

Five Energy Archetypes: A Typology of Inner Needs for Highly Sensitive Individuals

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Abstract: Sensory Processing Sensitivity (SPS) research has documented what high sensitivity is---its neural signatures, behavioral markers, and prevalence^[1,2]. Yet among those sharing this trait, why do some crave control while others yearn for belonging, and still others cannot tolerate inauthenticity? These differences resist explanation by "degree of sensitivity" alone. This paper introduces the Five Energy Archetypes model, which organizes inner longings into five foundational patterns: the Builder (control and meaning), the Nurturer (safety and belonging), the Expressor (freedom and authenticity), the Connector (value and abundance), and the Companion (recognition and fairness). For each archetype, we trace its healthy expression, dysregulated forms, neural underpinnings, and manifestations in highly sensitive individuals. Drawing on the Shadow-Moon Cognitive Model^[3] and the Trinity Life Sovereignty Model^[4], we show how these archetypes evolve across developmental stages---dysregulated in the Abyssal Pool, consciously calibrated in the Shadow-Moon, harmoniously integrated in the Luminous Hall---and why they depend on prior reclamation of bodily, psychological, and spiritual sovereignty. Together, the three models form a theoretical trilogy. The Shadow-Moon charts where HSPs are heading; Trinity Life Sovereignty reveals the mechanism; and the Five Energy Archetypes asks a third question---who exactly is making this journey? Just as the Shadow-Moon model speaks of alchemy---transforming the base metal of overwhelm into the gold of insight---the Five Archetypes model speaks of orchestration: five strings, once discordant, now playing as one.

Key words: Five Energy Archetypes; Sensory Processing Sensitivity; highly sensitive personality; psychological needs; Internal Family Systems; typology; Shadow-Moon Cognitive Model; Trinity Life Sovereignty

1. Introduction

SPS is a temperament dimension grounded in neurobiology, affecting roughly 15--20% of the population. Its features include deeper information processing, heightened emotional reactivity, and acute awareness of subtle stimuli^[1,2,5]. Research has documented its neural correlates^[6], environmental interactions^[7], and developmental implications^[5]. But a critical blind spot persists. Existing work focuses overwhelmingly on what high sensitivity is---its trait structure, measurement, and neurobiology---while neglecting inner diversity among highly sensitive individuals. Two people may score identically on sensitivity measures, yet one feels driven by an insatiable need for control and order, another by a deep longing for authentic self-expression, and a third by an overwhelming desire for belonging. These differences cannot be explained by "degree of sensitivity" alone. A typology of psychological needs is required. Clinical observation suggests that individuals often operate from a dominant core longing that shapes their life trajectory, suffering, and healing path. Some spend their lives building structures---careers, families, systems---and experience deepest wounds when control is threatened. Others devote themselves to nurturing relationships and communities, hurt

most deeply by rejection or disconnection. Still others cannot tolerate inauthenticity; they must express what lies within, even at great cost, and suffer most when silenced or constrained.

The Five Energy Archetypes model attempts to fill this gap. We propose five foundational patterns---Builder, Nurturer, Expressor, Connector, Companion---each anchored in a distinct kind of longing. For every archetype, the discussion covers healthy functioning, dysregulated forms, neural correlates, and what each looks like specifically in HSPs.

A trilogy emerges from this work. The Shadow-Moon Cognitive Model ^[3] describes direction: from Abyssal Pool through Shadow-Moon to Luminous Hall. The Trinity Life Sovereignty Model ^[4] specifies mechanism: reclaiming bodily, psychological, and spiritual sovereignty step by step. The Five Energy Archetypes, then, addresses the traveler: what configuration of inner longings characterizes each person's particular route.

2. Theoretical Foundations

2.1 Internal Family Systems Model

Our starting point is IFS therapy ^[8]. According to IFS, the psyche consists of multiple "parts"---each possessing its own perspective, feelings, and motivations---alongside a core "Self" distinguished by calm, curiosity, compassion, and creativity. Three part categories exist: "managers" oversee daily functioning; "exiles" hold pain; "firefighters" react impulsively when exiles get triggered. IFS ultimately aims for the Self to reclaim leadership, releasing parts from extreme roles.

IFS gives us a rich vocabulary for inner multiplicity. But its classification leans functional---it tells us what parts do, not what they fundamentally want. The Five Energy Archetypes model extends IFS by adding a need-based typology. Underneath functional roles, we find core longings: a manager part might center on control (Builder), belonging (Nurturer), or authenticity (Expressor).

2.2 Hierarchy of Needs

Maslow's well-known hierarchy ^[9] runs from physiological needs up through safety, belonging, esteem, and finally self-actualization. Our model engages Maslow on two fronts. First, the five longings map reasonably well onto his higher levels: Builder aligns with esteem and self-actualization; Nurturer with safety and belonging; Expressor with self-actualization; Connector with esteem; Companion with esteem and belonging. Second, we depart from Maslow's implicit claim to universality. People may show dominant need orientations quite early in life, not necessarily progressing through a fixed sequence.

2.3 Integration: From Parts to Archetypes

The model integrates IFS's understanding of inner multiplicity with Maslow's attention to fundamental needs, proposing that parts organize around five core longings: control and meaning (Builder), safety and belonging (Nurturer), freedom and authenticity (Expressor), value and abundance (Connector), and recognition and fairness (Companion).

3. The Archetypes and Their Relation to Life Sovereignty

The Trinity Life Sovereignty Model ^[4] argues that psychological health depends on reclaiming three forms of sovereignty: bodily (regulating physiological state), psychological (autonomous regulation of emotion and cognition), and spiritual (generating meaning and value).

The Five Energy Archetypes depend on these sovereignties for healthy functioning.

Bodily sovereignty provides the energetic foundation for archetypal expression. The Builder's sustained effort, the Nurturer's empathic engagement, the Expressor's creative output, the Connector's networking, the Companion's social attunement---all require stable nervous system regulation. When bodily sovereignty is compromised, archetypal expression becomes dysregulated: the Builder's planning turns to anxious rumination; the Nurturer's caregiving becomes self-sacrificing depletion; the Expressor's creativity becomes manic output or paralysis.

Psychological sovereignty enables conscious archetypal choice. When lacking, the individual is driven by their dominant archetype---no distance from it, no capacity to observe or moderate its expression. With psychological sovereignty reclaimed, the individual moves from being "possessed by" the archetype to being able to call upon it intentionally. They can access Builder energy when planning is needed but set it aside when rest is required. Psychological sovereignty transforms archetypes from tyrants into tools.

Spiritual sovereignty integrates the archetypes into a coherent whole. Without it, the five longings compete, creating inner conflict. With it reclaimed, they become a harmonious ensemble, each serving the individual's deeper purpose. The Builder builds in service of what matters; the Nurturer cares from fullness rather than lack; the Expressor creates as an overflow of meaning.

The sequence is hierarchical: bodily sovereignty enables psychological sovereignty, which enables spiritual sovereignty, which orchestrates the archetypes in harmony.

These five longings are like the five strings of a qin---an ancient Chinese instrument---resting at the deepest level of the soul. In highly sensitive individuals, these strings are tuned more finely, vibrating readily to the subtlest touches of experience. But this very sensitivity brings a cost: when the environment mismatches their needs, dissonance comes easily. Integration, then, is not about silencing those strings. It is about restoring their harmony---getting them back into tune with each other and with the world the person actually inhabits.

4. The Five Energy Archetypes

4.1 Archetype One: The Builder

Control and Meaning: The Builder's Drive

Why does a person become a builder? For those where the Builder archetype dominates, the answer is straightforward: a deep hunger for control and meaning. Structure gives them security; progress gives them purpose; predictability reassures them. Helplessness, chaos, and meaninglessness---these are the fears that push them toward order-making.

When healthy, the Builder shows up as clear vision plus sustained effort. Realistic goals get set and pursued with persistence, yet feedback still gets through. Their striving is not about compulsive achievement---it is authentic expression. They build not to prove their worth, but because building is simply who they are. When the need for control goes unmet, however, the Builder archetype starts to dysregulate. Control obsession takes hold---an anxious need to manage every variable. Achievement becomes proof of worth, and rigidity sets in when plans fail.

The highly sensitive Builder brings depth of processing to planning and foresight. Such individuals often perceive risks and opportunities earlier than others, making them exceptional strategists. Yet the same depth amplifies future anxiety; they may become trapped in worst-case-scenario rumination, requiring more certainty than others to calm their sensitive nervous systems.

The neural basis of the Builder's capacities lies in the prefrontal cortex, the brain's executive control center ^[10]. In high-Builder individuals, prefrontal connectivity may be particularly efficient, which enables superior organization of complex information and long-term goal management. In the highly sensitive, this prefrontal efficiency may combine with heightened limbic reactivity to produce a distinctive cognitive style: early risk detection paired with robust strategy formation.

4.2 Archetype Two: The Nurturer

Safety and Belonging: The Nurturer's Longing

For the Nurturer, the world is felt through connection. Safety and belonging are not abstract concepts but visceral needs---secure attachment, a nourishing environment, the sense of being held within a larger whole. When these needs are met, Nurturers experience deep satisfaction; when threatened, they face their deepest fear: rejection, isolation, being cast out. Healthy Nurturers possess profound empathy and unconditional acceptance---yet crucially, they also maintain clear boundaries. They attune to others without losing themselves, give from fullness rather than fear, and replenish their

inner reserves as regularly as they offer care. Their care flows from a tended well, not a depleted one.

Dysregulation begins when boundaries dissolve. Healthy empathy can slide into people-pleasing---an anxious need to be liked, difficulty saying no, a blurring of self-other distinction. In extreme form, this becomes codependency: self-worth contingent on being needed, identity fused with the caregiver role.

For the highly sensitive Nurturer, the nervous system functions as a remarkably sensitive relational radar. Subtle shifts in others' emotional states are detected instantly, making these individuals naturally gifted caregivers. But this gift carries a cost: empathy can become so open that the Nurturer absorbs others' emotional states as their own. Learning bounded empathy---distinguishing "my feeling" from "your feeling"---becomes an essential developmental task.

The Nurturer's capacities rest on the mirror neuron system and the insula, regions that support empathy, attunement, and interoceptive awareness^[11,12]. In highly sensitive individuals, these systems are particularly active---explaining both their extraordinary caregiving gifts and their vulnerability to empathic exhaustion.

4.3 Archetype Three: The Expressor

Freedom and Authenticity: When Expression Becomes Necessity

For the Expressor, authenticity is not a preference but a requirement. To live falsely---to wear a mask, to suppress what rises from within---is to experience psychic suffocation. Freedom means the capacity to let the inner world flow outward; its absence feels like being trapped.

In healthy expression, the Expressor finds channels---art, writing, music, conversation, action---through which their rich inner landscape can be externalized. They develop adaptive authenticity: loyalty to their experience combined with discernment about when and how full expression is appropriate. Their creativity is not performance but overflow.

When these channels are blocked, dysregulation follows. Some Expressors become reactive rebels, opposing any constraint automatically---even those that might serve them. Others experience creative paralysis; the flow that once moved freely becomes dammed. Still others somatize: the body speaks what the voice cannot, manifesting as unexplained pain, fatigue, or illness.

The highly sensitive Expressor possesses a high-resolution inner camera. Every subtle feeling, complex emotion, half-formed insight registers with unusual clarity. This creates pressure: the inner world demands expression, and when it cannot find outlet, the experience is one of claustrophobia. Many such individuals are drawn naturally to creative fields---art, writing, music, philosophy---where they find both expression and community. Yet the same sensitivity makes them acutely vulnerable to environments that demand uniformity. A classroom that rewards only one right answer, a workplace that expects standardized behavior---these can trigger what Expressors describe as suffocation or rage.

The Expressor's capacities---creative association, self-referential thought, imaginative generation---are closely tied to the default mode network^[13]. In high-Expressor individuals, the DMN appears particularly active and richly connected, supporting complex inner worlds. The HSP's need for solitude may reflect not social avoidance but a practical requirement: uninterrupted time for the DMN to do its work, to process, to associate, to create.

4.4 Archetype Four: The Connector

Value and Abundance: The Art of Exchange

The Connector lives in the space between. Where others see separate resources, Connectors see potential connections; where others see competition, Connectors see opportunities for exchange. Their core longing is for value and abundance---not merely for themselves, but as qualities to be cultivated and shared.

Healthy Connectors possess an almost intuitive ability to recognize value: they see what is undervalued in one context and what is needed in another, delighting in making the match. Their abundance consciousness---the sense that there is enough, that giving does not diminish---allows them to facilitate exchange generously, without anxiety of depletion. They build networks relationally, not transactionally.

When this capacity is wounded, however, the Connector's gifts turn against them. Scarcity anxiety takes hold: no matter how much they have, it never feels enough. Relationships become transactional; every exchange is mentally calculated. In its most dysregulated form, the Connector becomes vulnerable to exploitation, giving endlessly to those who take

without return, trapped in a pattern of depletion that mirrors the very scarcity they most fear.

For the highly sensitive Connector, the ability to sense energetic value is both gift and liability. They can distinguish nourishing connections from depleting ones with remarkable accuracy---a social intuition that serves them well in building authentic networks. Yet this same sensitivity means they feel every imbalance acutely. A relationship that is even slightly unequal registers as a weight. Some Connectors find themselves repeatedly drawn to "energy vampires"---individuals who take without awareness---because their openness to others is so great.

The Connector's capacities lie in the brain's reward system, particularly the ventral tegmental area and nucleus accumbens, which respond to anticipated and received rewards^[14]. In high-Connector individuals, these regions may be particularly attuned to value signals that precede successful exchange. The HSP's sensitivity to energetic imbalance may reflect the same neural architecture: just as they register potential value acutely, they also register potential depletion.

4.5 Archetype Five: The Companion

Recognition and Fairness: The Search for Kindred Spirits

The Companion longs for recognition and fairness. To be seen, to be understood, to find one's people---these are not secondary desires but organizing principles. Companions are driven by the need for kinship and justice; they suffer most deeply when excluded or treated unfairly.

In healthy form, the Companion manifests as keen social attunement: they read social dynamics quickly, identify kindred spirits with remarkable accuracy, and build relationships of unusual depth. Their fairness intuition serves not only themselves but also their communities; they are often the ones who notice when someone is being left out, when a process is skewed, when justice requires intervention.

When dysregulated, the Companion's gifts can become constraints. Group dependency replaces authentic connection; belonging is pursued at the cost of self. The same fairness intuition that serves justice can become hypervigilance, scanning constantly for signs of unequal treatment. In extreme form, the Companion may adopt a victim identity, finding belonging not in healthy community but in shared grievance.

The highly sensitive Companion carries from childhood what we have elsewhere called existential alienation^[3]. They sense, early, that they are different---not better or worse, just not quite of the same fabric as those around them. This difference is both wound and gift. The wound is loneliness, the sense of not belonging. The gift is a radar for finding true kin: they recognize kindred spirits with a speed and accuracy that those without this sensitivity cannot replicate. For many Companions, healing begins with discovering that they are not alone---that others share this same experience of being "different in the same way."

The Companion's capacities rest on the social cognition network, including medial prefrontal cortex and temporoparietal junction, regions that support theory of mind and social emotion processing^[15]. In high-Companion individuals, these regions may be particularly attuned to signals of inclusion and exclusion. A single subtle social slight---a glance, a tone, an omission---can register with the force of rejection. For the HSP, this sensitivity is not pathology but a design feature of a system built for deep connection, a feature that becomes painful only in environments that fail to honor its requirements.

5. The Archetypes and the Shadow-Moon Trajectory

The Five Energy Archetypes do not manifest the same way across the lifespan; their expression changes as the individual moves through the stages charted in the Shadow-Moon Cognitive Model^[3]. The question is not only which archetypes predominate, but at what stage and in what form.

5.1 The Abyssal Pool: Archetypes in Dysregulation

In the Abyssal Pool stage---system overload, porous boundaries, deficit narratives---the archetypes operate in their most dysregulated forms. They are not resources but tyrants, their longings driving behavior unconsciously, often against the individual's own interests.

The Builder manifests as control obsession---frantic attempts to impose order on inner chaos through rigid planning, perfectionism, workaholism. The Nurturer becomes the people-pleaser, boundaries collapsed, self-worth contingent on being needed. The Expressor oscillates between reactive rebellion and creative paralysis, expression either weaponized or silenced. The Connector is consumed by scarcity anxiety, every exchange scrutinized, nothing ever enough. The Companion seeks belonging at any cost, sacrificing individuality for group membership, or adopts a victim identity that provides a twisted form of connection.

Energy in this stage is consumed not by growth but by survival. The individual hears five strings sounding in discord, but cannot discern which string carries their true melody. The music of the self is overwhelmed by noise.

5.2 The Shadow-Moon: Conscious Calibration

The transition to the Shadow-Moon stage---the awakening of the observing self---brings the possibility of conscious calibration. The individual gains distance. They begin to recognize archetypes as parts, not the whole self.

The Builder learns to distinguish what can be controlled from what cannot. The Nurturer establishes boundaries while maintaining capacity for connection. The Expressor discerns authentic expression from reactive discharge. The Connector cultivates inner abundance. The Companion learns to hold belonging lightly.

This shift---from being driven by archetypes to being able to call upon them intentionally---is the core psychological achievement of the Shadow-Moon stage^[3]. The archetypes become tools rather than tyrants.

5.3 The Luminous Hall: Harmonious Integration

In the Luminous Hall stage---stable integration, energetic fluency, purposeful expression---the archetypes achieve harmonious integration. Each undergoes a functional ascension.

The Builder becomes architect of meaning, building not defensively but creatively. The Nurturer becomes gardener of life, caring from fullness rather than lack. The Expressor becomes channel of truth, expression serving both self and world. The Connector becomes alchemist of value, facilitating exchange without depletion. The Companion becomes soul companion, belonging deeply to self first, then to others.

In this stage, the five archetypes function not as competing parts but as an orchestra conducted by the Self. Each has its voice; all serve the music.

6. Clinical Applications

The Five Energy Archetypes model offers clinicians a structured framework for assessment and intervention. The goal is not to diagnose but to illuminate: to help clients move from "What is wrong with me?" to "Which part of me longs for what?"

6.1 Archetype Identification

Builder-dominant clients typically present with concerns about control, achievement, and meaning: workaholism, perfectionism, future anxiety, emptiness despite external success. Nurturer-dominant clients present with relational concerns: people-pleasing, boundary difficulties, caregiving exhaustion, fear of rejection. Expressor-dominant clients struggle with authenticity and freedom: feeling trapped, creative blocks, conflict with authority, the sense of being unable to be oneself. Connector-dominant clients bring concerns about value and resources: scarcity anxiety, distrust, the sense that nothing is ever enough, vulnerability to exploitation. Companion-dominant clients wrestle with belonging and fairness: feeling different, difficulty finding one's people, hypervigilance about exclusion, anger about injustice.

The identification process itself carries therapeutic value. It reframes the question from "What is wrong with me?"---which invites self-judgment---to "What does this part of me long for?"---which invites curiosity and leads toward understanding.

6.2 Stage-Specific Interventions

For clients in the Abyssal Pool, the priority is stabilization: building bodily sovereignty through grounding, breathwork,

sensory regulation; establishing safety; psychoeducation about archetypes as normal parts rather than pathologies. For clients in the Shadow-Moon stage, the priority is conscious calibration: archetype identification, differentiation work, boundary practice, inner dialogue, calibration experiments. For clients approaching the Luminous Hall, the priority is integration and creative expression: ensemble work, purpose alignment, creative channeling, maintenance practices.

6.3 Integration with the Bing Fire Safeguarding Art

The Bing Fire Safeguarding Art^[4] provides a practical toolkit for archetype-informed work.

Module 1 (Energetic Boundaries) serves different purposes across archetypes: Builders learn to accept what cannot be controlled; Nurturers practice saying no without guilt; Expressors protect their creative space; Connectors distinguish nourishing from depleting connections; Companions maintain selfhood while still belonging to groups.

Module 2 (Emotion Transformation Flow) also varies by archetype. Builders turn achievement anxiety into meaningful action; Nurturers channel empathy into bounded care; Expressors give form to creative impulses; Connectors transform scarcity into abundance; Companions express longing without desperation.

Module 3 (Huagai Solitude) teaches Builders to rest in being rather than doing, Nurturers to replenish through solitude, Expressors to incubate creativity, Connectors to tap inner abundance, and Companions to find self-connection before seeking group belonging.

Module 4 provides the somatic stability that makes all archetypal work possible.

7. Cultural Significance

The Five Energy Archetypes model participates in a larger project: translating Eastern sensibilities into psychologically operational terms. This is not cultural appropriation but cultural availability---offering HSPs, particularly those from Eastern backgrounds, a framework that resonates with their heritage while speaking the language of contemporary psychology.

Where Western psychology tends to categorize by traits or diagnoses---reducing complex inner life to scores or labels---the archetype model draws on a tradition that understands human beings as configurations of fundamental longings. A trait description---"highly sensitive"---tells you something about what a person is; an archetype---"Builder" or "Expressor"---asks: what does this person long for? The shift from "Who am I?" to "What do I long for?" is a shift from static identity to dynamic need, from self-judgment to self-understanding.

The model also offers a culturally grounded framework for what IFS calls "parts." IFS gives a language for inner multiplicity; the archetype model gives those parts names and faces drawn from a tradition that many HSPs find intuitively resonant. This is not to replace IFS but to enrich it.

The model is offered as a lens, one among many, that may prove useful for some individuals in some contexts. Its value will be determined not by its elegance but by its utility: whether it helps HSPs understand themselves more deeply, suffer less, and live more fully.

8. Limitations and Future Directions

8.1 Limitations

Several limitations warrant acknowledgment. The most immediate is empirical. The model remains a theoretical proposal awaiting psychometric testing. The Five Energy Archetypes Inventory has not yet been developed, nor has its factor structure, reliability, or validity been examined across diverse populations.

A second question concerns universality. The model was constructed from observations of highly sensitive individuals; whether it applies to non-HSP populations remains open. Even within HSP populations, cross-cultural variation is likely. Do the same five archetypes emerge across societies? Might additional archetypes appear in other cultural contexts?

A third limitation concerns dynamics. We have described each archetype's core features, but less attention has gone to how archetypes interact within a single person, how they shift across the lifespan, or how they respond when

environmental conditions change.

Fourth, the relationship between archetypes and psychopathology remains undertheorized. Do specific dysregulated patterns correlate with particular clinical presentations? Could archetype-informed assessment sharpen diagnostic precision?

Finally, intervention effectiveness remains unverified. The model lays out a path, but it does not yet demonstrate---through randomized controlled trials---that intentionally moving along that path produces measurable change.

8.2 Future Directions

Several lines of inquiry suggest themselves. Consider neuroscientific validation. One could test whether Builder-dominant individuals show enhanced prefrontal activation during planning tasks, whether Nurturer-dominant individuals exhibit greater insula responses to others' emotions, and whether Expressor-dominant individuals display distinctive default mode network connectivity patterns. Such studies would test the model's coherence and heuristic value.

Cross-cultural research is equally urgent. The model's constructs---especially those drawn from Chinese philosophical traditions---may translate differently across cultural contexts. Comparative studies could reveal whether the archetypes manifest differently in collectivist versus individualist societies, and whether culture shapes the distribution of dominant archetypes.

Clinical outcome research will ultimately determine the model's practical value. Randomized controlled trials comparing archetype-informed interventions with standard treatments could test whether the model offers measurable benefits for highly sensitive individuals seeking psychological support.

Beyond these empirical questions, there remains the work of integration: how the Five Energy Archetypes model might enter into conversation with other typologies---the Enneagram, the Myers-Briggs, the Big Five---to illuminate what each reveals and what each leaves in shadow.

Further theoretical work might explore the emergent properties of the fully integrated archetypes---a state of harmonious wholeness that resonates with what Jungian psychology calls the Sophia archetype, or wisdom through integration.

9. Conclusion

We return to where we began. The Five Energy Archetypes model completes a trilogy. The Shadow-Moon Cognitive Model charted where the HSP is going ^[3]---from Abyssal Pool to Luminous Hall. The Trinity Life Sovereignty Model revealed how they get there ^[4]---through progressive reclamation of bodily, psychological, and spiritual sovereignty. The Five Energy Archetypes illuminates who is making the journey---the configuration of inner longings that shapes each individual's path.

The five archetypes---Builder, Nurturer, Expressor, Connector, Companion---are not separate selves to be transcended but voices to be orchestrated. When heard, honored, and harmonized, they become servants of a life fully lived.

The deepest longing, met with awareness, becomes the deepest gift. The Builder's need for control becomes capacity to create meaning. The Nurturer's need for belonging becomes capacity for genuine connection. The Expressor's need for authenticity becomes capacity for creative truth. The Connector's need for value becomes capacity for generative exchange. The Companion's need for recognition becomes capacity for soulful kinship.

This is what the three models together propose: the journey from Abyssal Pool to Luminous Hall is a path to becoming, more fully, who one already is.

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