

Paul Tassé

# primessa

The Path To Myself  
Occidentalia



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# PRIMESSA

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OCCIDENTALIA

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# INTRODUCTION



We all need to move forward in life as a person and bring the gifts that were given to us to their utmost fulfillment while also bringing our challenges to their resolution.

Obviously, these things should be done sequentially if possible. Taking them out of order will make their realization more difficult.

This short essay will focus on the second goal. This is the realization of our being to its utmost completion, as much as this is possible considering our limited means and the short time that our life allows.

The question as to whether human beings are born as blank slates or not has been much discussed and many books touch on this question. 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 no matter what mom or dad does or does not do.

Our personality determines who we are, it profoundly impacts our lives, our relations with others and our happiness.

We will see that each personality 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 also 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 their gifts and without having resolved all of their challenges.

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.

In this essay, I will only present a short introduction to Primessa. Primessa 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 Primessa is the result of observation and more observation.







# PART I



## A. THE MAP

What would you say if I were to affirm that you carry inside of you a map of yourself and of your life that you can learn to see and understand? Surely, you would express doubt. I would too. But this map is not only present in you and I but in every human being that lives, that has lived and it will be present in those that are yet to be born. 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 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 difficulties at some point in our life. As we will see, Primessa gives us an idea as to what those problems we will have to face will be and approximately when they will come up.

This map is also our personality. The reason for that is that our true personality is not static but dynamic. 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, 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 sickness and death. Therefore, change is not an option. We need to change as we need to eat or sleep.

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 personality as evolving. Our personality is who we were yesterday, who we are today and who we will become tomorrow.

Personality is therefore 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.



## B. STRANGE BUT TRUE

We are born but incomplete. Nobody can refute that. 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.



## C. 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.



## D. EVERYWHERE

Chivalry novels do it and picaresque novels also do it. It can be argued that most novels do it in forms that are more or less hidden. This thing that they do is defining the quest as the all-important goal. The quest is central to all novels, sometimes more on the surface sometimes well camouflaged. The reason why it is central to many novels is that it is central to life itself. We are always on a quest and we cannot, in our life, avoid it. We all are on quests for truth, money, mate, happiness, and so much more.

But, of all the infinite number of quests that exist and that we try to accomplish, 3 stand out:

- the quest for identity
- the quest for love
- the quest for meaning

Those 3 quests are really the only ones that count. They are obviously related to God because God's presence in ourselves is really necessary in order to possess a true identity, to find true love and to understand the ultimate meaning of life.

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. We will write them in lowercase characters to distinguish them from the same aspects that relate to God and would be in uppercase.

This will be our 1<sup>st</sup> principle:

|   |   |
|---|---|
| 1 | In each person exists 3 aspects, 3 quests which we will name: identity, love and meaning. |
|---|---|

There is therefore in you, as in me, and your spouse or neighbour, an identity aspect, a love aspect and a meaning aspect that has always been present and will always be present. Those are the 3 quests.







## PART II



## A. THE 3 QUESTS

In this section, we will try and define more precisely what we mean by those 3 quests: identity, love, meaning.

Each of the 3 quests: identity, love and meaning are connected to all 3 components of the human being: body, soul and spirit. Each of the quest has therefore a different locus and, starts in a different place. Identity starts in the body, love starts in the soul and meaning starts in the spirit.

Identity is related to who I am. It goes well beyond the physical world but it is based in the physical world and how I act in it. The way I speak, move, do things, act and react are all related to who I am. Identity is centred upon myself but it is what I project around me to the people I come into contact with. Identity is the first impulse that moves me and differentiates me from the others. It allows for love, another quest, because if I am not different from the other, I cannot love.

Love is related to how I connect to others. It is about creating and preserving those connections to ultimately be able to be there for and help others. It is about presence, communication, giving, healing and making something together. Love lives in the psychological world, between the physical world and the spiritual world. Love is the source of joy since it is about the fact that human beings do not like being alone and need each other always.

Meaning is related to how I am able to extract sense from what is in me and what surrounds me and structure it as to create knowledge and understanding. Meaning is always coherent, clear and inspiring because it always is connected to something that is beyond us. Meaning sees through everything because it targets truth and God. Meaning is really the source of happiness which is always detached from the physical and lives in our spiritual realm.

Each quest is also linked to a different aspect of the universe. For identity, it is matter, for love, it is time and for meaning, it is space. We will explain further how those relate to the essence of each quest.

Quests are really eternal and it is impossible to say everything about them. No matter what is said, there is always more to say.

In the same way, it is impossible to totally complete a quest. Human beings are so profound that no matter how deep they go, there is always something else. Therefore, the 3 quests we have to realize can never totally be finished. What God is asking of us is not to complete the 3 quests. As we have seen, this is impossible and can never be done. What is being asked of us is to do as much as possible, as much as we can in our short lives. The rest does not belong to us.

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



## B. IS THAT IT?

When Carl Jung wrote his book on typologies he identified 2 sides that belonged to all human beings: introversion and extraversion. The difference being how each recharged their batteries in a different way.

But this polarity is not the only one. There is another we will call: INTERNAL and EXTERNAL. Those 2 polarities have nothing to do with how people recharged their batteries but with how they interacted with the world in them and the world around them.

This is the second principle:

|   |   |
|---|---|
| 2 | In each person exist 2 polarities which are: internal and external. |
|---|---|

First and foremost, people with the internal polarity define themselves by the inner direction of all their thoughts and actions. 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 deepness and a focus on non-physical processes that cannot be avoided.

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 divulged 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.

People with the external polarity are quite the opposite. They do not value internal processes and thoughts but put all their focus on true action in the physical world. They are not concerned about principles, values or ethics but with

actions: it is what you do that counts. There is therefore a shallowness, a superficiality that is inherent to this aspect. Everything needs to be done quickly and to effect. Because of this external direction to all they think and all they do, they will easily change the physical world that surrounds us and they will carry about them a feeling of independence, authority, superiority.

They have little or no patience and little or no respect for internal processes as everything must lead to action and change. They do not easily suffer but if they do, will spread their suffering to all that surround them and will therefore easily hurt people around them. They obviously have great respect for authority.

As we will see shortly, everybody carries both internal and external aspects but one is always primary. This primary aspect will never change so we can all be defined as either, primarily, internal or external.



### C. FERTILITY

We have seen that each of us carry 3 quests: identity, love and meaning. Those 3 quests are forever part of us and can never leave. We have also seen that we all carry in us 2 aspects, 2 polarities that also exist in everyone and that we called internal and external.

The next step is understand that each of the quest that are part of us each belong either to an internal or to an external polarity. We therefore have:

- identity internal
- identity external
- love internal
- love external
- meaning internal
- meaning external.

This is the third principle:

|   |   |
|---|---|
| 3 | Polarities characterize quests so that each quest is either internal or external. A quest to which is added a polarity is called a faculty. |
|---|---|

Those, we will call FACULTIES. Each human being therefore has those 6 faculties inside of him. Those faculties are in us and, again, can never be removed. Those 6 faculties are the basis of Primessa.

What differentiates human beings is therefore NOT the existence of the 6 faculties as we all carry all 6 of them. What differentiates people is mostly the SEQUENCE of those 6 faculties in each of us and how much these faculties are developed in each of us.

But before going any further, there is an important fact that must be understood and remembered: faculties are grouped in 2 triads: an upper triad and a lower triad. Each

triad is composed of 3 faculties: identity internal or external, love internal or external and meaning internal or external. Finally, in each triad, an internal faculty always follow an external faculty and vice versa. We can state the following principles:

|   |  |
|---|--|
| 4 | Since there are 3 quests and 2 polarities, there is a total of 6 faculties which are present in every one. |
|---|--|

|   |   |
|---|---|
| 5 | Faculties are grouped in triads. Since there are 6 faculties, that makes for 2 triads: the upper triad and the lower triad. |
|---|---|

|   |  |
|---|--|
| 6 | In a triad, an internal faculty always follows an external one and vice versa. |
|---|--|

To summarize, we can add another principle that would simply state the fact that each triad is ALWAYS composed of the 3 quests: identity, love and meaning each having an internal or external polarity.

This is what principle 7 is about:

|   |  |
|---|--|
| 7 | Triads are composed of 3 faculties: identity, love and meaning each of them having an internal or external polarity. The order of the faculties is specific to the person and never changes. |
|---|--|

To help with the writing we will shorten the terms used and replace them with the following:

| Faculty           | Abbr. |
|-------------------|-------|
| Identity internal | II    |
| Identity external | IE    |

|                  |    |
|------------------|----|
| Love internal    | LI |
| Love external    | LE |
| Meaning internal | MI |
| Meaning external | ME |

If we carry forward the 3 principles laid out above and apply them, we end up with the following fact that everybody is composed of 2 triads each of which is composed of 3 faculties: identity internal or external, love internal or external and meaning internal or external (but not necessarily in this order).

And to summarize what we said above, we can add an 8<sup>th</sup> principle:

|   |   |
|---|---|
| 8 | All of the different aspects of Primessa: quests, polarities, faculties, personalities and types are present in us from conception to death and never change. |
|---|---|

So if we take the faculties and put them in all possible combinations (while respecting certain principles we will add later), we end up with 24 types which are:

| <b>IDENTITY</b> |                 |                 |
|-----------------|-----------------|-----------------|
| Combination     | Triad 1 (upper) | Triad 2 (lower) |
| 1               | II - LE - MI    | IE - LI - ME    |
| 2               | II - LE - MI    | SE - LI - IE    |
| 3               | IE - LI - ME    | II - LE - MI    |
| 4               | IE - LI - ME    | SI - LE - II    |
| 5               | II - ME - LI    | IE - MI - LE    |
| 6               | II - ME - LI    | LE - MI - IE    |
| 7               | IE - MI - LE    | II - ME - LI    |
| 8               | IE - MI - LE    | LI - ME - II    |

| <b>LOVE</b> |                 |                 |
|-------------|-----------------|-----------------|
| Combination | Triad 1 (upper) | Triad 2 (lower) |
| 9           | LI - IE - MI    | LE - II - ME    |
| 10          | LI - IE - MI    | ME - II - LE    |
| 11          | LE - II - ME    | LI - IE - MI    |
| 12          | LE - II - ME    | MI - IE - LI    |
| 13          | LI - ME - II    | LE - MI - IE    |
| 14          | LI - ME - II    | IE - MI - LE    |
| 15          | LE - MI - IE    | LI - ME - II    |
| 16          | LE - MI - IE    | II - ME - LI    |

| <b>MEANING</b> |                 |                 |
|----------------|-----------------|-----------------|
| Combination    | Triad 1 (upper) | Triad 2 (lower) |
| 17             | MI - LE - II    | ME - LI - IE    |
| 18             | MI - LE - II    | IE - LI - ME    |
| 19             | ME - LI - IE    | MI - LE - II    |
| 20             | ME - LI - IE    | II - LE - MI    |
| 21             | MI - IE - LI    | ME - II - LE    |
| 22             | MI - IE - LI    | LE - II - ME    |
| 23             | ME - II - LE    | MI - IE - LI    |
| 24             | ME - II - LE    | LI - IE - MI    |

This brings us to our 9<sup>th</sup> and 10<sup>th</sup> principles which go something like this:

|   |  |
|---|--|
| 9 | There are 2 triads in all people. The lower triad is either in the same sequence as the first one or in the opposite sequence. |
|---|--|

|    |   |
|----|---|
| 10 | The upper triad is more visible than the lower one which corresponds to our shadow. |
|----|---|

The concept of the shadow in Primessa is similar the what Jung said. The shadow corresponds to aspects that

belong to us, to our being but which we find extremely difficult to integrate.

The first faculty of our upper triad defines our polarity. People in combinations 1, 2, 5, 6, 9, 10, 13, 14, 17, 18, 21 and 22 are all internal. The others are external.

Here is our 11<sup>th</sup> principle:

|    |   |
|----|---|
| 11 | The polarity of the first faculty of our first triad in the upper triad defines our polarity as a person. |
|----|---|

That's it. This completes our cursory description of Primessa. You now have all the underlying principles and how they do apply. But there is much more to understand. Let us get to it.



## D. UNFOLDING

From the preceding chapter, we understand that there is 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 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.

That will be our 12<sup>th</sup> principle:

|    |   |
|----|---|
| 12 | Life is but the unfolding of the faculties in the sequence that belongs to you, that is you in the order they are present in you. |
|----|---|

What defines us most as a human being is our first faculty. But, as our life unfolds and as we grow older, we find it more and more difficult to deal with certain situations with only our first faculty. At those points of friction, it is as if we are forced to reach in us for our second faculty in order to face the problems or challenges we meet in life. Later, we will need to reach to our third faculty if we want to answer all of life's challenges. Still later in life, we might have to reach for our second triad and the faculties it contains.

The unfolding of the faculties of the upper triad is difficult and, as we said before, those faculties are so rich and profound that they can never be totally expressed. There is just too much to them. Reaching to our lower triad is really difficult and most people will die without ever reaching it. In fact, the lower triad is really, as Jung would

say, our shadow. It is composed of those aspects that are part of us but that we refuse to see and to integrate in us.

To most people the unfolding of the upper triad is more than enough work for a lifetime. The lower triad remains untouched and rarely consciously seen.

In the triad, the faculties will unfold themselves in specific ways. There exists 4 main movements which we detail below:

**Movement 1:** 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. While the first faculty always remains present, we see, usually at adolescence, the second faculty taking more and more place. Then, at some point, usually during young adulthood, the third faculty starts to appear and take more place. 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.

**Movement 2:** But there is also a parallel unfolding of the faculties meaning that, as the 2<sup>nd</sup> or 3<sup>rd</sup> 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.

**Movement 3:** 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.

**Movement 4:** a 4<sup>th</sup> 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 polarities 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. Resonance is a major factor in this expression of the faculties. In the context of Primessa, resonance is the phenomenon where like people that share similarities become more and more alive and vibrant because of the likeness of the other or others.

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.



## E. AROUND ME

Up to now, we have looked at people and the faculties that are present. 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 mates. 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 relationship is the development of our faculties. We need people around us that are different from who we are and that can 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 Primessa 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 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.

## 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 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 3<sup>rd</sup> faculty are different but this is not the focus of the friendship. Mostly friendship is a means to express or to deepen our 2<sup>nd</sup> faculty.

This brings us to our 13<sup>th</sup> principle:

|    |   |
|----|---|
| 13 | Friendship is best defined by a relationship where the first 2 faculties in the first triad of the first individual are reversed in the other individual, the friend. |
|----|---|

## 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 2 faculties of the upper triad being reversed. But, in love, it does not end there. Those 2 reversed faculties then have their polarities 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 2 identical faculties and 1 that was different (we stay with only the upper triad), love has 2 different faculties with 1 that is alike. Moreover, in friendship, the identical faculties are the first 2 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.

This then will be the 14<sup>th</sup> principle:

|    |  |
|----|--|
| 14 | Love is best defined by a relationship where the first 2 faculties in the first triad of the first individual are reversed and then inverted as compared to the faculties of the second individual, the lover. |
|----|--|





# PART III



## A. FACULTIES

Faculties are at the heart of Primessa. All of Primessa is built around the faculties. As each faculty is made up of quest and polarity, there is a total of 6 faculties as we saw in the preceding 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 Primessa, 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 limit myself to giving the essence of each of the faculties.

All the faculties are valid as they are all present in us and represents 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 funny. This is to be expected as we cannot tell all there is to know about them.

Please note that I will use the masculine for the external aspects and the feminine for the internal ones. This is in no way to demean one or the other but simply to better illustrate each of them.

Let us start with:

### **1. Identity**

The internal and external aspects of identity are concerned with the relation to the outside world. As we said

in the beginning, identity is linked to matter. As matter consists of the world, there are two types of actions that are possible. The first type is the capacity of acting upon the world, upon matter. The second is the capacity of the world, of matter, to act upon me. The first aspect, my capacity of action upon the world, is linked to the external aspect of identity. The second aspect, the capacity of the world to act upon me is linked to the internal aspect of identity. The first acts, the second is acted upon.

IE wants to control the world and everything in it. He feels secure in who he is and is confident that he can succeed in controlling everything that is in his world. For him, there is not time to lose, he defines himself, his innermost person, in relation to his capacity to control. This all-mightiness demands a lot. He will expand all his energy and all his strength in this effort to become powerful and successful as this is what control is about.

The internal aspect of identity is very insecure about the outside world but does not feel that control of the world is the way to define who she is. She would rather merge with all that is around and find the security she craves in this fusion of sort between herself and the world. Passivity and receptivity are for her the best options. For her, life is slow and passionless as she defines whom she is not by what she does but by her capacity to be there, to be present to the world, to the universe and to others.

## **2. Love**

The internal and external aspects of love are concerned with relationships to others.

As we have seen at the beginning, love is linked to time. In time, I either go too quickly or too slowly. It is therefore the essence of the movement of love that is impacted, modified by time. Time makes it so that it is impossible to devote all the available time to all available people. A choice must be made and the two alternatives are to either

devote a little time as possible to as many people as possible or to devote as much time as possible to as few people as possible. The first alternative is inclusive and wants to help as many people as can be helped as quickly as possible. The second one is exclusive and wants to help as few people as possible but giving them the most time possible. Love external wants to be quick in order to help the maximum number of people. Love internal wants to be slow in order to impact to the maximum only a few people.

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.

The internal aspect of love is not concerned with such shallow undertakings. She shows her love by opening herself to a few of the others. This is a slow movement where she allows close, intimate people she knows to come into her 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.

### **3. Meaning**

The internal and external aspects of meaning are, as we mentioned above, mostly concerned with the concept of space. Space is simplistic in the sense that it is either open or closed. Openness and closeness are therefore the main concepts relating to meaning and thus to the people who are following this quest. Openness drives us to more easily accept all the different meanings that exist in the universe. This external aspect of meaning is therefore linked to a multiplicity of meanings where each of those meaning represents an aspect of the truth. On the other hand, closeness is linked to a more restrictive concept of meaning

where truth is not multiple but unique. Relation to truth, relation to ideas and concepts are therefore different in openness and in closeness. Meaning external perceives this relation as existing in multiplicity. There is therefore no single truth or any ideas or concepts leading to that way of thinking. For meaning internal, on the contrary, the relation to truth using ideas and concepts cannot diverge, truth is unique.

The external aspect of meaning is concerned about the relativity of everything. For him, everything depends on the individual. As such, all is relative. Truth depends on the person and what that person goes through at this specific moment in time. He can therefore change his ideas and his concepts as they depend totally on him and what he lives at this precise moment. There is movement in ideas and concepts.

The internal aspect of meaning is concerned with truth and its permanent, invariable existence. Truth exists in an absolute way and is outside of her petty self and is not concerned with people. Her ideas and concepts are reflections of this universal truth and she tries to live by them as much as she can. Her ideas therefore cannot change. Movement does not belong to truth since truth is unmoving and eternal.

### **Both sides are true**

We all have inside of us, both polarities 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 control and in fusion, love exists both as gift and as 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.

Although we carry the 2 polarities of each of the 3 quests, one polarity is in our upper triad, the other polarity is in our lower triad, our shadow. 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 shadow, 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 those 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 evolve our faculties and become better persons.



## B. TRIADS

The 6 faculties are present in each of us in 2 groups of 3 faculties. Each group is called a triad. The triad which corresponds to what we perceive as being the person, we call the upper triad. The triad that is more hidden, really the shadow of the person, we call the lower triad.

Note that the lower triad, the second one, either follows the same sequence of faculties, with polarities being reversed, as the upper triad or, the opposite sequence of faculties (polarities being always reversed). See Part II – C.

Triads are combinations of the possible 6 faculties. Each triad always includes the following quests: identity, love and meaning but not necessarily in that order. Each of the quests has either an internal or an external polarity. The quests alternate in their polarities.







# PART IV



## A. USING IT

As opposed to other methods describing personality, Primessa is not monolithic. We would rather describe it as a dynamic approach that allows people to pick and choose what they want and what they need. We can therefore use any of the following concepts

Primessa is composed of five different parts:

1. the quests
2. the polarities
3. the faculties
4. the personalities
5. the types.

### **1. The quests**

We have seen that the quests are really part of each person. They are: identity, love, meaning.

### **2. The polarities**

We have seen that there are 2 polarities: internal and external and that people are defined by the polarity of their first faculty. We have also seen that, inside a triad, polarities alternate.

### **3. The faculties**

Each faculty is composed of quest and polarity. Since there are 3 quests and 2 polarities, we end up with 6 faculties.

### **4. The personalities**

Personalities are composed of 3 faculties. Since 3 faculties compose a triad, personalities are really triads. Basically, personalities are composed of only the upper triad without taking into consideration the lower triad. Removing

the lower triad, we therefore end up with a total of 12 personalities.

## **5. The types**

The types are the most complete form of Primessa. They are composed of the 2 triads and as such include all faculties in them. Because of the inclusion of all faculties, they go much deeper than the others.



## B. CHOICE

Using Primessa, we are free to choose and pick whatever approach suits us best. Types are way more complete and profound than the other aspects but they are also the more complex and the more difficult to use.

This then will be the 15<sup>th</sup> and last principle:

|    |  |
|----|--|
| 15 | Primessa is dynamic and allows for the use of 2 polarities, 3 quests, 6 faculties, 12 personalities or 24 types. We are free to mix and choose whatever suits us best. |
|----|--|



## C. PREDICTIVE APPROACH

As was rapidly mentioned above, Primessa 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 Primessa, 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 we have free will.



## D. PRINCIPLES

Let us list the 15 principles that we came across in the text:

| #  | Principle  |
|----|--|
| 1  | In each person exists 3 aspects, 3 quests which we will name: identity, love and meaning.  |
| 2  | In each person exist 2 polarities which are: internal and external.  |
| 3  | Polarities characterize quests so that each quest is either internal or external. A quest to which is added a polarity is called a faculty.  |
| 4  | Since there are 3 quests and 2 polarities, there is a total of 6 faculties which are present in every one.   |
| 5  | Faculties are grouped in triads. Since there are 6 faculties, that makes for 2 triads: the upper triad and the lower triad.  |
| 6  | In a triad, an internal faculty always follows an external one and vice versa.   |
| 7  | Triads are composed of 3 faculties: identity, love and meaning each of them having an internal or external polarity. The order of the faculties is specific to the person and never changes. |
| 8  | All of the different aspects of Primessa: quests, polarities, faculties, personalities and types are present in us from conception to death and never change.                                |
| 9  | There are 2 triads in all people. The lower triad is either in the same sequence as the first one or in the opposite sequence.   |
| 10 | The upper triad is more visible than the lower one which corresponds to our shadow.  |

|    |   |
|----|---|
| 11 | The polarity of the first faculty of our first triad in the upper triad defines our polarity as a person.   |
| 12 | Life is but the unfolding of the faculties in the sequence that belongs to you, that is you in the order they are present in you.   |
| 13 | Friendship is best defined by a relationship where the first 2 faculties in the first triad of the first individual are reversed in the other individual, the friend.                       |
| 14 | Love is best defined by a relationship where the first 2 faculties in the first triad of the first person are reversed and then inverted as compared to the faculties of the second person. |
| 15 | Primessa is dynamic and allows for the use of 2 polarities, 3 quests, 6 faculties, 12 personalities or 24 types. We are free to mix and choose whatever suits us best.                      |





# CONCLUSION



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

Knowing Primessa, 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, Primessa is not about ourselves. Primessa is not a selfish path that I can follow by myself without others. Because, first and foremost, Primessa 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.

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







# primessa

The Path Towards Myself

Occidentalia

