

"The book is full of great
ideas and illustrations"

Piero Ferrucci



The Seven Types

PSYCHOSYNTHESIS TYPOLOGY
DISCOVER YOUR FIVE DOMINANT TYPES

By Kenneth Sørensen, MA Psychosynthesis

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BY KENNETH SØRENSEN, MA PSYCHOSYNTHESIS

Dedicated to the Spirit of Psychoenergetics

The Seven Types

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The Visionary

Contents

Part One:

Introducing the Seven Types: Identifying your five dominant types

Introduction	9
Chapter 1: A world of energy – The five psychological levels	24
Chapter 2: Your inner colours – The seven energies.....	46
Chapter 3: Tools for self-awareness and self-expression	
– The seven psychological functions	64
Chapter 4: Realise your ambition – The seven personality types	90
Chapter 5: The seven ways and seven soul types	114
Chapter 6: The Seven Types and notable role models	138
Chapter 7: Find your drive – The seven motivators	154
Chapter 8: Your integrated identity – The 49 core identities	180
Chapter 9: Your mentality – The seven thinking types	202
Chapter 10: Your temperament – The seven feeling types	232
Chapter 11: Your physicality – The seven body types	258

Part Two:

Working with the Seven Types: A guide for counsellors, coaches and mentors

Chapter 12:	Case studies	
	– Practical integration of the different types	282
Chapter 13:	How to work with the Seven Types	300
Chapter 14:	The seven counselling strategies and styles	322
Chapter 15:	A psychoenergetic autobiography	
	– My life with the Seven Types	358

Appendices:

Appendix 1:	Old wisdom, new insights	380
Appendix 2:	How the types interact with each other	384
Appendix 3:	Assagioli's egg-diagram and the seven energies	418
Appendix 4:	Assagioli and typology: Research notes	423
Appendix 5:	An overview of the Seven Types	426
Appendix 6:	Essentialism and the Seven Types	430
References	434

Part One

Introducing the Seven Types:

Identifying your
five dominant types



Introduction to the Seven Types

Since the English translation of Roberto Assagioli's *Psychosynthesis Typology* in 1983¹, there have been only two significant publications from within the psychosynthesis community that have dealt seriously with the theory of the Seven Types. One is Piero Ferrucci's monumental work *Inevitable Grace* (1990), which explores seven ways to self-realisation by looking at the spiritual breakthroughs of famous men and women through the lens of the Seven Types and psychosynthesis typology. The other publication is the late John Cullen's monograph *The Manager of the Future* (1988) which looks at how the Seven Types can be used for leadership training.

I hope my book will add to this legacy by offering a structured overview of the core principles of psychosynthesis typology and how it can benefit us and our clients. I will take as my starting point Assagioli's² writings in this area, but I will also draw upon the work of other pioneers of psychology and the perennial philosophy. My goal is to unpack the potential of this little-known area of psychosynthesis theory and to suggest how it might be implemented in counselling and coaching.

The value of typology

On first inspection, there appears to be little about typology in Assagioli's published works – for example, the only distinct references to typology in his two key books are a short appendix in *The Act of Will* and a few scattered mentions in *Psychosynthesis*. However, once Assagioli's support for typology is rightly acknowledged, it can be seen that typological theory was embedded in his thinking from the

¹ *Psychosynthesis Typology* was originally published in 1976 as *I Tipi Umani* by the Istituto di Psicopsintesi, Florence.

² Read an online biography of Assagioli: <https://kennethsorensen.dk/en/roberto-assagioli-his-life-and-work/>

start of his career: it's a case of knowing what to look for because his terminology is not fully evolved (a matter this book hopes to resolve). I have described my research into this matter in-depth elsewhere³, but let me summarise some of my findings here.

In this first quote, Assagioli (1934) explains why differential psychology (as he referred to the study of human types) plays such a crucial role in understanding our psychological life.

The essential unity of all souls does not exclude differences existing in their personal appearances. Therefore, we must make a serious study of these different qualities. This study should become more and more a part of the new psychology. We should endeavour to understand the true nature, the underlying function and purpose, the specific problems, virtues and vices of each type, as it manifests in and through a human individual.

To “understand the true nature, the underlying function and purpose, the specific problems, virtues and vices of each type” is precisely the objective of this book. The inference here is that one of the aims of psychosynthesis is to seek to appreciate the uniqueness of each individual, which according to Assagioli (1965: 7) includes “the unique existential situation of each patient, of the problems which it presents and of the ways for their solution”. In my experience as a psychosynthesis practitioner, it is our lack of understanding of the essential qualities of our clients that can prevent us from seeing the uniqueness in their intrinsic nature and problems. This psychological colour blindness, caused by an absence of typological theory, can lead to empathic failures in the therapeutic relationship. The corollary, according to Assagioli (Undated 12), is that we can improve the quality of our empathy by developing our understanding of typology, as he explains:

³ My research paper can be found in the appendix.

In order truly to understand, we must be willing to make the necessary preparation and develop in ourselves the specific faculty, namely, empathy. The preparation consists in acquiring an adequate knowledge of psychology, both general and specific; this includes:

- a. A knowledge of the psychological constitution of the human being;
- b. A comprehension of the differential psychology of ages, sexes, types, etc.
- c. An acquaintance with the unique combination of traits in different individuals.

According to Assagioli (1983: 11), developing an understanding of typology will “refine our psychological perception” and develop our empathy and loving understanding.

But increasing our capacity for empathy is not the only reason Assagioli gives for studying and applying typology. In my research, I identify 24 areas where Assagioli commends the use of typological theory, the most important of which are:

- For developing a profound self-knowledge.
- For knowing how best to apply the techniques of personal and transpersonal psychosynthesis, which will vary according to a person’s types.
- For discerning a person’s particular sensitivities and mentality.
- For understanding how people react to crises.
- For understanding a person’s particular virtues and vices.
- For understanding how couples relate, particularly with regard to their fears and longings.
- For knowing how to help children evolve naturally according to their intrinsic qualities and motivations.

- For helping to resolve conflicts in groups with different typological features.

These reasons are a motivation for us all to study typology, especially if we are working in a professional therapeutic capacity. That said, while emphasising the importance of typology, Assagioli himself did not always elaborate on how to apply the theory, hence this present attempt to refine the theory.

I have wondered why the psychosynthesis community has shown little enthusiasm for adopting the area of typology. One reason might be an unconscious aversion to addressing the differences between us; the different types occupy different psychological landscapes, which seem incompatible. For example, dynamic types might consider sensitive types to be weak and passive, while creative types might experience practical types as rigid and unimaginative. These deep-rooted biases can be the cause of splits and conflicts in our relationships, something we might be keen to avoid. Furthermore, as we shall see, there is also the possibility of internal splitting and repression within an individual because we are in fact each a combination of several types – this will be explored more fully later.

At this point, let me offer a word of caution against applying typology too rigidly. It is a theory with many uses, but the psyche is so complex that no theory can ever fully explain a person. Assagioli (1974: 258) gave this warning:

However useful typology may be for understanding and dealing with different human beings, it fails to give a full view, a comprehensive account of an individual. Every individual constitutes a unique combination of countless and differing factors... But important as this realisation is, it should not lead us to believe that it is hopeless to establish a scientific "psychology of the individual". Such a psychology is possible and is beginning to be developed.



Assagioli (1974: 252) also gave this advice:

"The tendency—rather, the temptation—to accord an excessive value to typological classifying needs to be resisted; and even more the inclination to attach labels to individuals. Those who are attracted by such "cataloguing" often become harmfully conditioned and limited by it, while others rightly rebel against it."

The danger of excessive labelling is reduced with the Seven Types, because we believe we always have access to all seven energies and have five dominant types on five levels as you will see later.

The seven psychological functions and the seven types

Assagioli's concept of the Seven Types developed throughout his life. He started by acknowledging C. G. Jung's four psychological types, with their introvert and extrovert dynamics, then expanded on this view, explaining (Assagioli, 1966):

Now, I may say something else about the psychological functions. As you know, Jung speaks of four functions: sensation, feeling, thought and intuition. I accepted this classification in the past, but I realised more and more that it is incomplete. Imagination, in my opinion, is an independent psychological function. It is often associated with feeling, but it has a distinctive quality of its own. Also, desire-drive and will are specific psychological functions.

In the first quote, Assagioli is describing how there are seven types based on seven "underlying functions", i.e. seven psychological functions that everyone has at their disposal. The important point is that each psychological function facilitates a different way of seeing the world and a specific type of behaviour. According to Assagioli (1934), each of the underlying functions is wired to a specific "purpose", and has "specific problems, virtues and vices... as it manifests in and through a

human individual". (The psychological functions will be examined in detail in chapter three.) Hence, we can say that typological differences are caused by the development and interplay of the seven psychological functions in an individual. To summarise, we each have access to all of the seven psychological functions, and their respective energies and qualities, but we have not developed them all equally, due to internal and external circumstances.

Having made these observations, Assagioli (1983: 49) attempted a "qualitative classification" of the seven types in his typological system, but observed (1931b) "for this deeper and more specific study, modern psychology offers little help; its trend has been chiefly descriptive and analytical; it has not dealt with essential qualities". These essential qualities – which is Assagioli's term for the seven types and their underlying functions – show "specific psychological differences, those which are of a qualitative nature and which give the fundamental note, the peculiar essence, to each personality and individuality" (Assagioli: 1931b). (In this context, Assagioli is using the term individuality to refer to an individual's soul or Higher Self.)

From the qualitative perspective we can see that each of the seven types is embedded in and expresses different psychological qualities and energies in their overall behaviour. Accordingly, the study of these qualitative energies reveals that the model of the Seven Types is actually an energy typology, and that each of the types could rightly be called an energy type. Assagioli's writing reveals he was deeply interested in the study of energy. In his *Psychosynthesis Manual*, Assagioli (1965: 194) writes:

What we hope to see developed over a period of years – and certainly do not claim has yet been achieved – is a science of the Self, of its energies, its manifestations, of how these energies can be released, how they can be contacted, how they can be utilised for constructive and therapeutic work.



Assagioli later gave the study of energies the name psychoenergetics and, in my article *Psychosynthesis and Psychoenergetics* (Sørensen, 2018), I present an overview of Assagioli's thoughts on this subject, which he termed the "fifth force of psychology".

Everything is made of energy!

Everything is made of energy. This concept is the fundamental starting point in psychoenergetics. Various iterations of this concept can be found in quantum physics, psychology and spiritual teachings, but we need only look at our everyday language to note that people seem to have a natural and intuitive grasp of this idea. For example, we might say a place has good or bad "vibes" – the phrase might lack a precise definition, but most of us can relate to the idea: we might go to a party and say it has a "great atmosphere", by which we mean there is a good energy, with joy, spontaneity, openness, etc. Similarly, when we describe someone we meet as radiant, charismatic or unfriendly we are talking about the psychological energies they are radiating. We also attach special qualities to our physical surroundings: a home or a workplace can have a positive or negative feel about it, for example. When we speak like this we are describing qualities that we sense in the world around us, in other words, energy. But while we have a natural sense of this energy, we can struggle to describe it – it could be said that we are energy illiterate in that we lack a specific language for describing the psychology of energy. Happily, psychoenergetics offers a key to understanding the energies that are in us and around us.

The following selection of quotes⁴ from Assagioli show how he understood our world in terms of energy:

Energies radiate outwards from the personality as if from a great source of light; luminous rays shine out and pervade the atmosphere. This irradiation occurs spontaneously – I would almost say inevitably

⁴ For a fuller list of quotes visit <https://kennethsorensen.dk/en/glossary/radiation/>

– and this explains the effect the mere presence of a person who has had transpersonal experiences has on those with whom he or she comes into contact. (2007: 47-48)

Each of us necessarily and inevitably radiates what he is. (1968)

[Radiation] expresses what we really are, which, in both a higher and a lower sense, is much more than we are aware of. Emerson wrote in his essay on Social Aims: “Don’t say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary. One may disguise the tone of the voice, but the radiation of the heart cannot be falsified. (1968)

Psychoenergetics proposes that there are seven universal energies. These energies constitute the building blocks of the cosmos. They reside in nature and in humanity; within people they manifest as different psychological qualities. Through gaining knowledge of these energies, we can begin to promote their development and their influence in our lives and in the world. Psychoenergetics looks at how energy is expressed throughout the cosmos, nature and humanity as a whole, while the Seven Types is a typological system that describes how the seven universal energies are expressed at the level of human psychology, specifically through the dynamic, sensitive, mental, creative, analytical, dedicated and practical energies.

Not surprisingly, from a psychosynthesis perspective, there are links between energy and the Higher Self and self-realisation. In the foreword to Assagioli’s Psychosynthesis Typology (1983), the editor Joan Evans explains:

The Higher Self is a coherent point of focus which qualifies and differentiates universal energies as they individualise; the personality is the field through which these universal energies are objectified... The value in understanding the types is to see that they are qualifying energies rather than definitive in objective terms.



Each has a distinctive note or colour which shapes it from within; they are principles of limitation as well as expansion endowing the individual with opportunities along the path of Self Realisation.

Understanding your energies in daily life

Gaining insight into how the universal energies manifest in our lives can lead to healthier relationships. For example, we might find a particular person's behaviour difficult to understand. But very often we are assessing this person from the limited perspective of our own experiences and preferences. By contrast, the Seven Types offers a model for understanding the complexity of a whole range of psychological attitudes and behaviours. For example, imagine someone who is talkative: a sensitive type might experience this person as domineering and threatening, while a practical type might regard him as energetic and engaging. This sort of situation arises because we tend to interpret each other's behaviour and motivation through the lenses of our own values and typological make-up.

Clearly, understanding typology can help us to avoid difficulties and conflicts in relationships. As we learn to read the psychological energies, in ourselves and in our surroundings, we can develop a greater sense of empathy. So, in our example above, the sensitive type might realise that the talkative person is simply expressing his natural dynamic energy and not meaning to dominate; at the same time, an understanding of the Seven Types could give the talkative person the tools and insight to learn to express their energy in ways that are more attuned to different audiences, such as the sensitive type.

To begin to understand how the energies are at play in the world, we can start by looking at ourselves. Each of us has a unique energy DNA, which means we will each be more familiar with certain energies than with others. Using the theory of the Seven Types, we can begin to see

how our different qualities are the expressions of the seven types of energy, each of which is related to one of the underlying psychological functions. Some people feel at ease with reason and science, while others are more comfortable with relationships and community. Everyone is different: we see and experience the world through different intelligences (i.e. psychological functions). When we identify our own unique way of seeing the world, we can start to celebrate and develop the qualities and abilities that make us who we truly are⁵, we can also start to develop different types of energy.

As you will see in chapter one, we each have five dominant types in our overall typological make-up. In Psychosynthesis Typology, Assagioli vividly describes how the seven types are expressed in an individual at five different levels, namely the levels of body, feeling, thought, personality and soul. Accordingly, this book will help you to identify your unique energy DNA. We each have a dominant type – one of the seven – expressed at each of the five levels; these dominant types can be seen in our body language, predominant moods, thinking style, personality and our soul purpose. Discovering your unique combination of types can have the effect of bringing you home to yourself, leading to a deeper sense of self-acceptance and insight which can make life more exciting and meaningful.

One type or a combination of types?

What sets the Seven Types apart from most other typological models is the insight that people are best described, not as a single type, but as a combination of five dominant types – more specifically, we each have a dominant type (one of the seven) at each of the levels of body, feeling, thought, personality and soul.

That said, in this book, we will sometimes refer to people as if they were a single type. The reason for this is that while we are each a combination of dominant types at the five levels, one of these levels

⁵ See Appendix 6. for a discussion of essentialism and the seven types



will tend to overshadow the others – either in a particular moment or context or generally as part of the role we are playing. Indeed, a complex interaction is constantly taking place between the dominant types – indeed, all seven types – both within and across the five levels of the psyche, as will be described in this book.

To offer an example, in a particular individual, the dynamic type/energy might dominate at the level of body, the sensitive energy at the level of feeling, practical energy at the level of thought, dynamic energy at the level of personality, and creative energy at the level of soul. In everyday life, according to the context, a different one of these energies might tend to dominate, perhaps the sensitive energy (at the level of feeling) will dominate while the person is playing the role of parent, while the dynamic type (at the level of personality) will dominate while they are fulfilling the role of manager at work.

In the language of the Seven Types, we refer to a person's dominant energy at each of the five levels as their body type, feeling type, thinking type, personality type and soul type (hence, we can say that a person is comprised of five dominant types). If the sensitive energy is dominant at the level of feeling, we would refer to this person as being a sensitive feeling type. Everyone has a dominant body type, feeling type, thinking type, personality type and soul type. At any one time, one of this set of five dominant types will tend to dominate – which explains why a person who is actually a combination of types can nevertheless appear to be a single type.

As with any new language, it will take time and practice to become familiar with the words and terminology. The Seven Types is not a simplistic model, hence the language is subtle and at times complex – but we trust you will be a fluent speaker by the end of the book!

Developmental stages, including the transpersonal

The Seven Types takes into account a process of development. We are not born with a fixed personality that remains static throughout life, rather we are born into a natural and fluid process whereby our dominant types emerge and manifest at the different psychological levels at different stages of development. While all five levels are present from birth, it takes time for the energies to manifest at each subsequent level.

The first level at which our psyche starts to express itself is the level of body. We are born as a physical being, with a physical presence, and largely interact with and make sense of our environment through our physicality: it is at this stage that our dominant body type (our dominant energy at the level of body) begins to manifest. Later in life, when a few years old, the level of feeling becomes more active and a dominant energy begins to manifest at this level – this is our dominant feeling type. Next comes the dominant thinking type at the level of thought.

Many people remain at this stage – juggling, as it were, between the levels of body, feeling and thought. But it is possible for these three levels to integrate – and this activates the level of personality (each subsequent level incorporates all preceding levels). This process is what has been called personal psychosynthesis or self-actualisation. But there is a further stage, which involves the emergence of our dominant soul energy, or soul type. When our soul type emerges, we face the task of integrating our soul type and personality type, which is known as transpersonal psychosynthesis.

This last point is an important one. The Seven Types offers more than a description of how we are in the world today – working with this model will challenge us to become all we can be, which involves the possibility of discovering who we are from the transpersonal perspective of the soul and the Higher Self. Many people live their lives without venturing into the realm of the soul, which contains our highest motivations

and life purpose, but those who work with the Seven Types will find themselves drawn inexorably towards the transpersonal realm and towards deeper meaning.

As can be seen, the Seven Types is a complex model. Ultimately, regardless of our beliefs about the transpersonal, the Seven Types is a system that encourages us to seek greater fulfilment in life, whether our own fulfilment as part of a personal development programme or the fulfilment of our clients if we are working as counsellors. Whichever stage of development or level of the psyche we are exploring, there is always a call towards growth, with tools at our disposal to help make growth a reality.

The structure of this book

The aim of this book is to introduce the reader to the Seven Types. Part one has a focus on the theory of the Seven Types and explains how we can identify and make use of them in our own lives. Part two explores how the theory can be applied in the context of counselling work, including psychotherapy, coaching and mentoring.

In the first four chapters, I review the key elements and building blocks that make up the model of psychosynthesis typology, namely the seven cosmic energies, the seven types (which are the energies objectified in action and expressed in psychological terms), the seven psychological functions, and the five psychological levels.

The next seven chapters describe how the different energies and types combine and the important nuances that arise from this.

The final four chapters look at how counsellors can make use of the Seven Types model in their work, with plenty of practical ideas and case studies, including my own story (chapter 15) in which I describe my personal journey with the Seven Types and describe my own combination of types. Some readers may find it helpful

to read this personal account before proceeding with the more academic material.

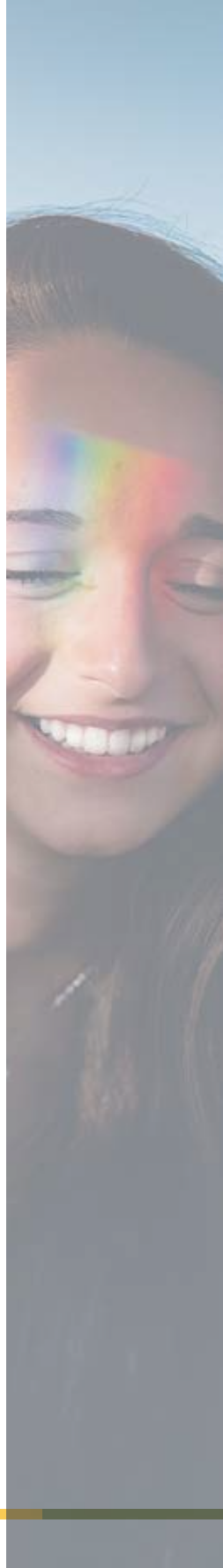
The Seven Types is a huge topic which cannot be covered adequately in a single book. Accordingly, I've chosen to focus here on the personality model of the Seven Types, which is the foundation stone of typological theory, the best known aspect of psychosynthesis typology and something of immediate practical use for psychosynthesis practitioners. I have omitted much of the developmental psychology behind the theory, such as how the types can evolve from immature to mature types: this will be the focus of a different book.

The genesis of this book

I first had the idea to write this book in 2007. My good friend and colleague Søren Hauge and I were teaching psychoenergetics at a conference in the United States and, on our way back to Denmark, we decided we would like to offer this teaching to a wider audience. We had been studying and teaching the subject for years, via the esoteric formula of the Seven Rays, and we realised a new language and presentation of this knowledge would be needed if we were to reach more people, and this book is my contribution.

For the content of this book, I have drawn from many training courses, led with Søren, and from my own daily meditation practice, which dates back to 1988. Meditation offers direct access and insight into the world of energy. I have discovered we can change our personality from the inside out by using meditations that have been specifically designed to focus on the seven energies, and I describe this process in my book *Integral Meditation* (2017).

I have a Master's degree in Psychosynthesis. My work as a psychosynthesis practitioner spans several thousand hours as a therapist and trainer. I have seen many lives transformed through their engagement



with psychosynthesis and the Seven Types, and these encounters have also contributed to this book; I write about these experiences in detail in my book *The Soul of Psychosynthesis* (2016).

Most recently, I have been developing www.JivaYou.com, which is an online identity profile assessment tool based on the insights of the Seven Types, developed with my colleague Søren. Jiva means “unique identity” in Sanskrit, hence “JivaYou” means “your unique identity”. JivaYou offers a wide range of psychological profiling tools, information about coaching courses and lectures, and much more.

In all of our work, we are indebted to the great pioneers of the psychologies of energy, especially Roberto Assagioli, Alice Bailey, Sri Aurobindo, Ken Wilber and Michael Robbins. You can read more about these pioneers in chapter one.

I would like to thank Søren Hauge for being a friend and inspiration throughout the many years we have worked together; Søren contributed chapter six in this book. I would also like to thank my many students and clients over the years who have helped me to inform this presentation of the Seven Types. Special thanks go to Jesper Bundgaard, my partner at JivaYou.com, who since 2012 has contributed to its development. And I would like to thank those who gave feedback on the first drafts of this book, especially Hanne Lund Birkholm and Lis Andersen. My translator Anja Bjørlo and editor Mike Brooks also deserve warm gratitude for their help and support with this book.

May you all have an exciting and educational journey into the world of types and energies.

Kenneth Sørensen, Gålå, Norway, 2019

Tools for self-awareness and self-expression

– The seven psychological functions

In this chapter I will describe how the seven psychological functions relate to each other and to the seven energies and types. It is perhaps the most important chapter from a philosophical point of view because it explains how the “underlying functions”, according to Assagioli, create the seven types.

From a psychological, not cosmological, perspective, the seven energies and types emerge from seven psychological functions that are inherent in every person. The Swiss psychiatrist Carl Gustav Jung proposed a model of four psychological functions that is still widely used today, especially in the field of differential psychology. These four functions are thought, feeling, intuition and sensation, and Jung suggested we process how we understand ourselves and the world through these four functions. Accordingly, the functions can be seen as intelligences or tools of awareness.

In contrast to Jung, the model I use for the Seven Types is based on the work of Assagioli and, more specifically, his Star Diagram (Figure 5).



Carl G. Jung (1875-1961)

Assagioli suggested there are seven psychological functions that provide the intelligence and processing skills that the conscious self needs to navigate life. (By “self” I am referring to the conscious “I”, which is the self-aware consciousness in all humans.)

Assagioli writes the following about the functions as they relate to the self or “I”: “In reality, all functions are functions of a living, self-conscious being and thus of an ‘I’. It is the ‘I’ that feels and thinks, that imagines, desires and wills above all that wills.” (1967b)

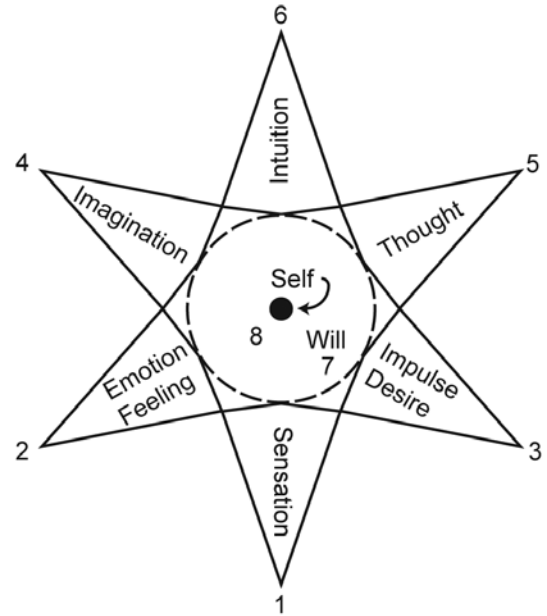


Figure 5. Assagioli's original Star Diagram with psychological functions

One could write an entire book about the seven functions, because they have such a complex nature and interplay, so I will only cover the most important aspects of the functions as they relate to the seven types.¹

Assagioli (1967b) seems not to have described the exact nature of the psychological functions, but he quoted Jung in the following way:

We admit that we do not know what these functions really are. We should like very much to know into what primitive elements feeling, for instance, could be resolved. But despite our ignorance of ultimate principles, we deal with these functions as if they were clearly definable organs of the mind.

The functions are, according to Jung, “organs of mind”, and we might

¹ For more on this topic, see my MA dissertation *Integral Psychosynthesis* (Sørensen, 2008) and Assagioli's *The Act of Will*, particularly his descriptions of the Star Diagram and the ten psychological laws.

also call them seven types of intelligence. Indeed, neuropsychology, which has evolved tremendously since Assagioli, offers further insight, suggesting that the functions could be best described as *seven brain centres* or *neural networks*. Indeed, fresh insights are emerging all the time, with a great deal of ongoing scientific research into the nature of the imagination and the will.² A quick online search on the nature of imagination and the brain, or on any of the other psychological functions, will generate a wealth of information. In particular, the award-winning UCLA professor Dario Nardi, in his book *Neuroscience of Personality* (2011), offers some very interesting material on how the Jungian types and functions are related to the different centres of the brain.

The key idea to grasp is that the psychological functions are *receivers* and *transmitters* of the seven energies (Table 3). Will transmits dynamic energy, feeling transmits sensitive energy, and so on. So we can state that the seven energies are received by the seven psychological functions, which then distribute the energies and their qualities in various ways to create an individual's unique personality. This is the basic theoretical foundation of the Seven Types from a psychological point of view. Put more simply, rather

Functions and energies	
1. Will	Transmits dynamic energy
2. Feeling	Transmits sensitive energy
3. Thought	Transmits mental energy
4. Imagination	Transmits creative energy
5. Logic	Transmits analytical energy
6. Passion	Transmits dedicated energy
7. Action	Transmits practical energy

Table 3. The seven psychological functions and their corresponding energies.

² Imagination: <https://www.livescience.com/49244-imagination-reality-brain-flow-direction.html> and Will power <https://www.livescience.com/3553-brain-willpower-spot.html>

than offering metaphysical explanations, we can take as our starting point the self-evident fact that we all possess will, feelings, thoughts, imagination, logic, passion and the ability to act.

You will have noticed that the names I am using for the functions are not exactly the same as those used by Assagioli in his Star Diagram (Table 4).

Different names for the psychological functions							
Assagioli ▶	Will	Emotion Feeling	Thought	Imagination	Intuition	Impulse Desire	Sensation
Sørensen ▶	Will	Feeling	Thought	Imagination	Logic	Passion	Action
Assagioli ▶	The Will- Power Type	The Love- Illuminativ Type	The Active- Practical Type	The Aesthetic- Creative Type	The Rational- Scientific Type	The Devotional- Idealistic Type	The Organiser- Ritualistic Type

Table 4. Different names for the seven psychological functions

I have good reasons for proposing these alternative names, all of which is in keeping with Assagioli's original concepts. Let me clarify this point.

Higher and normal functions

One point at which I differ from Assagioli is that I use the term "logic" in place of "intuition". This might seem strange, so let me start by acknowledging that intuition can be described validly as a psychological function, however it can also be noted that intuition is a transpersonal function that exists beyond the range of the normal personality. Also, in his book *Psychosynthesis Typology*, it can be seen that Assagioli doesn't include an intuitive type in his list of seven types (Table 4), which might seem strange because he surely acknowledges that there is an intuitive

type. I suggest there are several reasons for this apparent discrepancy, and let me offer my take on it.

Assagioli was clear in discriminating between the normal psychological functions and the higher spiritual functions, which is a distinction he discusses many times. For example, he states:

This personal self is the human core at the ordinary level, the level of personality. It is the centre of our ordinary psychological functions: mind, emotions, sensation, imagination, etc. Likewise, at our higher human level there is an entity that is at the centre of the higher functions – artistic inspiration, ethical insight, scientific intuition. This is our real core: it is there in all of us, but the personality is generally not aware of it at the ordinary level. (Miller, 1973)

According to Assagioli (1965: 17-18), artistic inspiration, ethical insight and scientific intuition are higher superconscious functions – something he defined in his first book *Psychosynthesis*:

From this (superconscious) region we receive our higher intuitions and inspirations – artistic, philosophical or scientific, ethical “imperatives” and urges to humanitarian and heroic action. It is the source of the higher feelings, such as altruistic love; of genius and of the states of contemplation, illumination, and ecstasy. In this realm are latent the higher psychic functions and spiritual energies.

These higher functions are higher aspects of the normal functions, so they are not something completely different, they are just natural developments, or higher potentials, which emerge when we awaken to the level of the soul. In Assagioli’s words (Rosenthal, 1973):

...each function has a lower and a higher aspect. The mind has a lower aspect—purely analytical, critical, while its higher aspect is reason and the higher mental activities. The same with emotion:

there are primitive, coarse emotions and there are refined feelings. And the will: there is a strong imperative, selfish will and the good will, the Will-to-good. Thus each function should be developed to the highest level of possible expression.

When I discuss the lower, or normal, psychological functions below, I will suggest for each of them what I consider the associated higher function to be.

Now back to intuition. Assagioli clearly discriminates between “day-by-day intuition and real spiritual intuition” (1965: 217, 220; 1983: 41)³, and he places real intuition in the transpersonal arena as a higher function.

Furthermore, in a highly illuminating dialogue with the Canadian psychosynthesist Martha Crampton (Crampton, 1966), Assagioli states that intuition is a stage of consciousness rather than a particular type, and this makes sense because, when writing about the types, Assagioli (1983) explains that there is an intuitive expression of each of the types:

There is mathematical intuition scientific intuition; the intuition of the inventor or the technician; the aesthetic intuition; the philosophical intuition; the mystical intuition. Intuition as a function is beyond or above – any typological difference, but it operates differently according to the psychological types.

Having explained why I have not included intuition in my list of psychological functions, why is it that I have included logic? In my view, logic can be considered a different function to thought, which is in keeping with Assagioli’s idea that there are two types of mind: abstract mind, which I term thought, and concrete mind, which I refer to as logic. Logic creates the analytical or rational-scientific type, as we shall see.

³ For a full discussion of this see my compilation of quotes by Assagioli:
<https://kennethsorensen.dk/en/glossary/intuition/>

I have also replaced Assagioli's term "impulse-desire" with "passion" for the semantic reason that the word "desire" often has negative connotations. And I have replaced Assagioli's term "sensation" with the word "action", which I feel better captures the role of the body in everyday life. I will return to and expand on these points as we now look in detail at each of the psychological functions.

The seven psychological functions



Figure 6. The circle diagram showing how the psychological functions are related

We are now ready to explore each of the seven psychological functions. In doing so, I will be referring to the circle diagram (Figure 6), which numbers the functions and shows how they relate to each other. The first three functions in the list are will, feeling and thought. These three basic, or primary, functions – of which will is foundational – combine in different ways to create the other four functions, as we will see.

But before we proceed, here is a quote from Assagioli (undated 17) that will remind us of the

important purpose behind this work: "Men still do not know – or do not want to – understand and appreciate individuals and groups different from them by nature, quality and function, and this prevents collaboration and mutual integration necessary for the good of all. A

great help in implementing that understanding and appreciation is given by the knowledge of the various psychological types and their respective functions.”

Will

The first function is will. The will channels the dynamic energy and its qualities, which manifest as the dynamic type (Figure 7). The will has received little attention in psychological literature. William James, who wrote *The Will to Believe*, is one exception. Another exception is existential psychology, which emphasises the importance of responsibility and choice – choice being an aspect of will.

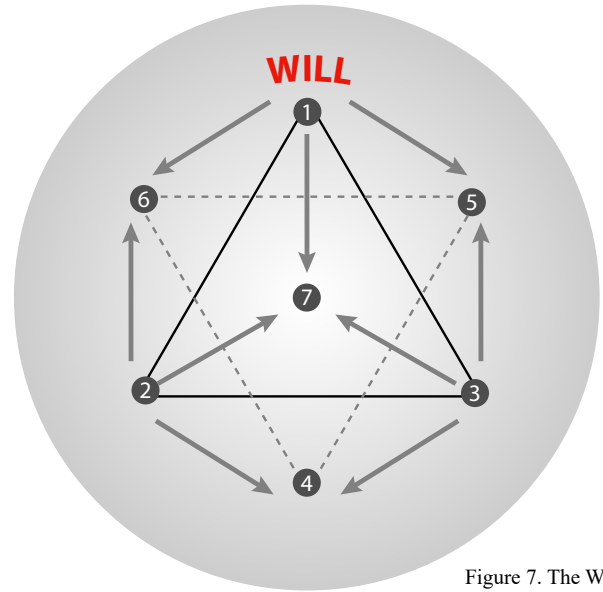


Figure 7. The Will

However, the great psychological pioneer of will is Assagioli, whose book *The Act of Will* is a recognised classic. Accordingly, I have placed will at the top of the circle diagram to emphasise its prominence in the psyche as the directing agent of all the other functions. Assagioli confirms that the will is foundational. He writes (Miller, 1972): “*The will serves, quite simply, as the directing energy for all other psychological functions.* We find that the discovery of the self is frequently connected with the discovery that the self has a will – is even, in a certain sense, a will.”

The will is often the last function to fully develop, representing as it does the completion of our personality: the will-to-be-yourself. It is through

the will that we become independent and able to freely choose how to live our lives. The will is the function that enables us to recognise and choose what is authentic for us.

Will directs our energies through purpose, choice and decision. To give an example, when we choose to study a particular subject we are using our will to help us decide how we want to invest our mental, emotional and financial energies in order to achieve a goal.

As our will develops we begin to radiate the qualities of the dynamic energy, such as courage, strength, freedom, focus and discipline. Will is the *dominant* function that underpins the dynamic or will-power type.

The superconscious aspect of the will is the transpersonal will, which is what Assagioli termed the “Will-to-good”, which is a heroic call to action motivated by altruistic values. When connecting with the transpersonal will of the soul, we develop courage as our primary quality and can be said to be following the Heroic Way to the Soul (Assagioli, Undated: 19-20).

Do you find it easy to make choices, to stand up for yourself and face conflict? Looking back on your life, did you chose and implement your wishes quickly or did you deliberate at length before acting? Your answers to these questions indicate the extent to which your will function has developed. You can, of course, develop the will further. We will explore how we can develop the functions in a later chapter.

Feeling

Our feelings are manifestations of our sensitivity to psychological atmospheres. Our feelings register whether we find something pleasant or otherwise, and they help us to discern changes in the psychological atmosphere. We are each able to register and discern some feelings

more easily than others. Indeed, we each experience and express feelings and emotions in different ways in line with whichever of the seven energies is most dominant in us – in this way we could each be said to be a different ‘feeling type’, i.e. a dynamic feeling type, a sensitive feeling type, and so on. Consider your own emotional atmosphere: are you mostly calm, intense, hypersensitive, moody, joyful or controlled? Your answer will suggest which of the seven energies you are most attuned to through the feeling function.

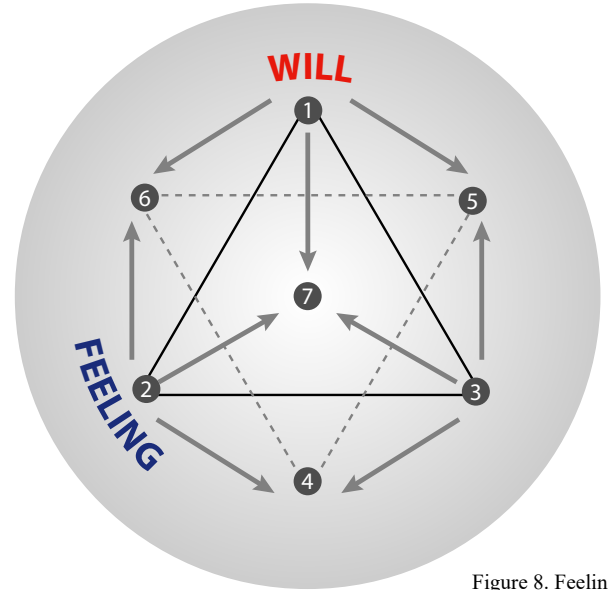


Figure 8. Feeling

Feeling (Figure 8) is where we find the depth and grounding required to be at peace with ourselves so we can enjoy our own company and the company of others. Feeling connects us to our emotional needs, helping us to be open and receptive, connecting us to the outside world so we can empathise with what is happening around us.

Through feeling we access the inner worlds of others, and even with nature itself. The feeling function enables us to understand others' needs and to empathise. Feeling provides a kind of instinctive ability to know what's happening with those we are close to.

Feeling/emotion is the *dominant* function underpinning what I have termed the sensitive type and what Assagioli terms the “love type”. According to Assagioli (1983: 30): “The emotions, as we might expect, become the centre of attention and of vital energy for the majority of those who belong to the love type.”

The feeling function provides access to the sensitive energies of love. There are normal and higher aspects to this function. In this regard, Assagioli differentiated between normal love and a higher altruistic love, or ethical insight, which is the superconscious aspect of the feeling function. It is also important to note that all seven functions manifest love in their own way; this is because – as can be seen in the circle diagram – all of the functions are linked to the feeling function, which is the function most directly linked to the *energy* of love

When you develop the feeling function, you radiate empathy, care, warmth and social understanding, all of which are qualities associated with the sensitive energy. Can you detect others' feelings and empathise with them? Are you easily able to discern which atmospheres and social settings you prefer to be in? Your responses to these questions will indicate the extent to which you have developed the feeling function.

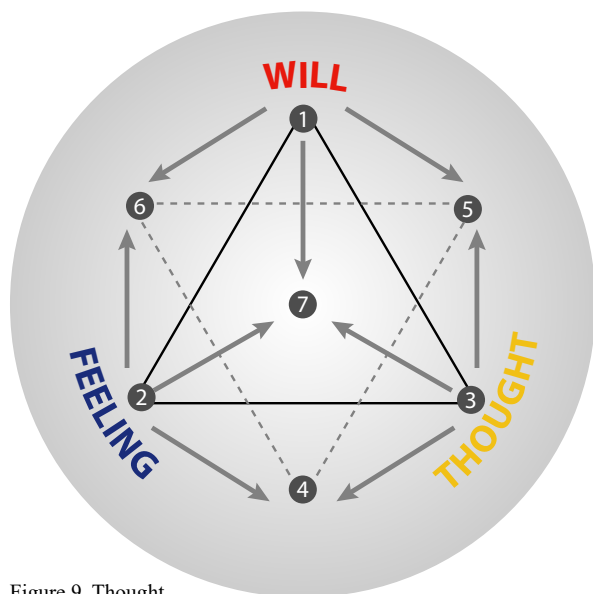


Figure 9. Thought

Thought

Through the function of thought we register information about ourselves and the world (Figure 9). Thought organises knowledge into concepts and categories and helps us to orientate ourselves to reality. (Sadly, the education system is often only focused on developing the functions of thought and logic, while neglecting the other functions.) With thought we can reflect on our experiences,

weigh up pros and cons, and develop opinions about the world. Thought helps us to assess the information we receive from our other primary functions so we can gain perspective. Thinking enables us to interpret reality based on the knowledge we acquire through learning.

Thought provides an overview and an inner map so we can act intelligently in the world. Thought makes it possible to communicate and share our experiences through language. Using thought, we are able to hear other people's ideas and experiences, reflect on them and compare them to our own.

According to Assagioli (Undated 21), thought is an energy: "Creative thinking is a definite stage in objectifying ideas and higher concepts; and because thought is an energy we can use its power to develop the qualities, the attitudes, and the conditions that we think should prevail. If we use thought consciously and creatively, we can bring about changes in ourselves and our lives, as well as in our environment and in the world."

The thought function differs from the logic function: thought works with broad categorisations and networks of ideas, whereas logic has a single focus on detail.

Thought is the *dominant* function that underpins the mental (active-practical) type. According to Assagioli (1983: 39) "the fundamental quality characterising this type is intelligent *activity*", which means the function of thought operates by receiving and expressing the mental energy.

The superconscious aspect of the thought function is genius or philosophical inspiration.

We each think in unique ways and it is possible to discern our own particular thinking style, for example our style might be quick, detailed,

direct, associative or methodical. When we develop this function, our mind will emanate intelligence, clarity, insight and flexibility, all of which are qualities of the mental energy.

Does new knowledge come easily to you? Do you enjoy studying? Are you a skilled communicator? Your responses to these questions will indicate the extent to which you have developed the thinking function.

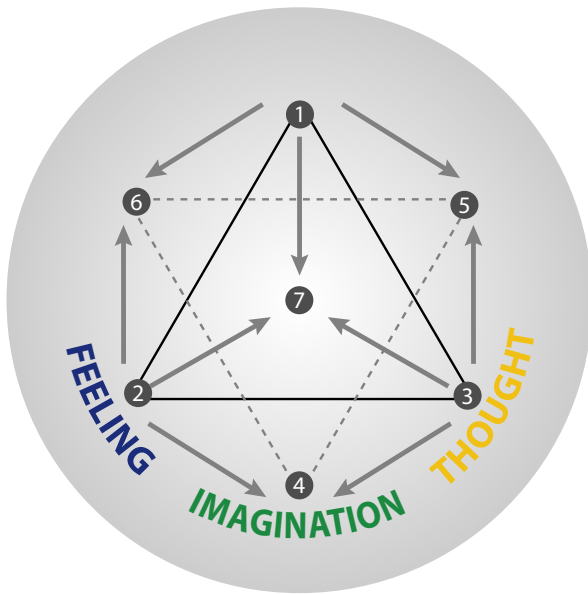


Figure 10. Imagination

Imagination

The three primary functions – will, feeling and thought – combine in different ways to create the four secondary functions (imagination, logic, passion, action). In the case of imagination, this function arises from a combination of the feeling and thought functions (Figure 10). Assagioli (1965: 144) maintained that: “Imagination is a function which in itself is to some extent synthetic, since imagination can operate at several levels

concurrently: those of sensation, feeling, thinking and intuition. In one sense it is a cross-section of these four functions, or rather a combination in various proportions of them.” However, while Assagioli refers to four functions combining to create imagination, I believe imagination arises primarily out of thought and feeling, a conclusion also reached by the prominent psychosynthesist Jim Vargiu (1977: 24), who stated: “The imagination is the bridge between our mind and our feelings. Images are formed in the mind and are energised by feelings.”

Jung didn't consider imagination to be a distinct function, which was strange to Assagioli because Jung's work had such a focus on imaginative symbols. Assagioli (Keen, 1974) stated: "We hold that imagination or fantasy is a distinct function."

Imagination enables us to create meaningful images and stories that have emotional atmospheres. Through imagination we can visualise and picture the world as it could be. The most important images we create are our self-images. Our memory stores images from the past that influence our present self-image, and through our imagination we can explore and gain insight into these images. We can also create new self-images that express who we are today more accurately. Psychology refers to this as mental training.

Imagination opens us up to the world of magic. We can imagine alternative realities and use our other functions to make them real. We can imagine our future into being. All that we imagine will have a powerful effect on our feelings and thoughts and, in this way, all images are real in that they have consequences. According to Assagioli (1974: 52), the central function of the will can "mobilise the energies of imagination and of thought, and utilise these energies within the individual to carry out its plan".

When we develop our imagination we will increasingly emanate the qualities of the creative energy: harmony, poetry, playfulness, beauty and flexibility. Indeed, imagination is the dominant function underpinning the creative type, who is noteworthy for having a particularly vivid imagination (Assagioli, 1983: 53). Assagioli (1983: 79) adds: "The creative type is generally a channel or voice for his superconscious, a receiver of inspiration from the realms of the intuition or the imagination."

Assagioli (2007: 64) seems to be implying that the superconscious aspect of the function of imagination is intuition when he writes:

“Imagination is closely linked with intuition because when intuition enters the conscious mind it is often not in an abstract, simple, ‘pure’ form; rather it manifests as images.”

The creative type who draws upon their aesthetic sense can be said to be following the Aesthetic Way to the Soul (Assagioli, Undated 20, 22).

Is it easy for you to use your imagination and let go and be spontaneous? Do you prefer to be in the here and now and go with the flow? Your responses to these questions will indicate the extent to which you have developed the function of imagination.

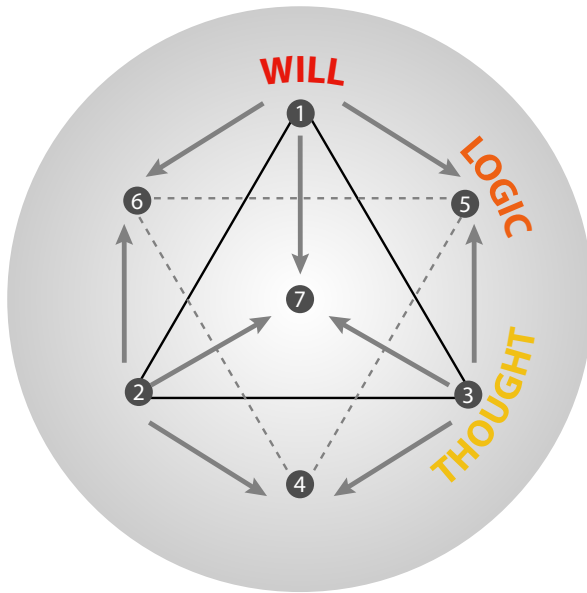


Figure 11. Logic

Logic

The logic function arises from the combination of the will and thought functions (Figure 11). Logic is a purposeful style of thinking that moves methodically from one point to the next, always adhering to the laws of reason. While the thinking function generalises, logic focuses on detail, so we can say that logic is an analytical way of thinking. Logic works with facts to reach objective conclusions.

Logic allows for accurate thinking and communication. Logic discriminates fact from wishful thinking so that reliable assessments can be made concerning what is real.

Logic enables us to manage the details of our lives and practical tasks, such as financial management. When we develop the logic function we emanate and radiate the analytical qualities: precision, reliability, order, objectivity and clear communication.

The analytical mind, or logic, is the underlying function for the analytical or scientific type. Assagioli (1983: 61-62) explained:

The mental realm is obviously the natural environment of the scientific type. His tireless mind is always on the alert, investigating, posing questions, solving problems, searching, probing, experimenting, proving and discovering. He has a great capacity for prolonged attention and mental concentration, tireless perseverance in his research, meticulous accuracy, and an admirable ability to sift data, discover laws and conceive theories for classifying facts into coherent systems.

We can deduce from Assagioli's observations that the superconscious aspect of the logic function is scientific intuition, which occurs when intuitive inspiration is clothed in scientific facts that can be validated.

The person who uses their analytical skills to reveal the hidden mysteries of nature for the good of all can be said to be following the Scientific Way to the Soul (Assagioli, 1968c; Undated 20).

Are you someone who is adept at dealing with practical tasks? Do you love to study science and do you have a tendency to think logically? Your responses to these questions will indicate the extent to which you have developed the function of logic.

Passion

The function of passion arises from a combination of the will and feeling functions (Figure 12). Passion is feeling with a goal. The passion

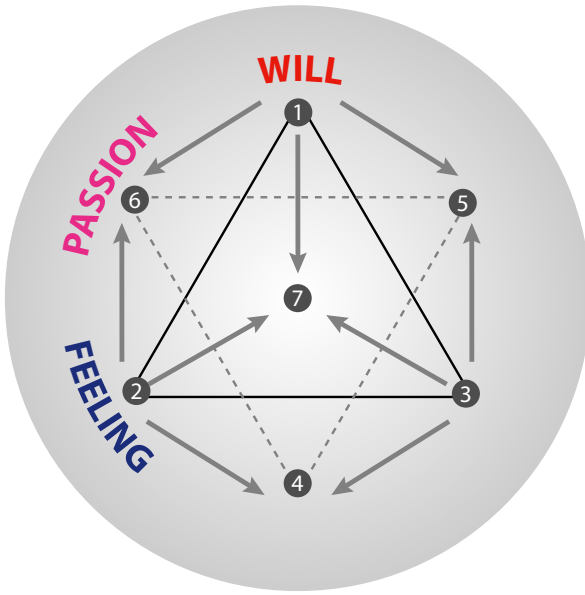


Figure 12. Passion

function is active and provides information whenever we find something attractive or repellent.

As stated above, with my model, I decided to change Assagioli's term "impulse-desire" to passion. This is because, according to Assagioli (Keen, 1974), there is a "group of functions that impels us toward action in the outside world. This group includes instincts, tendencies, impulses, desires and aspirations."

Passion is linked to our basic survival instincts as well as our devotion to the highest good. Through the passion function we can devote ourselves wholeheartedly to a goal or an ideal, such as our children, a lover, or a hero who symbolises our values and beliefs. Passion nurtures loyalty and makes us faithful to what we love.

Passion is exclusive: it selects one goal and rejects all others. This focus can offer an extraordinary strength, enabling us to enter into the world of ideals. In this way we can inspire ourselves and others simply through our enthusiasm.

When we access our passion, we emanate the energy of dedication: excitement, joy, focus, intensity, conviction and faith. Through passion we connect with the dedicated energy, which is full of will and emotion, as Assagioli (1967b) states: "Desire is or has a dynamic energy that impels to action."

Passion is the function that underpins the dedicated or devotional-idealistic type because, according to Assagioli (1983: 70): “The devotional type is intensely emotional. His feelings are often passionate and extravagant.”

The superconscious aspect of the function of passion-desire could be termed spiritual aspiration, or mystical vision, because when passion has a spiritual focus it inspires a mystical approach, which many mystics have pursued on their journey to union with the divine (Assagioli, Undated 24).

Are you passionate about values and ideals? Are you dedicated to them? Your responses to these questions will indicate the extent to which you have developed the function of passion.

Action

The functions of will, feeling and thought in combination with the sensations of the body produce the function of action (Figure 13). It can be seen that any action involves choice (will), reflection (thought) and an emotional response (feeling), and this action is then carried out by the body, which utilises the five senses and its ability to act. In every action, one of the primary functions will usually dominate in its execution, in accordance with the purpose that lies behind that action. (I should make it

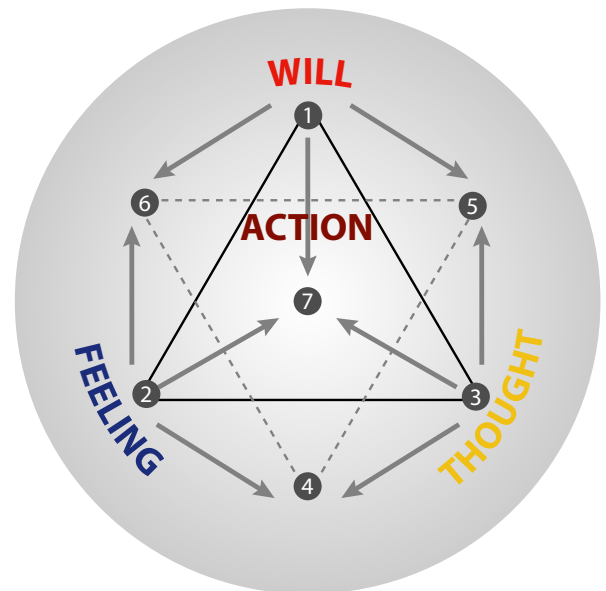


Figure 13. Action

clear that with the action function we are referring to concrete physical action. To a certain extent, our thoughts and feelings are also actions, but we don't necessarily act on them in a physical sense.)

Jung and Assagioli both termed this function "sensation", but I think action is a better word because it better describes the transmission of practical energy; the action function is essentially *the will in physical action*. According to Assagioli (1930c), the presence of sensation "indicates the sensation function or the physical consciousness and action on the physical plane". In another article, Assagioli (1934b) clearly discriminates between sensation and the action of the body, explaining: "The Orientals distinguish the organs of sensation, jnanendriyas, of which we have just spoken, and the organs of action, Karmendriyas. They are: Mouth – speaking, Hands – grasping, Legs – walking, Anus – excretion, Genitals – procreation".

If you are a practical person you will enjoy attaining concrete results for your efforts. The outcome is important to you, but you will also enjoy the process of planning, organising and executing your ideas. Efficient action requires holding awareness of all aspects of an operation. A good host, for example, must consider the requirements of her dinner guests, select the right ingredients, prepare the food and serve the meal in a pleasant way; a developed acting function enables you to do this.

A person of action moves with grace and economy towards a chosen goal. When this function is developed you will emanate the qualities of practical energy: earthiness, groundedness, co-cooperativeness, effectiveness and practicality.

Action is the function underpinning the practical organisational type. According to Assagioli (1983, 78): "The organisational type expresses himself above all in action and he is a thoroughly objective type." The superconscious aspect of the action function is the spiritual will to manifest, which will be executed using organisational skills for the betterment of society.

Do you often take charge and organise events and situations? Do you enjoy seeing the fruits of your efforts? Your responses to these questions will indicate the extent to which you have developed the function of action.

In summary, Tables 5 and 6 bring together some of the key aspects of

The Superconscious or higher psychological functions

Normal functions ▶	Will	Feeling	Thought	Imagination	Logic	Passion	Action
Super-conscious Functions ▶	Will-to-Good Heroic action	Altruistic Love Ethical insight	Genius Philosophical inspiration	Intuition Artistic inspiration	Scientific Intuition	Spiritual aspiration Mystic vision	Spiritual will to manifest

Table 5. The superconscious or higher psychological functions

our discussion regarding the functions. Table 5 lists the superconscious aspects of the seven normal functions, according to my hypothesis. Table 6 lists how the primary energies and their respective psychological functions combine to create all seven energies and functions.

The combination of the energies with functions

Three primary functions	Seven functions	Three primary energies	Seven energies
Will	Will	Dynamic energy	Dynamiske energy
Feeling	Feeling	Sensitive energy	Sensitive energy
Thought	Thought	Mental energy	Mental energy
Feeling + thought =	Fantasy	Sensitive + mental =	Creative energy
Will + thought =	Logic	Dynamic + mental =	Analytical energy
Will + feeling =	Passion	Dynamic + sensitive =	Dedicated energy
Will + feeling + thought =	Action	Dynamic + sensitive + mental =	Pracital energy

Table 6. The combination of the energies with functions

The four quadrants and the psychological functions

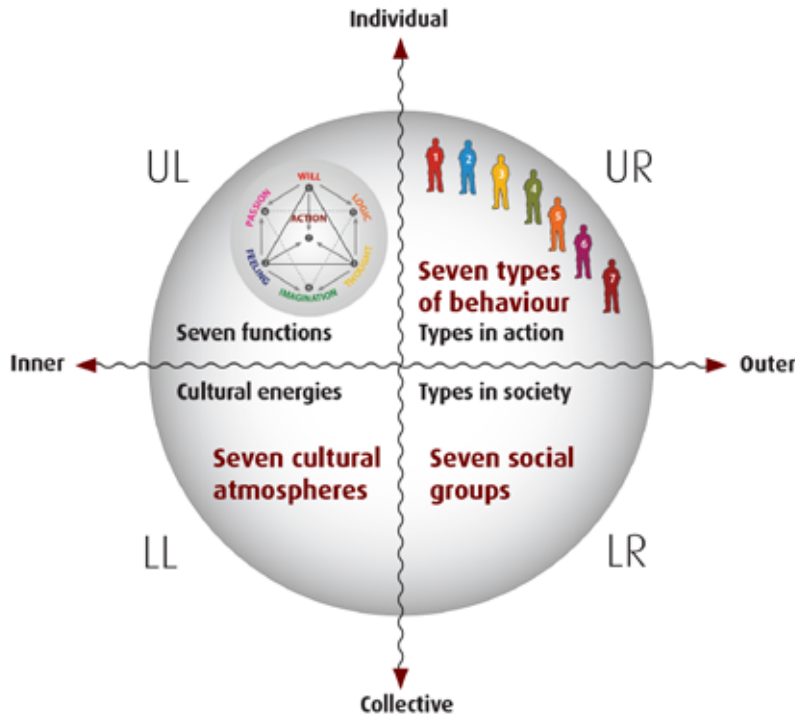


Figure 14. The four quadrants and the psychological functions

Let us now consider where the psychological functions sit within the four quadrants (Figure 14). The functions, which present themselves as inner psychological tools or intelligences, could be thought of as “organs of the mind”, which would locate them in the subjective realm of the energies (UL). But we could equally think of the functions as physical brain centres, or neural networks, which would place them in the objective realm (UR).

Perhaps the functions bridge both aspects of the world – the subjective and the objective? For my model, I have preferred Jung’s suggestion

that the functions are best understood as organs of the mind, which therefore locates them in the upper-left quadrant. It is from this location that the functions can be expressed through concrete action and behaviour by individuals (UR: this theme will be explored in the next chapter), or collectively as cultural atmospheres (LL), or through social groupings and the physical environment (LR).

Developing the psychological functions

In reading about the seven psychological functions, you may have recognised that some are more dominant in you than others. This shows that not all of the functions are equally developed in us. For example, the thought and logic functions will be well-developed in an academic, while the feeling and passion functions will be well-developed in someone engaged in social and humanitarian causes.

We can say that all of the functions are available to each of us, but they are not all equally developed, which means we will each exhibit different qualities, talents and abilities; we emanate different energies and behave differently. Why are some of our functions more developed than others? Perhaps because our biological and psychological DNA predisposes us to develop some more than others. Also, we are all affected by the environment and the social energies that surrounded us while we were growing up (lower quadrants). For example, someone growing up in an academic household will be exposed to different energies compared with someone growing up on a farm, and they develop different functions accordingly.

Whatever accounts for our predispositions, it is important to develop our “inferior” functions, if we wish. We can train our will and imagination and develop our thinking. We must identify with the function in question and act on it (upper quadrants). For example, if

we want to strengthen our imagination we must involve ourselves in situations where using the imagination is important; the easiest way to learn something is to spend time with those who already know about it and embody it (lower quadrants).

The functions have a powerful impact on how we see the world. When we see through the lens of a particular function the world will be coloured by the operation of that function. For example, if we are identified with the will function, the world will appear to be a place of competition and challenges where performance and power are all that matters. When we are identified with the feeling function, relationships will be central in our lives. When we are using the logic function, we will take more interest in how things work. In fact, we shift between the functions throughout the day. We may be ambitious at work, displaying will, passion and dedication, but when we get at home our attention may shift to our family and a desire to relax because we are more identified with the feeling function; then, later in the evening, we might settle down with a book to read about a subject of particular interest to us, thus engaging the analytical logic function.

The point to remember is that every function facilitates a different type of behaviour, with different corresponding needs and different ways of seeing the world. This next exercise provides an opportunity to reflect on which might be your most dominant functions.

Exercise: What functions do you use the most?

This exercise is designed to explore our life as individuals, rather than our role in groups or society, so we are looking at how the functions impact on our lives in the upper left and right quadrants.

How would you describe your mood and behaviour throughout the day? Which of these patterns of behaviour do you most identify with? You may find that one or two will be more prominent.

1. Focused on results, co-ordinating, habitual, organised.
2. Active, restless, communicative, mental.
3. Dynamic, goal-oriented, focused, performance-oriented.
4. Joyful, emotional, spontaneous, focused on dialogue.
5. Calm, receptive, peaceful, open, relational.
6. Practical, focused, explorative, rational.
7. Intense, passionate, one-pointed, emotional.

When you have completed this exercise, ask someone close to you to say how they would describe you – and compare your insights with theirs. In the footnote⁴ you will see how the functions correspond with the list.

Colour and the psychological functions

Something we haven't yet touched on is how we can use colour to help us understand and work with the different energies and functions. We have chosen colours that are close to the classic Colour Wheel.⁵ These colours can be used as a coding system to help us to work with the different functions, energies or types and to show us how they are linked.



Figure 15. Colour circle showing the colours of the psychological functions

⁴ 1. Action, 2. Thought, 3. Will, 4. Imagination, 5. Feeling, 6. Logic, 7. Passion.

⁵ For more on the history and derivation of the Colour Wheel, see https://en.wikipedia.org/wiki/Color_wheel

From a psychological perspective, the colours embody some of the same qualities as the different energies and their corresponding functions. According to our colour circle coding system (Figure 15), the three primary colours of red, blue and yellow are irreducible and represent the three primary functions of will (red), feeling (blue) and thought (yellow). The colours of the four other functions are derived from combinations of the three primary colours.

The Dynamic energy (Will function) resonates with the dominant energy of red.

The Sensitive energy (Feeling function) resonates with soft and calming blue.

The Mental energy (Thought function) resonates with the lightness of yellow.

The Creative energy (Imagination function) resonates with playful and harmonious green.

The Analytical energy (Logic function) resonates with energetic orange.

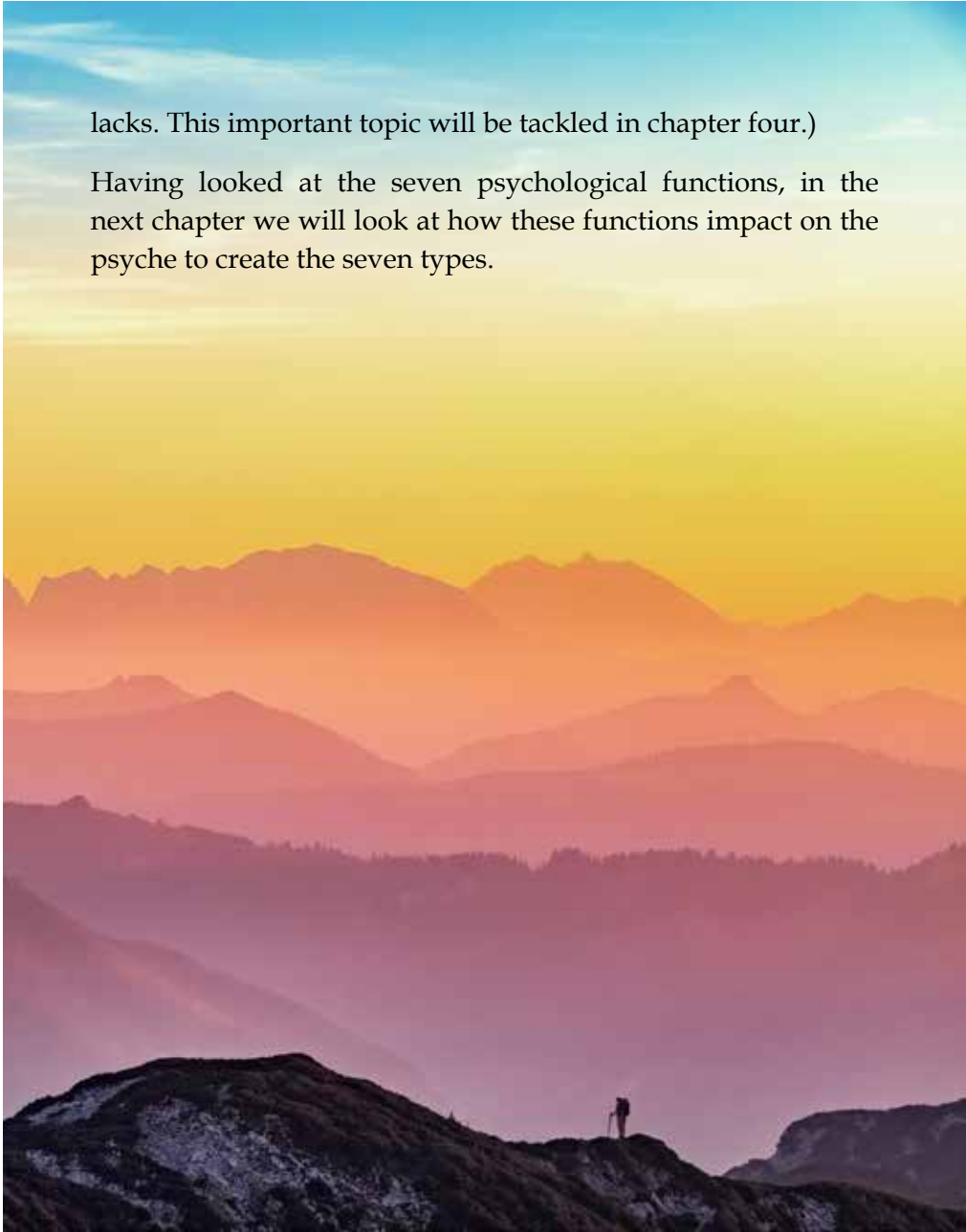
The Dedicated energy (Passion function) resonates with violet, which tends to lift our energies.

The Practical energy (Action function) is represented by a dark reddish brown because it contains a practical energy that comes from the will (red) and because it is the colour of the earth, which reminds us that the journey through the seven energies takes us from the inner to the outer, eventually manifesting in concrete action.

(It is interesting to note that each colour has an opposite or complementary colour: red-green, blue-orange, violet-yellow. This reflects how each energy has an opposite that contains what the other

lacks. This important topic will be tackled in chapter four.)

Having looked at the seven psychological functions, in the next chapter we will look at how these functions impact on the psyche to create the seven types.



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Much of this material is hard to find. Information has been provided where known (albeit incomplete). Many of the Assagioli articles were found and archived after his death and have never been published. A large number of the articles can be retrieved at www.kennethsorensen.dk/en/sitemap/

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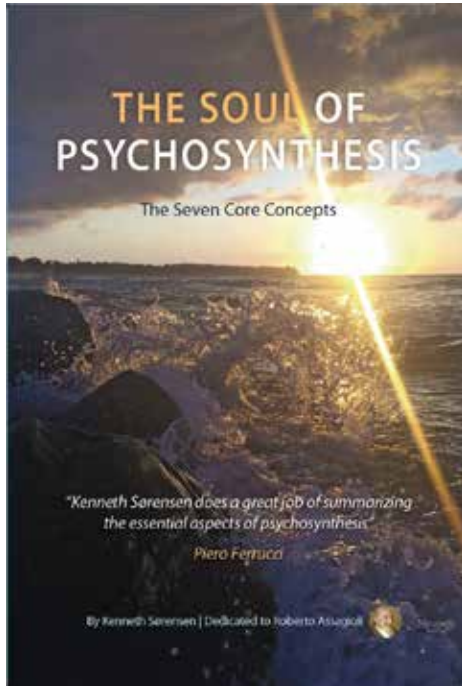
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Other books by Kenneth Sørensen

The Soul of Psychosynthesis



Shortly before his death at 85, in 1974, Dr Roberto Assagioli, one of the founding fathers of transpersonal psychology, described what he regarded as the essence of psychosynthesis. It was, for him, a psychology which placed the soul as a spiritual Being at its centre. It is no surprise that psychosynthesis has since been seen as a “Psychology with a Soul”.

The Soul of Psychosynthesis aims to understand what this means. It presents the essence of psychosynthesis through the Seven Core Concepts that Assagioli defined as the foundation of his work, and which some today see as his “Last Will”, his final statement about his ideas and their practical application.

The Soul of Psychosynthesis will enable the reader to discover the wisdom in the Seven Core Concepts and realise that:

- Disidentification – is a way to Freedom
- The self – is a way to Presence
- The will – is a way to Power
- The ideal model – is a way to Focus
- Synthesis – is a way to Flow
- The Superconscious – is a way to Abundance
- The Transpersonal Self – is a way to Love

The Soul of Psychosynthesis is a concise introduction and practical guide to the fundamental ideas of one of the most important therapeutic approaches in the modern world.

The Soul of Psychosynthesis

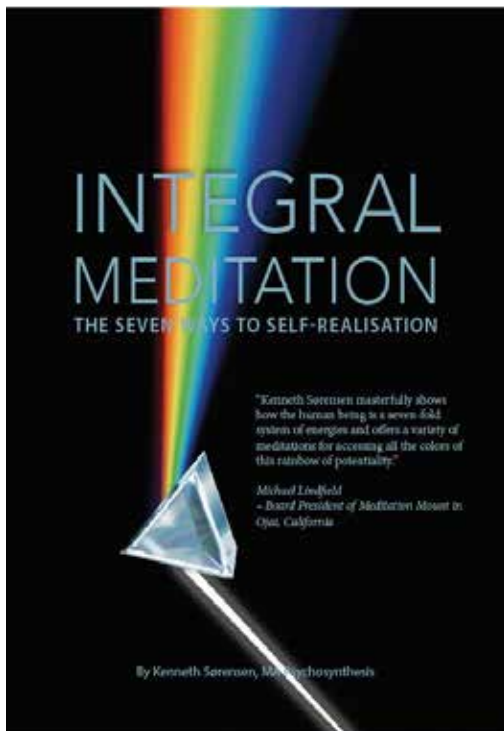
Kenneth Sørensen, 190 pages, Kentaur Publishing, 2016.

“Assagioli’s psychosynthesis spreads far and wide. It is ambitious in scope and subject matter. For this reason it may be hard at times to understand its essence – with the risk of being lost in the details. Kenneth Sørensen does a great job of summarising in a short and well-researched book the essential aspects of psychosynthesis, offering an overview that will allow the reader to grasp its main themes in theory and practice, as well as its historical development.”

Piero Ferrucci, is an international bestselling author,
a psychotherapist and philosopher

Integral Meditation

- The Seven Ways to Self-realisation



In *Integral Meditation*, Sørensen offers a lively and comprehensive introduction to the esoteric philosophy of the Seven Rays (also known as the Seven Rivers of Life), which teaches how we can achieve self-realisation by integrating and embodying the seven essential energies that underpin the universe.

Sørensen explains how each of the Seven Rays can be navigated using a particular type of meditation that must be modified according to the meditator's personal blueprint of spiritual energy. The result is a unique path to the soul for every seeker.

While reflecting with unflinching honesty upon his own spiritual journey, Sørensen shows how the application of tried and tested techniques of meditation can bring inspiration, transformation and spiritual breakthrough. The formula is as simple as it is challenging: the integration of a variety of meditation techniques can result in the manifestation of universal energies that will profoundly change our relationship to ourselves, to those around us and to the universe as a whole.

Drawing heavily on the teachings of psychosynthesis, energy psychology and ancient wisdom, *Integral Meditation* presents an

approach to the psycho-spiritual journey that can be summed up in the invitation: *"Meditate, love and choose freedom every day."*

Integral Meditation, Kenneth Sørensen, 260 pages, Kentaur Publishing 2017

"Integral meditation is an illuminating and wise presentation of the science of meditation. It is a candid spiritual autobiography – a magnificent synthesis of the author's life to date and what he has discovered by consciously treading the path of the Soul."

Michael Lindfield, Board President of Meditation Mount

The Seven Types

PSYCHOSYNTHESIS TYPOLOGY
DISCOVER YOUR FIVE DOMINANT TYPES

“The essential unity of all souls does not exclude differences existing in their personal appearances. Therefore, we must make a serious study of these different qualities. This study should become more and more a part of the new psychology. We should endeavour to understand the true nature, the underlying function and purpose, the specific problems, virtues and vices of each type, as it manifests in and through a human individual.”

Roberto Assagioli, founder of psychosynthesis



Kenneth Sørensen's book *The Seven Types* provides a comprehensive introduction to psychosynthesis typology.

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How to apply the Seven Types in a counselling and coaching practice through the seven counselling strategies and styles.

How to work with a typology profiling tool so you can discover and validate a person's dominant types.



Kenneth Sørensen is the CEO of JivaYou, which offers an online identity profile assessment tool based on the insights of the Seven Types and psychosynthesis (see www.jivayou.com/en/).

He is also the author of six books; his most recent are *The Soul of Psychosynthesis* (2015), *Integral Meditation* (2016) and *The Seven Types* (2019).



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