal	Meaning External	Meaning Internal	Love External	Identity Internal





# **PART IV**

## EXPRESSIONS

## **A. FUNCTIONALITY OF THE TRIADS**

The person is first characterized by his upper triad and, within that triad, by the first faculty of that triad. The faculty will be the one that most defines the person all through his life. This base faculty is composed of two aspects: a quest (Meaning, Love or Identity) and a direction (internal or external).

As we have said above, the first faculty of the upper triad constitutes our primary aspect, our main resonance. The first faculty of the upper triad defines us the most, it is what we project in the world. The second faculty adds important missing aspects to the first faculty. It clarifies, focuses the person and allow him to be more present. It also brings along another direction which is in opposition (internal-external) in relation to the first faculty. In this way, it jailbreaks the person out of his primary focus. It allows the person to see a new universe where everything is new and different. Finally, the third faculty resolves the tension existing between the first two faculties and creates the forward movement that will allow the person to express his potential more completely.

We could again say, in a different way, that in the first triad, the first faculty represents the gifts that we were given. Those are our talents, our given, everything we have but did not have to work for, to deserve. The second faculty is the motor aspect, that which will motivate us and make us go forward. Finally, our third faculty is our challenge. The lower triad also possesses an internal logic which is more complex than the one of the upper triad. We will describe it in a future essay. The true challenge of the person's life is

obviously in the lower triad which we call hidden half. Yet, most people will rarely reach it in the normal unfolding of their lives. Most people also have problems perceiving the second triad which is normal since it is our hidden half.

It is important to say that the faculties present in each of the triads do not express themselves in the same way. Each triad contains a primary faculty but also a secondary and a tertiary one. The first faculty is most often the most visible, the secondary faculty is less visible and the third still less so. This is true for both triads.

## **B. UNFOLDING OF THE FACULTIES**

From the preceding chapter, we understand that there are a total of 24 types that characterize all humankind. Those 24 types truly represent the most profound understanding of the person that is possible to attain in life.

But those types do not express themselves at once in the person. As we said before, faculties are sequential in their appearance or manifestation. That means that although all the faculties are in us and cannot be changed, the expression of each of the faculty is not present at birth or even during life. Mostly, faculties exist in us in a potential state. Life is but the unfolding of the faculties in the sequence that belongs to you, that is you.

Life can therefore be perceived as the unfolding of all of our faculties in an always deepening movement and in the sequence in which they exist.

## C. THE FOUR MOVEMENTS

The first faculty of the upper triad is the one who defines us the most. But, as time goes by and we get older, we find it more and more difficult to face life's challenges with this only faculty. Life is trying to push us forward and make it so we develop the other faculties. So, the second faculty will slowly appear in order to help us face up to new challenges. Later on, when facing other problems, the third faculty will gradually appear in order to provide an answer to the new issues. Much later, we will need the help of the lower triad and of the faculties that are included in it.

The unfolding of the faculties of the upper triad is a real challenge. Those faculties have such a depth that they can never truly be totally unfolded. But the lower triad is more difficult still. Most people will pass away without having touched upon it. The lower triad, we call hidden half. It is similar to Jung's shadow in the sense that it is hidden but as I explained above, it is different because it does not correspond to what one does not want to see but to what one is unable to see. It is composed of those aspects which belong to us but which are difficult to see because those aspects are in contradiction to what we know, to the upper triad. They are difficult to perceive and still more difficult to integrate.

Inside the triad, the faculties unfold in a particular way. There are 4 main movements which we will explain:

- sequential unfolding
- parallel unfolding
- depth unfolding

➤ speed unfolding

**i. Sequential unfolding:** As we said above, there is in each triad firstly a sequential movement that brings us to express the second faculty after the first and the third after the second. In the upper triad, while the first faculty always remains present, we see, usually at adolescence, the second faculty taking more and more space. Then, at some point, usually during young adulthood, the third faculty starts to appear and take more space. Those expressions of the faculties bring about a lot of change. If we refuse to change, if we refuse this unfolding of our faculties, sickness may appear. It can take many forms depending mostly on the first faculty but it will be there and at some point the suffering will become so intense that we will not have a choice to develop the next faculty. The only choice will be death. Later on, if we have worked through the faculties of the first triad, the second triad will appear with its faculties. The expression of the second triad, the lower triad, is obviously more difficult since it represents our hidden half.

**ii. Parallel unfolding:** But there is also a parallel unfolding of the faculties meaning that, as the second or third faculty starts to unfold, the other faculty or faculties work more and more with the first, or those already present. The integrity of our psyche really depends on it as we need unity and not separateness. Often, this movement will be less visible if a faculty takes up a lot of space or if the sequential movement is very present. Yet, the parallel movement is always there. The existence of the parallel movement does not mean that all three faculties become one in each of the triads or that the six faculties become one. Although this merging of the faculties can eventually

happen, it takes time and effort and is mostly an event that takes place later in our life. Even when this happens, we always stay resonant with our primary faculty which is modified, coloured we could say by the secondary and tertiary faculties and, eventually, by the faculties of the second triad.

**iii. Depth unfolding:** But as the sequential and parallel unfolding of our faculties take place, there is at the same time a third movement which we can call the deepening of the faculties. Each faculty and all the expressed faculties together become more and more profound. With time, we discover more and more of the gifts of each faculty but also of this group of faculties. This deepening movement corresponds to a greater expression of the faculties of the two triads.

**iv. Speed unfolding:** a fourth movement is also always present which is related to our ability to use all present faculties at the same time. With time, as we grow older, all the present faculties that are unfolding in us become easier and easier to use together. In fact, faculties do slowly merge with time without ever losing their specific characteristics. It is interesting to note that as long as the faculties have not merged together we carry in us contradictory aspects which are difficult sometimes to reconcile. The reason is that the different quests and directions pull us in different directions. In time, as the faculties merge in the triads, those contradictory aspects slowly disappear.

The unfolding of the faculties is above all temporal. As we age, the faculties normally get more and more expressed. This is what life is about. How far along will we

get in this unfolding is really up to us. The more aware we are of those faculties inside us, the more we understand them, the more we can participate in their unfolding and accelerate the whole process.

This explains why our typology is one of the rare methods that allow us to predict where a person will be in the future and what he or she will be living then.

Therefore being in contact with people who have expressed in themselves the faculties that we are trying to develop will be a major help towards that end. It does not happen overnight and can take time but it will always help.

That is, as we will see right away, one of the main reasons for friendship and for marriage.

## **D. EMOTIONS**

In our approach, there are three and only three emotions : anger, grief and fear. But, as with the quests themselves, there is a duality to the emotions. There is inner anger and outer anger, inner grief and outer grief and, finally, inner fear and outer fear. Each of the three emotions is connected to a quest:

quest for identity: anger

quest for love: grief

quest for meaning: fear

Anger is a defence against any attack on our identity. It protects and strengthens our identity. Grief is there to strengthen and deepen love. Fear is there to fight ignorance and meaninglessness. In fact, we feel fear when faced with a

lack of meaning and understanding. Fear therefore stimulates, strengthens meaning in general.

As we know that each quest has an inner and an outer aspect and that the same goes for the three emotions, we end up with the following, obvious correspondences:

identity internal: inner anger

identity external: outer anger

love internal: inner grief

love external: outer grief

meaning internal: inner fear

meaning external: outer fear

The inner emotions are directed towards the self, the outer ones, towards the world.

The emotions, when expressed, strengthen the corresponding faculties, when repressed, they weaken the matching faculties. For example, outer anger, when manifested at anytime during daily life will make the *identity external* faculty stronger.

Practically, this means the emotions can also be used to make a faculty stronger or weaker. When knowing which of our faculties need to be increased or decreased, the emotions can be used in order to reach that goal.

## **E. FRIENDSHIP AND LOVE**

Up to now, we have looked at people and the faculties that are present in them. But people do not live in a vacuum. They deal with other people in relationships that are more or less intimate, personal.

Human life is characterized by 2 types of relationships that have always existed: friendship and love. We have friends and we have spouses. But why do those 2 types of relationship exist ?

Although we are not aware of it, one of the reasons for those 2 types of relationships is the development of our faculties. We need people around us that are similar to us and we need people who are different from us and that can therefore help us become better.

Firstly, we need to understand that all combinations of people can be beneficial. Even if the faculties are the same, people will vary on how deep they went into them. All relationships are valid.

Mostly, it is our capacity to change that will decide if we are with people that are a little different from us or very different from us. We all have a limit as to how much we can take of change and movement.

As far as our typology is concerned, friendship and love exist for a reason. Although, as said above, both are concerned with change in our faculties, friendship is much softer and forgiving. Friendship has a lot to do with approving who we are and comforting us in the choices we make. Love is very often a lot less forgiving. Love demands change and will not be pleased unless that happens.

What we notice as we observe people is that a pattern exists to both friendship and love. As said above, this pattern does not mean other combinations are not valid but that certain combinations are powerful draws that many people find difficult to resist.

### **i. Friendship**

If we first look at friendship, what we notice is that friends are very often people who share the first 2 faculties of our upper triad but with those 2 faculties being reversed.

So, if my first triad is composed of:

II – ME – LI

very often, my best friend will be:

ME – II – LE

So, if we closely observe this relationship, we can notice that friends help each other develop their second faculty since to each, their second faculty is their friend's first faculty. Resonance is therefore easy and powerful. Their third faculties are different but this is not the focus of the friendship. Mostly friendship is a means to express or to deepen our second faculty.

Friendship is best defined by a relationship where the first two faculties of the first triad of the first individual are reversed in the other individual, the friend.

## **ii. Love**

If we now look at love, what we notice is that, very often, but not always by any means, love is concerned with a more difficult relationship than friendship.

In love, as in friendship, we find the first two faculties of the upper triad being reversed. But, in love, it does not end there. Those two reversed faculties then have their directions inverted. The internal faculty becoming external and the external faculty becoming internal. If we take the same first triad as before, it looks something like this:

If my first triad is composed of:

II – ME – LI

my lover will be:

MI – IE – LI

(please note that in neither friendship nor love do I discuss the second triad as this would unnecessarily complexify the whole issue. Let us assume for the time being that this is not a concern.)

We can easily see how much more demanding love is as compared to friendship. Where friendship had two identical faculties and one that was different (we stay with only the upper triad), love has two different faculties with one that is alike. Moreover, in friendship, the identical faculties are the first two but in love, the only identical faculty is last. That makes love a much more difficult relationship than friendship. The resonance phenomenon we discussed is very present in friendship but almost absent in love. That is because the goal of each is different. Friendship is really there to comfort me in who I am and the choices I make. Love is there to change me.

Love is best defined by a relationship where the first two faculties in the upper triad of the first individual are reversed and then inverted as compared to the faculties of the second individual, the lover.





# **PART V**

THE ESSENCES

## **A. AT THE HEART OF THE FACULTIES**

Faculties are at the heart of our typology. As each faculty is made up of a quest and a direction (internal or external), there is a total of 6 faculties as we saw in the above chapters.

No one faculty is better or worse than the other. They all have their pluses and minuses and we must be careful not to assign value to any faculty.

In order to understand our approach, we need to understand the faculties. One option would be to give a lengthy description of each of the faculties and that is a distinct possibility. Yet, as we said above, there are no limits to the richness of each of the 6 faculties. There is always something else to say.

For this essay, I will therefore limit myself to giving the essence of each of the faculties.

All the faculties are valid as they are all present in us and represent aspects of ourselves which we should eventually, if we have the time and the willingness, develop.

Obviously, faculties do not exist in a vacuum. They are part of triads and as such they participate in the whole person. Therefore, descriptions of the faculties always sound a bit strange. This is to be expected as we cannot tell all there is to know about them.

The description of the faculties is always somewhat like a caricature since we can never explain them fully. In order to reach a better understanding, I will also include the essence of the dimensions and of the quests since those are part of the faculties.

## **B. DESCRIPTIONS**

### **1. THE DIRECTIONS**

The internal and external polarity do have specific characteristics. They must be well understood.

#### **INTERNAL:**

First and foremost, people with the internal polarity are more focused on others than on themselves. They define who they are by the inner direction of all their processes. It is as if all they say, all they do is firstly directed inwards where it will be slowly processed while going through all the recesses of the person's whole being. There is a depth and a focus on non-physical processes that is present.

Values, ethics, principles all hold a superior importance to physical or material aspects of the self or of life. Because of this inborn tendency, those people will obviously be more receptive, more reserved, they will keep their suffering to themselves and will not easily divulge any part of themselves. Because they put so much value in those internal processes, they will have little respect for external authority. The authority they value is in themselves. The internal person is also more centered on others. She is truly revolutionary in the sense that she only respects her inner feelings which she values more than all human laws.

Above all, there is in the person an inner movement that defines the person's impetus. The internal polarity is more receptive, more reserved and more easily invaded, their sensibility being more acute will make it so they are more easily impressed, led, inspired but also more easily bruised and wounded. In general, those people will have a

good intuition, will be easily able to feel the ambient world and its subtleties.

People with the internal polarity emit a quiet, soft, slow and calm energy. They also are, in general, non-conformists, rebels and more independent. They tend to worry more about everything. Finally, they are, as a rule, more open-minded.

In summary we could say that they are less centred on themselves, that they are more open to be invaded but also more open to feel and intuit. They are also more into being rather than having. They are usually more passive than active and are usually more in the past than the present.

### **EXTERNAL:**

People with the external polarity are quite the opposite. They are mostly focused on themselves and not so much on others. They do not value internal processes and thoughts but put all their focus on true action in the physical world, on movement. Since life is movement, they are the prime movers of life. They like to get things done. They are not concerned about principles, values or ethics but with actions: it is what you do that counts. There is therefore more superficiality than for the internal aspect.

The external direction of their being and thus of their actions makes it so they have no problem in the physical world. Everything needs to be done quickly and to effect. They will carry about them a feeling of independence, authority, superiority. In general, they have no patience for people and also little respect for all internal processes since they above all value the external movements.

They could not care less for suffering but if they do suffer, it suddenly becomes important. They want to make sure everyone knows about it. They have a great respect for authority and all outward signs of authority. People whose direction is external will express themselves more expansively, more externally. They have a natural tendency to act things out, to move. The people whose quests are on the external side will usually be more independent, more demonstrative, more provocative. They know how to impress, lead, convince and impose themselves.

People with the external polarity emit a loud, hard, fast and excited energy. They also are, in general, more conformists and are more dependent. They tend not to worry about things. Finally, they are, as a rule, less open-minded.

In summary we could say that they are more centered on themselves, that they are more closed and therefore feel less and intuit less. They are also more into having rather than being. They are usually more active than passive.

The 3 quests exist on universal matrices: time, matter and space. The quest for Identity exists mostly in the time matrix, the quest for Love in the matter matrix and the quest for Meaning, in the space matrix.

## **2. THE 3 QUESTS**

### **THE QUEST FOR IDENTITY**

The quest for Identity is about purpose. Purpose is defined in time. Time is either cyclic or linear. The internal aspect of the quest for Identity relates to cyclic time. The external aspect, to linear time. My Identity is my past, my history, who I was. But it is also my future, whom I will become. My past is fixed, unchanging, my future is open to all

possibilities. Who I was and who I will become determine my purpose. Purpose is split between the past and the future: keeping things as they were and changing them for what they will become.

The internal aspect of the quest for Identity is focused on the past aspect of Identity. It wants to stay put: keep things the same as before, preserve traditions, ways of doing and living. It is focused on trust, security and immobility. It is calm and slow, protective and solid. It is a conservative force that gets fearful when the world it exists in is threatened by change. It has few passions and desires because it wants things to stay the same and passions are about change. It is focused on others, helping them to ground themselves in the world that is today and realize their purpose.

The external aspect of the quest for Identity is focused on the future aspect of Identity. It wants to change things, put things into movement, It is characterized by risk, passion, desires, creativity. It is a disruptive force that gets angry when it does not get what it wants. It is focused on the self because the self is the agent of change. It's got fire, energy, strength because it exists in order to disrupt. It can be concerned about the past but not in order to preserve it but to change it because the past leads to the future.

The external aspect of Identity is into having and therefore wants to control the world and everything in it because its purpose is change, movement. It feels secure in whom it is and is confident that it can succeed in controlling everything that is in his world. It feels there is not time to lose, it defines itself, its innermost person, in relation to its capacity to control. This all-mightiness demands a lot of

energy. It will expand all its powers and all its strength in this effort to become powerful and successful as this is what control is about.

The purpose of the internal aspect of Identity is to keep things the same, to preserve tradition. It is into being and not into control. It connects effortlessly with everything that surrounds it. These connections are easy to make because those people have an extraordinary capacity for perception since their purpose is to preserve things. They understand at a visceral level and are intimately connected to the universe. In a certain way, they are quite literally part of everything that is around them.

When healthy, the internal polarity is able to stand fast and solid and hold the world secure in what it was and what it is in order to ground us in reality and make us understand that the past is part of us and can never go away. In the same way, the external polarity has an unerring purpose that will never be abandoned and that will transform the world as it makes us understand that the only way to honour the past is to take it further along, to transform it into who we are and who we will become. As we saw above, identity is protected by anger.

## **THE QUEST FOR LOVE**

The quest for Love is about communion. The Quest for Love happens in the matter matrix. In its simplest expression, matter is either porous or not, dense (things) or light (air, gases). Dense, it can be handled, given, exchanged, light, it can only be shared. Dense also does not let anything in or out. Light, it is open and porous.

The internal aspect of the quest for Love is open, light, It gives of itself, not things. It moves easily and mixes easily. It can therefore be very porous of others, letting them into their own space. In the inner polarity of the Quest for Love, we see mostly a slow and long movement towards people that are close by, meaning that it enjoys deep and long relationships with family and close friends, getting to be one with the other. It is thus concerned with the giving of self to others.

The external aspect is more about giving anything but self. It is much denser, less porous of others, not letting them come into their space easily but, at the same time, being more remote and superficial. The external polarity is concerned with a fast and short movement towards people that are more remote, meaning they enjoy short and shallow relationships with colleagues, friends or strangers. The communion it creates can be as intense as for the inner aspect but is shorter and more superficial. The inner polarity is into being and therefore gives of itself, its love, tenderness, time, The external polarity is into having and therefore gives things that it possesses, knowledge, advice, money.

The external aspect of love is very much concerned with others but in a way that allows the person to quickly help as many people as possible and then move on. It is therefore a more superficial way of helping. It deals mostly with advice, recommendations, insights or even material gifts or donations. Although there is no profundity to this, it is very much needed and always very efficient and useful. As we have seen above, its main characteristic is inclusiveness. It still seeks communion with others but a

communion that is short and sweet, intense but, in the end, uninterested.

The internal aspect of love is not concerned with such shallow undertakings. It shows its love by opening itself to a few people, mostly spouse, family or close friends. This is a slow movement where it allows people it knows to come into its space in order to care and protect them. It is very cozy but slow and it does help but the chosen few. As we have seen above, its main characteristic is exclusiveness.

Love internal is into being and will therefore give of himself without counting whereas love external is into having and will therefore give what it has, its knowledge, its possessions, its money and more.

Both are ways of giving the self to the other. They are both non-egoistic and generous. The internal love is about relationship, family, it is deep and inwards, it is slower and more forgiving and more protective. The external love is about encounters, friends, it is shallower and outwards, it is faster and generous but more indifferent. As we saw above, love is stimulated by grief.

## **THE QUEST FOR MEANING**

The quest for Meaning is concerned above all by wisdom. The quest for Meaning happens in the space matrix. It is either up or down, grounded or ungrounded. The internal aspect of the quest for Meaning is ungrounded, the external aspect is grounded. Ungrounded, it is mostly concerned with the Truth, the unchanging, universal, eternal principles and ideas that rule the universe seen and unseen. To the internal aspect of Meaning, this wisdom is internal and unique, it is Truth. Grounded, it is concerned with the all the relative

truths that do exist in the universe. To the external aspect of Meaning, this wisdom is outside of myself and belongs to the world where it is expressed in structures and organisations that solve actual problems.

The internal aspect of Meaning is related to the capacity for understanding and to structure it so that it can become knowledge. True Meaning is always coherent and inspiring because it is linked to something that is beyond us. Meaning is beyond everything because it aims for Truth and for God. Aiming for knowledge, Meaning is able to easily see the hidden meaning of things and to perceive, in the invisible realm, the existing structures that underlie the universe.

The internal aspect of Meaning is concerned with Truth and its permanent, invariable existence. Truth exists in an absolute way and is outside of its petty self and is not concerned with people. Ideas and concepts are reflections of this universal Truth and it tries to live by them as much as it can. Its ideas therefore cannot change. Meaning internal is very preoccupied with structuring truth, that is, finding the underlying principles of life and the universe... Movement does not belong to Truth since Truth is unmoving and eternal. In other words, the subjective becomes less important and the objective more so. Truth is unique.

People in the internal aspect of Meaning do possess a great capacity for unification. They easily perceive the unity present in the world and the universe. Out of this capacity for unification, they get a strong sense for the absolute which represents to them a form of unification. Being far removed from matter, they can easily get into a false mysticism which makes them see only the absolute side to

everything that surrounds them. It is as if their search for unification brings them to a view where the relativity of matter no longer exists.

People in the external aspect of Meaning usually possess a great capacity for fertility. Facing change, multiplicity, relativity, they are able to extract from matter and from people the maximum that is possible. This ability allows them to create structures in the world that solve problems and answer real needs. They are able to easily grasp the useful side of things and to organize in the world structures which corresponds to what the intelligence can grasp.

The external aspect of Meaning is concerned about the structure of matter. It mostly relates to organizing life in a structured way in order that things will get done. As such, it is concerned with the relativity of everything and the relativity of truth. As such, all is relative. Truth depends on the person and what that person goes through at this specific moment in time. It can therefore change its ideas and its concepts as they depend totally on who it is and what it lives at this precise moment. In order for things to work and get done, structures need to be changed and modified. There can be no absolutes. There is a movement in ideas and concepts. On this side of the axis, everything is perceived on a subjective basis not on an objective one. Wisdom is therefore relative.

Meaning internal is more about being, it is more about Truth with a capital T, it is theoretical, constant, inwards, more about principles, more intellectual, it wants eternity, heaven, it is immaterial. Meaning external is more about having, it is about truth with a small cap, it is practical, ephemeral, outwards, more about structures, more practical, it

wants temporality and earth, it is material. Both of those directions have to do with wisdom. Wisdom for the internal aspect being constant and eternal and for the external aspect being practical and variable. Obviously, both are right. As we saw above, meaning is strengthened by fear.

### 3. ONLY ONE WORD

The three quests and the six faculties could be summarized as follows:

<b>Quest</b>	<b>Goal</b>	<b>Internal</b>	<b>External</b>
Identity	purpose	stability	change
Love	communion	self-giving	giving
Meaning	wisdom	structure in thought	structure in matter

But if we wanted to find the deepest essence of each of the six faculties from the three quests in the shortest possible way, we could say the following:

the quest for Identity

internal: guidance

external: control

the quest for Love

internal: opening

external: gift

the quest for Meaning

internal: principles

external: organization

Using the same table as above, this would then be:

<b>Quest</b>	<b>Goal</b>	<b>Internal</b>	<b>External</b>
Identity	purpose	guidance	control

Love	communion	opening	gift
Meaning	wisdom	principles	organization

Understand that this is a very broad characterization that does not do justice to the different faculties but is helpful as a mnemonic to remember what they are mostly about.

#### 4. LOOKING BOTH WAYS

We all have inside of us, both directions of each of the 3 quests, we possess all 6 faculties. Those are given to us, they are our gifts and our challenges. If we look at the polarities of each of the quests, we need to understand that BOTH ARE TRUE. Identity is both expressed in tradition and change, love exists both as a gift and as an opening, meaning is defined both in relative truth and in absolute truth. There is no going around that. Although this can be hard to understand, it is still what is. Philosophy has tried to deal with those concepts for millennia and still has problems with them. But we must try to reconcile both.

We very often only see the faculties of the upper triad. The type of Love or Identity or Meaning that we believe is true is therefore always the one pertaining to the upper triad. During our life, it is important to try and open ourselves up to the richness present in the lower triad, in our hidden half and in everything we have always refused to see or to be. We must, if possible, come to accept and develop that which is us but still very much hidden, in potentiality.

Although we carry the two directions of each of the three quests, one direction is in our upper triad, the other direction is in our lower triad, our hidden half. That means

that, as we saw before, our lower triad contains the same faculties as the upper triad but each of them in the opposite direction. As we identify more with our upper triad, the ability to express the lower triad is a real challenge as the faculties it contains go counter to whom we think we really are. We therefore tend to see only the faculties that are present in our upper triad. So, the Love we value will be the internal one or the external one depending on which is present in our upper triad. The same goes for Identity and Meaning. As we go along on our personal path, we need to profoundly understand this and try to accept and develop the faculties that are still not expressed in us and the ones that are part of our hidden half, still harder to see and accept.

People who do not have the same sequence of faculties as we do really live in different universes. It is hard to imagine and almost impossible to understand how different other people can be from us. Obviously, when relationships become strained people do consider who they are as normal and who the others are as sick or abnormal. This is to be expected but untrue. Others who do not share our faculties or triads are very different from us but their differences are also in us, somewhere. So we all do need the others if only to help us see our more hidden faculties.





# **PART VI**

UNDERSTANDING

## **A. THE 8 DIFFERENT WAYS**

With our typology, we are free to choose the approach we like best and that answers our needs the most. Types are more complete and deeper than the other aspects but they also are more complex and more difficult to use.

Our approach can thus be used in multiple ways depending on the needs of the person and the degree of expertise she possesses.

We can therefore use:

1. the three dimensions
2. the internal and external polarity (or direction)
3. the 3 quests
5. the 6 faculties
6. the 12 personalities
7. the 12 hidden halves
8. the 24 types

Our typology is dynamic and allows us to use, as we wish, the 3 dimensions, the 2 polarities (directions), the 3 quests, the six faculties, the 12 personalities, the 12 hidden halves or the 24 types. We can pick and choose or mix any of those.

## **B. PREDICTIVE APPROACH**

As was rapidly mentioned above, our approach not only allows us to understand who we are and who the people around us are, but it also allows us to predict what will happen in our lives and in the lives of others and why.

As we know, the sequence of faculties that is every human being is permanent and unchanging. We also know that faculties develop themselves in a sequential fashion and that their appearance is related to many factors one of which is age.

In most cases, but not always, the second faculty will start to appear around adolescence although we could see some aspects of it before. The third faculty will usually appear later in life, usually in early adulthood.

The manifestation of a faculty is always preceded by serious upheavals in the person. Obviously, a new faculty is change and lots of it. Most people are ill prepared for the enormous changes that the faculty brings along.

They will very often try to resist and even fight off the newcomer. If the resistance to change is too strong or too prolonged, disease will often appear. The type and the nature of the disease will mostly depend on the strongest faculty, most often the first.

But in cases where the new faculty is welcomed, the changes can be impressive and life transforming. Our gifts are made better and many of our previous challenges are transformed into something positive.

According to our typology, we are not as free as we like to think. We believe we lead our lives as we decide but, truly, the sequential unfolding of our faculties is responsible for most of our likes and dislikes, our choices and our actions. Even our free will is dependent on the faculties that are active in us.

The only way to really become free is to develop the maximum number of faculties in us. The more our faculties

are developed, the freer we become and the more freewill we have.

## **C. A SCIENCE**

This is much more than a typology. It can also be seen as a science as it is able to do the three most important scientific actions: describe, predict and resolve.

Our approach knows how to describe because it offers the best description possible of the human person. It knows more about the person than the person knows. It can predict because it knows in advance the challenges and obstacles that the person will come across in his life and at what approximate age that will happen. It can resolve things because it offers solutions to the many problems besetting the person and his personality. Those solutions can target the real issues and reach true results.

As we have seen before, there exists 4 methods of development of the faculties (sequence, parallel, depth, speed) which are present in all people. Those methods allow us to know exactly where the person is at a point in time and to predict where he will be going.

Each human being possesses six faculties that exist from conception. Those six faculties will not be all expressed right away. We can see that the primary faculty will be the first one to appear from birth. The other faculties will be less apparent but still always present. They will slowly evolve even though this can be slow and difficult to perceive.

In the normal order of things, the six faculties will become more and more obvious as the years go on. The fac-

ulties will develop in sequence, in parallel, they will get deeper and move faster and faster between themselves all depending on the age of the person but also his personal development.

No faculty can answer all of the person's needs for life. A time will come when it becomes necessary to add to the primary faculty, the secondary faculty and then the tertiary faculty and, still later, the lower triad will complement the upper triad. This lower triad usually takes much more time to appear and to express itself. But once it does, it will follow the same pattern as the upper triad.

Because our typology knows about the sequence of faculties that is present in everyone, it can predict the problems that will appear with time and approximately at what age those will come up. It is also able to give the best solution to those problems, the best way to answer life's challenges and obstacles because it knows a lot about the person.

## **D. UNFOLDING: FACULTIES AND TRIADS**

Because our typology is based on being, it is able to embrace all of the human person. But its importance goes beyond that. We were created as free beings and our freewill is most important in who we are. As such, our freewill is not fixed but dynamic. It increases with the unfolding of our faculties throughout our life. We have less freewill when younger than when older, usually. Therefore, it behooves ourselves to develop our faculties, our triads as much as possible during our lifetime in order to increase our freewill. But our approach also allows us to develop our wisdom, our love and our purpose to heights that would otherwise be unattainable. As mentioned before, it also makes us

understand that what we think is meaning, love or identity is only half of what those are really, in reality.

There are two main ways through which faculties can be developed: opposition and similarity. Opposition is concerned with the fact that the missing or weak faculty in the person can be developed when unforeseen events happen in the life of the person requiring that specific faculty. Similarity is concerned with resonance and happens when I am in contact with people who possess the missing or weak faculty I need to develop. With opposition, it is life which, in a certain fashion, is responsible for forcing the unfolding of the faculties. With similarity, the people around me are responsible for the unfolding of my faculties.

As we have said before, the expression of a faculty appears to come up when all the resources of the previous faculty are exhausted. A time comes when all the capabilities of the faculty are no longer sufficient in order to face life's challenges. At this point in time, we are faced with the obligation of coming up with something new. That is when the following faculty appears in order to resolve the otherwise unsolvable issues we face. Eventually, the same thing also happens with the lower triad. No faculty, whether it is based in Meaning, Love or Identity, will ever be able to answer all of life's many challenges and all of our needs.

The unfolding of the lower triad is much more difficult than that of the upper triad. Most people will not get to their lower triad during their life. They will die before it has a chance to unfold. Indeed, because the lower triad is our hidden half, it is a major challenge that few can meet. The lower triad is really the antithesis of everything we have learned we were in the upper triad. With the lower triad, we

become everything we have refused and rejected in the upper triad. But the reward is really worth it. The lower triad opens up unknown and fascinating vistas that we never knew existed.

Whether it is through resonance or opposition, the unfolding of the faculties of the person is an essential passage for everyone.

## **E. RECOGNITION**

How do we know what a person is? What is the best approach to determine a person's main quest and the particular sequence of faculties that belongs to him or her? There are many ways to find out the exact sequence of faculties that define a person. The best way is knowing the essences by heart and lots of practice. A questionnaire will eventually be available but nothing can replace human interaction and human perception. When we really know the essences, when we live them, we can easily feel the quests and their sequence. Obviously, practice is of the essence.

## **F. SPIRITUALITY**

Let's finally note that the faculties, even when developed and integrated in the person are not sufficient to express the full potential that belongs to each of us. The well-grounded expression of the first faculty and of the secondary and tertiary faculties plus the faculties of the lower triad represent the basis of what it means to be human. Yet, we all need something that goes beyond those and give us a way to get past our limits and even who we are. This is what spirituality is about and it is the only way to go beyond the two triads and give a clear and meaningful direction to who we

truly are. If you want to still know more about *The Path To Myself*, please read Book 2.

## G. SUMMARY OF PRINCIPLES

Let's now write down the 22 principles that we have discussed in the essay:

#	Principles
1	There exists in each person three eternal quests called Identity, Love and Meaning.
2	Each quest possesses a unique centre and is issued from a different place. Identity starts in the body, Love in the soul and Meaning in the spirit.
3	The quests are dynamic, always in movement.
4	Directions characterize quests. The three quests are therefore internal or external.
5	The quest with its direction (internal OR external) is called <i>faculty</i> .
6	Since there exists 3 quests and 2 directions, there is a total of 6 faculties existing in us.
7	The faculties are the most important aspect of our typology. It is the understanding of the faculties that is at the base.
8	The 6 faculties are ALWAYS present in everyone. It is only the sequence of faculties that differ from one person to the next. Obviously, some people have the same sequence of faculties but those are always different depending on the 4 ways they can develop.
9	Since there are 6 faculties, there are therefore 2

	triads: the upper triad and the lower triad.
10	Within a triad, an internal faculty always follows an external faculty and vice versa.
11	The triads are composed of 3 faculties: Identity, Love and Meaning (but not necessarily in that order) each having an internal or external direction. The sequence of faculties in a triad never changes.
12	All the different aspects: quests, directions, faculties, personalities, hidden halves and types exist in us from conception to death and never change.
13	There are 2 triads in each person. The lower triad is in the sequence as the upper triad or in the reverse sequence.
14	The upper triad is more visible and is called <i>personality</i> whereas the lower triad is much less visible and corresponds to our <i>hidden half</i> .
15	The combination of the upper triad and of the lower triad is called type.
16	The direction of the first faculty of our upper triad defines our direction as a person.
17	Life is but the unfolding, in an always deeper fashion, of the six faculties we carry in us.
18	Friendship is ideally defined by a relation where the first 2 faculties of the upper triad of the first person are reversed in comparison to the faculties of the second person.
19	Love is best defined by a relationship where the first two faculties in the upper triad of the first individual are reversed and then inverted as compared to the faculties of the second individual, the lover.

20	Our typology is dynamic and allows us to use the 3 dimensions, the 2 polarities (directions), the 3 quests, the 6 faculties, the 12 personalities, the 12 hidden halves or the 24 types. We are free to choose and mix those different approaches.
21	The faculties are not static in us but dynamic and unfold in 4 main ways: sequence, parallel, depth and speed.
22	Faculties can better develop themselves through resonance or opposition with the people that are close to us.





# CONCLUSION

Our approach is really about living lives that are as fertile as possible with full consciousness of everything that is involved.

Knowing our typology, we can move forward in ways that are unthinkable without it. The path that would be impossible to do in a lifetime can now be understood and maybe accomplished. In any case, this knowledge can help us become better people.

But in the end, our typology is not about ourselves. It is not a selfish path that I can follow by myself without others. Because, first and foremost, it is about using my gifts to help others and, in the process, taking my gifts as far as is possible and transforming my challenges into new gifts always with the other person's help.

It is about working together in order to become better people and also make the world a better place to live.

