

HUMAN TYPES ... AND BEYOND?

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I have long been convinced of how much the Human Types tool is precious in supporting the growth model of Psychosynthesis; as well as of the fact that it could support it even more if, in its delivery, its cognitive and operational incisiveness were increased.

I recall that, from what I have observed, the approach prevalent so far to Human Types makes them fall within the scope of differential psychology (for example, as they are presented in lessons 17 and 18 of the 2nd module of the C.d.A.⁽¹⁾); as well as appreciate this approach, which is very useful in the field of interindividual psychosynthesis, here I am interested in emphasizing above all how Human Types constitute a model for the development of consciousness and personality that gives added value to the other tools made available by psychosynthesis. In this way we deal with it in the same lessons 17 and 18, but of the 6th module of the C.d.A. It seems to me that the greatest contribution offered by a dynamic study of Human Types is to specify the direction of development of the individual personality, thanks to the hierarchical structure that they manifest in their appearance. In this way they can answer a fundamental question for a human being: “where am I going? where am I headed? “; and they can answer because we consider them in an energetic dimension, in which the relevant parameter - in addition to intensity - is precisely the direction.

Speaking of energies, I wonder: does the designation “Human Types”, which we perceive as relevant in referring to a world above all of forms, maintain its adequacy even in accessing the psychoenergetic dimension? Our friend Kenneth Sørensen, in Appendix I of his very clear and exhaustive text⁽²⁾, draws an overview of the innumerable wisdom traditions, proposed in the history of culture, which are based

on a descriptive model of the cosmos centered on seven creative energies: creators of worlds and also of us, humans beings of this planet. Kenneth ends up spontaneously naming the seven types with the term “energy currents”, and more simply “rays”, a word which is moreover very widespread in the scientific field: X rays, ultraviolet rays, gamma rays, solar rays, etc., all with properties, functions and purposes different from each other. According to the psychoenergetic approach, even the rays of human types have their own functional peculiarities and their own finalistic direction, and it is this that Kenneth highlights, assimilating, for example, the Will type to the Ray of Will, the Love type to the Ray of Love, and so on. If it is true that language modifies consciousness, what resonance does it create in consciousness to join or replace *type* with *Ray*? To me the term *Ray* resonates as a larger whole than the term *type*; it also seems to me a term with a deeper, more essential meaning, more corresponding to the true nature of the human being, the energetic one; and therefore it also seems to me, in the light of psychoenergetics, that ray is a term that can after all, and finally (!), be legitimized; but, in fact, this is a personal opinion. Of course, it is known that this term was used, as Kenneth obviously points out, by Alice Bailey in her less than popular books⁽³⁾; perhaps, however, creating a link between that tradition, which in any case concerns an advanced form of psychology, and modern psychosynthetic practice could become an advantage, in a world where curiosity and interest in understanding and better use of energy is growing (we are in the Age of Aquarius!). And, albeit we want to be prudent and reserved, the interlocations we encounter in the courses of the Institute, in particular in the C.d.A., give us confirmation, do they not?

In this regard, I recall that the term *energy* is naturally associated with that of *rhythm* and *cycle*. Which brings me to the vitalizing reality of how much identifying the rhythms of growth and fullness of influence of the rays over the course of human life would lead to shedding a more clarifying light on the dynamics of personality development. It is the tradition of the courses of the Institute to mention the succession of the *seasons of life*; more timidly, but nevertheless present, is sometimes

the reference to the *cycles of seven years* in which the growth of human consciousness can be articulated. Can we imagine combining these approaches with the study of the process of the emergence and growth of a ray in human consciousness, and its consequent inevitable interaction with that / those already manifest in the personality of the individual? What conflicts are created, given their almost always differing nature? And what synergies can instead derive from it? In other words, can we think of combining the study of the anatomy of the rays with that of their physiology? How do the rays interact with each other as they manifest? From a practical point of view, it is a question of trying a different way of carrying out the inventory of consciousness: that is, outlining one's own self-biography by training to use the descriptive and energetic model of the rays, by associating a period of one's life with the characteristics of the ray that appears there and with the events that can be traced back to it. This seems to me to be an action of synthetic awareness that can also be very helpful to the I / Will in effectively managing the process. In fact, the I / Will would be more aware of the diversity of purpose of the energies at stake and would have clearer how to seek a higher point in common or, initially, even just a point of mediation. This awareness would therefore prove to be a valuable aid to the process of integrating the personality and to the subsequent integration / fusion of the I, at the center of the latter, with the Self.

This is what I tried to experience in a group of C.d.A. engaged in the aforementioned lessons 17 and 18 of the 6th module and I ascertained that what I have described is possible. After a few initial moments to train themselves in the new nomenclature of types / rays, the participants found the new way of exploring their own biography, with the sequence of succession of rays / seven years, both concise and clarifying. Above all, they got a clear picture of the personal ideal model of integration, the personality ray - and for some, of the Self ray - that was presenting itself to them at this stage of their life. It was a task that required a lot in terms of mental polarization and acceptance of hypotheses, but which provided an innovative and effective, also operational, map of oneself.

Then, when you come to explore the superconscious dimension of each type / ray - the famous Seven Ways⁽⁴⁾ - it seems appropriate to me to assimilate this phase to going through the initial part of that dotted segment that in the Egg diagram connects the ego to the Self, precisely crossing the space of the superconscious closest to consciousness. The center of this is the I. At this level of growth, the I is the more or less steadfast guide of its more or less integrated personality, therefore it occupies its place in the world with greater or lesser skill and satisfaction and fervently nourishes his own aspiration. Typical of this phase are questions such as: does the place I now occupy in the world suit the project of the Self? What did the Self formulate for me at my birth? The ideal model that corresponds to the contribution I can make to the world? To the quality that the Self impels me to radiate? Or should I change this ideal model? What other goal or way of being is the Self suggesting to me?

For the experience that I am still having, familiarity with the rays has a particularly clarifying importance precisely in this particular case of their temporal and energetic succession: a clarity that contributes to making the complicated relationship that follows more constructive.. Assagioli dedicates pages and pages of his books to illustrate how many and what difficulties arise from this interaction, once the human being is mature enough to attempt to build it. For me, for example, the growing awareness of the nature and the hierarchy of the rays at play has helped and helps to understand and synthesize the essence of the various conflicts gradually taking place; and, although I am still on the path of their resolution, it is nevertheless easier for me to direct myself towards the construction of synergies, avoiding the inevitable hardenings of the personality ray and helping it to merge with that of the Self.

Can this experience also be valid for others⁽⁵⁾?

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Notes

1. Corso di Approfondimento: it is the Institute's official Training Program
2. The Seven Types, 2019, Kentaur Publishing, pages. 382-383
3. Treatise on the Seven Rays, volumes 1 – 5, Ed. Lucis Trust
4. The Scientific Way, the Illuminative Way, the Ethical-Regenerative Way , the Aesthetic Way, the Mystical Way, the Heroic Way, the Ritual Way
5. See website www.francescoviglienghi.it