

Paul Tassé

Edition 3

# Primessa

The Path To Myself

Collection *Contemplation*

Occidentalia



PAUL TASSÉ

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Primessa – The Path To Myself  
Edition 3  
version : 1.05  
2016, 2017  
Collection Contemplation

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Legal deposit: 1<sup>st</sup> trimestre 2017  
Bibliothèque et Archives nationales du Québec and Library and Archives  
Canada

ISBN 978-2-924669-36-5 (3<sup>rd</sup> edition, 2017)  
(PDF)



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# INTRODUCTION



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

This short essay will introduce a new approach allowing for 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 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 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 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 all of 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.







# PART I

WHO AM I?



## **A. KNOWING ONESELF**

The entrance of the Temple of Apollo in Delphis 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 our 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.

## **B. GOAL**

Our first goal is to help everyone to 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. Primessa can be useful for couples, families, businesses and, in general, society. It can totally change our way of seeing others, of understanding them, of helping them, of loving them, of accepting them and of living with them. If well directed, this knowledge could change education, healthcare and business. We want to offer to all people the chance of knowing in advance the main obstacles they will have to face in their lives. Those obstacles obviously relate to our typology and the knowledge we gain about them makes our lives much easier to understand.

One of the greatest illusion 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. Primessa takes us away from that and into a true understanding of who I am and who is the other so we can better accept ourselves and others.

### **C. 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, Primessa 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.

Michel Blay in his *Dictionnaire des concepts philosophiques* defines science as ‘knowledge that is both clear and certain of something. This knowledge is based either on obvious principles and demonstrations or on experimental reasoning or on an analysis of societies and of human facts’.

We will later see that Primessa fulfills all conditions necessary to define itself as a science, a science of being and of human relations. Primessa is strongly structured but offers at the same time much leeway in the application of the theory in an infinite number of situations.

#### **D. 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, Primessa gives us an idea as to what those problems we will have to face will be and approximately when they will 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, 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.

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 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.

## **E. 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.

## **F. 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



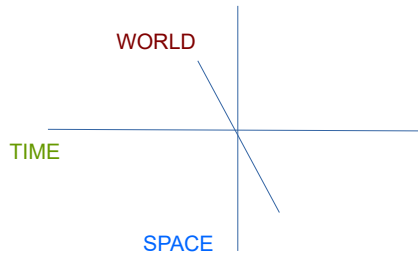
## A. THE THREE DIMENSIONS

Human beings are created on a three-dimension matrix which defines our inner being. Those three dimensions are not the same as the physical dimensions but, in a real sense, they are much more important.

The three dimensions are more spiritual than physical. They do not describe our physical interaction with the universe but all the ways our real being interacts with the universe around us. They are:

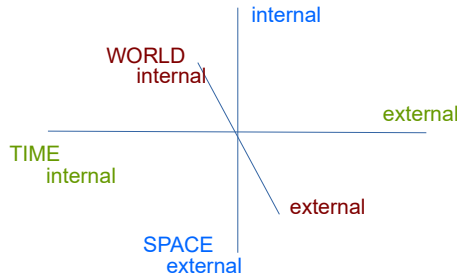
1. Space
2. Time
3. World

Human beings obviously do exist within those three dimensions but, more importantly, those three dimensions do exist within all human beings. In each human being, we will therefore find a Space dimension, a Time dimension and a World dimension. We will represent the Space dimension on the vertical axis, the Time dimension on the horizontal axis and the World dimension on the transversal axis.



In this three-dimensional matrix, each axis has a polarity. High is not identical to low on the vertical axis, left is not identical to right on the horizontal axis and front is different from back on the transversal axis. This polarity we will name INTERNAL and EXTERNAL. That is because the dimensions of Space, Time and World have to opposite aspects:

one on one side, the other on the other side. The internal poles are more folded upon themselves, the external poles are unfolded beyond themselves. This looks like this:



The three dimensions are the basis of Primessa and make up its first essence. All we are going to do in this essay is to actualize those three dimensions and clarify their role in what it means to be human.

In order to summarize what was said up to now, I must reiterate the following:

There is in each human being a three-dimension matrix that is the base of the person. Those three dimensions are Space, Time and World. They each have an internal and external polarity.

Space axis (vertical)  
internal  
external

Time axis (horizontal)  
internal  
external

World axis (transversal)  
internal  
external

## B. THE THREE QUESTS

On the matrix of our three dimensions, God has placed 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, spouse, happiness and much more.

Although there is an infinity of existing quests, only three really 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.

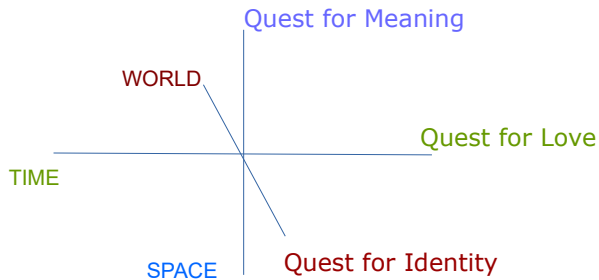
What is vital to understand is that identity, love and meaning are not only quests that are OUTSIDE of ourselves but they are also and most importantly INSIDE of all of us. We therefore all have in us 3 aspects which are printed on our body, our soul and our spirit and that we can call: Identity, Love 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.

What truly characterizes those three quests is their dynamism. They are in constant movement because they are issued from the human soul, the original source of movement in the human being. Although they originate in the soul, those quests will eventually determine all spiritual parts of the human being. Those quests possess a natural movement which

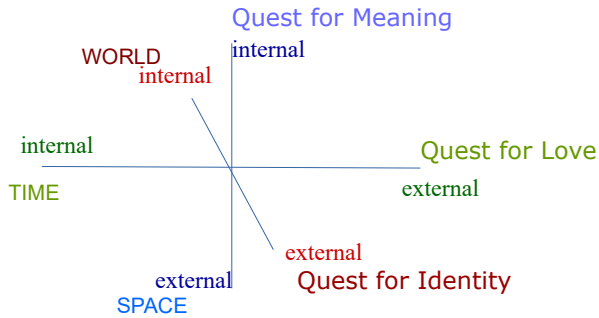
normally brings them forward and therefore forces us to change and transform.

Each of those three quests belongs firstly to one of the three dimensions. This is no chance but comes from the divine will which wants human beings to live in a constant movement. For Meaning, it is the Space dimension, for Love, it is the Time dimension and for Identity, it is the World dimension. When we describe the essences of the dimension and of the quests in a future section, we will understand why it cannot be otherwise.

In the dimension:	Quest	Centred on:	Source of:	Connected to :	By:
WORLD	<b>Identity</b>	physical	pleasure	I	body
TIME	<b>Love</b>	psychological	joy	other	soul
SPACE	<b>Meaning</b>	spiritual	happiness	God	spirit



Each quest has a double aspect. This double aspect stems obviously from the polarities of the dimensions themselves. The quests inherit the polarities from the dimensions but, for the quests, the polarities are named directions.



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 Primessa offers an understanding of people that is unmatched by any other method. Moreover, this approach is not static but dynamic and 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 in them the image of the dimensions while adding to those a dynamism that could not exist without them.

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 God is asking of us 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, to make all the efforts we can.

### **C. THE COMPONENTS**

Although we distinguish dimensions from quests, things are in reality more complex than that. The quests are but the dynamic expressions of the dimensions. In this sense, the quests directly come from the dimensions and are therefore but their prolongation. It is therefore false to see both separately.

As each dimension has an associated polarity, the same can be said of the quests which have two opposite directions that come directly from the dimensions. The directions of the quests and the polarity of the dimensions are, to all matter and purposes, identical. The only difference being that the dynamism of the quests give them a movement

which is absent from the dimensions. The quests have therefore been given to us to put movement in our beings and in our lives. The description of the quests is the same as the description of the dimensions with the added movement aspect.

All human beings have in themselves the three dimensions we have identified above each having its polarity. By extension, all human beings therefore have all the three quests each having its direction and thus its movement. Knowing and understanding those aspects are the basis of Primessa.

In order to make the reading easier, we will mostly focus on the quests. It is nevertheless important to remember that those are only the prolongation of the dimensions.

Each quest unfolds itself in a dynamism that is totally different from the 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 dimension and 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, Primessa does not provide a unique view of people. As we will shortly see, Primessa is a dynamic approach allowing for multiple views of human beings.

### The Quests

As we have seen, quests are really built into people. Each quest, Meaning, Love and Identity have a direction which we identified as internal and 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 which have 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 is 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 will shortly see.

The way the six faculties are set up in human beings follow 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. 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 dimensions:**

All human beings possess in themselves the three dimensions (Space, Time, World). Those three dimensions are present in all human beings in a specific and eternal sequence.

The polarity of the first dimension present in the person is the polarity for the whole person.

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

The dimensions are the matrix for the quests. Everything that applies to the dimensions equally applies to the quests and vice versa.

### **The quests:**

All human beings possess in themselves the three quests (Meaning, Love, Identity). Those three quests exist in a specific and eternal sequence.

The direction of the first quest present in the person is the direction for the whole person.

### **The faculties:**

The combination of a quest and of a direction is called a faculty. Since there are three quests and two directions, 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 Primessa. It is the understanding of the faculties that allow for the whole of Primessa.

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 upper triad is what we call our personality. The lower triad is called our shadow. The combination of the two triads is called our type.

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 shadow.

The lower triad is always much less visible than the upper triad. Moreover, since the lower triad corresponds to our

shadow, most people have a lot of difficulties even 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

### 1. THE TRIADS

The following table includes each of the triads:

Meaning	Meaning Internal	Love External	Identity Internal
	Meaning External	Identity Internal	Love External
	Meaning Internal	Identity External	Love Internal
	Meaning External	Love Internal	Identity External
Love	Love Internal	Meaning External	Identity Internal
	Love External	Identity Internal	Meaning External
	Love Internal	Identity External	Meaning Internal
	Love External	Meaning Internal	Identity External
Identity	Identity Internal	Love External	Meaning Internal
	Identity External	Meaning Internal	Love External
	Identity Internal	Meaning External	Love Internal
	Identity External	Love Internal	Meaning External

## 2. THE TYPES

### i. MEANING:

QUEST FOR MEANING						
	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 Externe	Identity Internal	Love Externe	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						
	TRIAD 1 (upper)			TRIAD 2 (lower)		
Love Internal	Love Internal	Meaning External	Identity Internal	Love External	Meaning Internal	Identity External

QUEST FOR LOVE						
	TRIAD 1 (upper)			TRIAD 2 (lower)		
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

iii. IDENTITY:

QUEST FOR IDENTITY						
	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

QUEST FOR IDENTITY						
	TRIAD 1 (upper)			TRIAD 2 (lower)		
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. FUNCTIONING 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 define 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 shadow. Yet, most people will rarely reach it in the normal unfolding of their lives. Most people also have problems perceiving the second triad.

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 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 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 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 unfolded. But the lower triad is more difficult still. Most people will pass away without having touched upon it. The lower triad does correspond to what Jung called the shadow. It is composed of those aspects which belong to us but which we refuse to see because they 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 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. 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 shadow.

**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 place 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. This is not the case. We always are 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.

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. 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 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 relationships 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.

### **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 faculty 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.

## **E. THE TWELVE RELATIONSHIP TYPES**

The love and friendship types that we have just seen are the most important but not, by any means, the only ones. There are in total 12 types of relationships that are possible and that includes the 24 types.

Those 12 relation types represent the totality of the possible relationships between people. Their description would take up a large space. We will describe them in a future essay.







# PART V

THE ESSENCES



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

Faculties are at the heart of Primessa. All of Primessa is built around the faculties. 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 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 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. THE DESCRIPTIONS**

### **1. The directions**

The internal and external polarity of the dimensions (identical to the directions of the quests) do have specific characteristics. They must be well understood.

#### **INTERNAL :**

First and foremost, people with the internal polarity define themselves 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 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 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 centred on herself. 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.

## **EXTERNAL :**

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.

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 no respect for all internal processes since they above all value the external movements.

They do not care for suffering but if they do suffer, they do not lightly carry that suffering and make sure that the people around them also partake of it. They obviously 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. Meaning is able to structure the external world, Love can easily communicate, give, Identity know how to do and change things.

## **2. Dimension of the World and the Quest for Identity**

Identity is connected to my being. It is much bigger than the physical, material world but it depends on this world and how I act in it. My way of speaking, moving, acting and reacting is linked to who I am. Identity is therefore centred

on the I and the way the I acts out. Identity is the primary reason why I am different from others. In its external aspect, this quest stresses who we are, our ability to distinguish ourselves from others, to be master of all that is inside of us and outside of us. In its internal aspect, the quest stresses our ability of self-effacing, to let others occupy our space in order to help, calm and modulate.

The dimension of the World and therefore human Identity is linked to human capacity to live in matter. There are two basic ways to interact with matter : we can act on matter, change it, modify it or we can let matter act upon us, model us, change us, influence us. The first way brings us to affirm our identity which corresponds to the external aspect of Identity, the second ways brings us to negate our identity which corresponds to the internal aspect of Identity.

In the dimension of the World, the direction towards affirming our identity brings us towards all mightiness where the person is tempted to be in control of his environment and of people. On the contrary, the negation of the identity brings the person towards a self-effacing negation of his own being and thus letting the world mould and direct him. His identity will therefore diminish and his own being will become less important.

The external aspect of Identity 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.

People in the back of the transversal axis possess a huge capacity for integration. This ability allows them to connect effortlessly with EVERYTHING that surrounds them. These connections are easy to make because those people have an extraordinary capacity for perception. They understand at a visceral level which does not necessitate a link to people or things. They are literally intimately connected to the universe. In a certain way, they are in constant fusion with everything that is around them. They have the universe inside of themselves. People in the front of the transversal axis are able to impose themselves on the world. They do possess a great capacity for authority. They like to be in control and to get everything they want. The universe is outside of them and not inside as for people in the back of the transversal axis. This universe, they want to rule it, impose their authority on it and run it as they wish, bring it to where they want to go.

### **3. Dimension of Time and the Quest for Love**

The dimension of Time is linked to the human capacity for Love and relationships with others. The direction towards the past brings along a slowing down of the person since he no longer has the horizon that is only provided by the future and is necessary to propel him forward. This slowing down also brings along a greater focus on others and therefore a greater opening towards other people. On the opposite, the direction towards the future while it gives the person the impetus forward also diminishes his ability to open up to others which then becomes more superficial.

In time, the person either goes 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.

Love is related to my way of opening up to others and connecting to them. Love creates and preserves those relations and allows us to be there for others and help them. Love is communication, donation, co-operation, healing. Love allows the person to create, to weave, to preserve links to others in a gift that ensures the person can live, open up, share, communicate, understand, help and build with others,

side by side, together towards a common goal. The love that links all human beings gives, helps, heals, protects, welcomes, surrounds, forgives and much more. In this movement of the quest for Love, the past, slower, more grounded allow for opening to others in a more intimate and directed way. The future, on the opposite, gives a greater berth to Love, much larger but also more superficial.

The past, because it is not connected to the future is always authentic. We can always be sure of the past but never of the future. People living in the past thus possess a great capacity for authenticity. This authenticity is connected to Love because, in order to love, it is important to be authentic. But living in the past is also a source of idealism. This idealism stems from the fact that the past being disconnected from the future, it is easy to have dreams that are not related to reality. It is after all the future that ensures our ideas are realistic. The goals of the person, while being laudable are disconnected from reality because they do not have the horizon that only the future can provide. The dreams are immense but cannot be fulfilled because they do not have a future. The person wants to be authentic but her I is taken over by impossible and unrealistic visions which can cause problems with authenticity.

People living in the future possess a great capacity for actualization for the simple reason that the future is not realized, not actualized. The future is completely open and everything is possible. This capacity for actualization is firstly related to love as it creates endless possibilities for loving relationships. But it is also very easy for those people to lose their way in the infinite possibilities afforded by actualization and to squander their time and energies. Those people do not know where to go because in order to know where we are going, we need to know where we come from. This ignorance of our roots can create an incapacity to really engage in life. Everything becomes an excuse for fun and losing precious time. The person that belongs to the future is

disconnected from the past and therefore does not have a solid base on which to stand. It is easy for her to lose her way in a number of different paths that are superficial and unnecessary.

#### **4. Dimension of Space and the Quest for Meaning**

The dimension of Space is related to the verticality of the Space axis. On the vertical axis, we can either be up or down. If we are up on the axis, we are far removed from the earth, far from matter, uprooted from the world. If we are down on the axis, we are far removed from the heavens, far from the spirit but well-grounded in the world.

In its internal aspect, Meaning is related to my capacity for understanding what is inside of me and to structure it so that it can become knowledge. Meaning is always coherent, clear, inspiring because it is always 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 his petty self and is not concerned with people. His ideas and concepts are reflections of this universal truth and he tries to live by them as much as he can. His ideas therefore cannot change. Movement does not belong to truth since truth is unmoving and eternal. The fact of being up on the vertical axis makes us see a unique source to all that is around us. In other words, the subjective becomes less important and the objective more so. Truth is unique.

People that are up on the vertical axis of Space possess a great capacity for unification. This capacity is related

to the importance of unity for those people. 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.

But the universe does not only contain the absolute, it also contains the relative. It does not only include constancy but also change. Being down on the vertical axis brings us to perceive and accept relativity, the existing state of change existing in the universe. This external aspect of Meaning is therefore connected to a multiplicity of meaning where each is a different truth. There is no single locus to truth or ideas or concepts.

People that are down on the vertical axis 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 solves problems and answer real needs. He is 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 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. On this side of the axis, everything is perceived on a subjective basis not on an objective one. Vision is therefore relative.

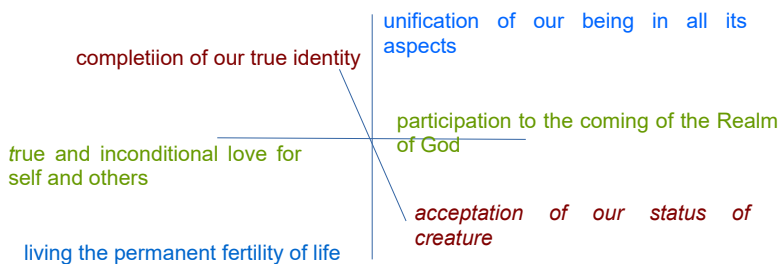
## 5. Spiritual Aspects

In his book, *De la mort à l'amour*, Daniel Paquette (Paquette, *De la mort à l'amour*, Occidentalia) lists the six possible human paths. Those six paths are in direct relation to the six faculties we have identified.

In order to achieve the total destruction of idolatry, we must go through six paths. Simone Pacot in her book « *Reviens à la vie* » was the first to identify those paths:

1. unification of our being in all its aspects
2. true and unconditional love for self and others
3. completion of our true identity
4. participation to the coming of the Realm of God
5. living the permanent fertility of life
6. acceptation of our status of creature

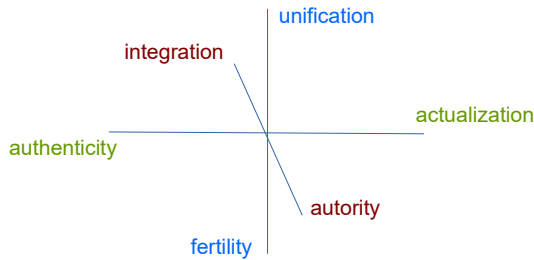
The six paths do match the six faculties of people that we have identified. They deeply clarify what it means to be living in each of the faculties. Obviously, as the faculties, they cannot ever be totally accomplished. The goal, as for the faculties, is to get as far as we can on those paths. We can place them on the same three axes we have previously defined:



We can also match the descriptions with the quests. The internal quests are first, the external, second.

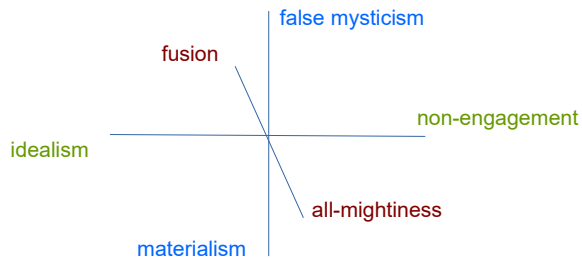
Quest for Meaning		
<i>I - unification of our being in all its aspects</i>	absolute	unification
<i>E - living the permanent fertility of life</i>	relative	fertility

<b>Quest for Love</b>		
<i>I - true and unconditional love for self and others</i>	past	authenticity
<i>E - participation to the coming of the Realm of God</i>	future	actualization
<b>Quest for Identity</b>		
<i>I - completion of our true identity</i>	fusion	integration
<i>E - acceptance of our status of creature</i>	control	authority



On the negative side, we can add the following :

<b>Quest for Meaning</b>		
<i>I - unification of our being in all its aspects</i>	unification	false mysticism
<i>E - living the permanent fertility of life</i>	fertility	materialism
<b>Quest for Love</b>		
<i>I - true and unconditional love for self and others</i>	authenticity	false idealism
<i>E - participation to the coming of the Realm of God</i>	actualization	non-engagement
<b>Quest for Identity</b>		
<i>I - completion of our true identity</i>	integration	fusion
<i>E - acceptance of our status of creature</i>	authority	all mightiness



Each of the path is described in *De la mort à l'amour*. Referring to the book can provide a better understanding of those paths.

### **C. BOTH ARE RIGHT**

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 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.

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 shadow 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 2 directions of each of the 3 quests, one direction is in our upper triad, the other direction 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.

Dimension	Internal	External
SPACE	spiritual elevation	material grounding
TIME	towards the past	towards the future
WORLD	identity negation	identity affirmation

We can summarize everything in the following table using the keywords defined above for each dimension or quest:

Dimension	Quest	Internal	External
SPACE	Quest for Meaning	Unification	Fertility
TIME	Quest for Love	Authenticity	Actualization
WORLD	Quest for Identity	Integration	Authority

The same table including the negative aspects:

Dimension	Quest	Internal	External
SPACE	Quest for Meaning	false mysticism	materialism
TIME	Quest for Love	false idealism	non-engagement
WORLD	Quest for Identity	fusion	all mightiness





# PART VI

UNDERSTANDING



## **A. THE 8 WAYS TO USE PRIMESSA**

With Primessa, 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.

Primessa 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 shadows
8. the 24 types

Primessa 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 shadows or the 24 types. We can pick and choose or mix any of those.

## **B. 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 free will we have.

### **C. A SCIENCE**

Primessa 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.

Primessa knows how to describe because it offers the best description possible of the human person. It knows more about the person than the person himself. 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, Primessa does have 4 methods of development of the faculties (sequential, 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 faculties 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 will become 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 Primessa 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. Primessa 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 Primessa is based on being, it is very inclusive. This does not mean that the faculties, the triads or the type define us completely. Obviously, free will allows us to direct our life and to make the choices we want to make with the consequences that accompany those choices. Yet, there is no doubt that our faculties have a big impact on our liberty. What we do indeed depend on the possibilities that we have. Those possibilities come from our faculties. If some faculties are not present in us or are just less expressed, the way we can react to any event will be lessened. Our liberty will therefore be hampered, our choices will be fewer. The more our faculties and therefore our triads are expressed, the freer we are.

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 shadow, 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. 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 pass 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. This spirituality means saying « yes » to the presence of God inside of us. Only this answer can bring us beyond

ourselves (Daniel Paquette, *De la mort à l'amour*, Occidentalism).

## F. SUMMARY OF PRINCIPLES

Let's now write down the 24 principles that we have discussed in the essay:

#	Principle
1	There exists in each human being three basic dimensions which make up the matrix of its being. Those three dimensions exist in all human beings in a unique and eternal sequence.
2	Those three dimensions are Space, Time and World. They each possess an internal and external polarity.
3	There exists in each person three eternal quests called Identity, Love and Meaning that are issued from the dimensions.
4	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.
5	Although the dimensions are static, the quests are dynamic, always in movement.
6	Directions characterize quests and are inherited from the polarities of the dimensions. The three quests are therefore internal or external.
7	The quest with its direction (internal OR external) is called faculty.
8	Since there exists 3 quests and 2 directions, there is a total of 6 faculties existing in us.
9	The faculties are the most important aspect of Primessa. It is the understanding of the faculties that is at the base of the Primessa.

10	The 6 faculties are ALWAYS present in each and 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 (see # 23).
11	Within a triad, an internal faculty always follows an external faculty and vice versa.
12	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.
13	Since there are 6 faculties, there are therefore 2 triads: the upper triad and the lower triad.
14	All the different aspects of Primessa: dimensions, quests, polarities, directions, faculties, personalities, shadows and types exist in us from conception to death and never change.
15	There are 2 triads in each person. The lower triad is in the sequence as the upper triad or in the reverse sequence.
16	The upper triad is more visible and is called personality whereas the lower triad is much less visible and corresponds to our shadow.
17	The combination of the upper triad and of the lower triad is called type.
18	The direction of the first faculty of our upper triad defines our direction as a person.
19	Life is but the unfolding in an always deeper fashion of the six faculties we carry in us.
20	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.

21	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.
22	Primessa 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 shadows or the 24 types. We are free to choose and mix those different approaches.
23	The faculties are not static in us but unfold in 4 main ways: sequential, parallel, deepening and speed.
24	Faculties can better develop themselves through resonance or opposition with the people that are close to us.







# 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.







Paul Tassé

Edition 3

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The Path To Myself

Collection *Contemplation*  
Occidentalia

ISBN 978-2-924669-35-8 90000



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