

# Your Inner Landscape

A Comprehensive Guide to Practicing the Inner Dialogue

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# Introduction

If we want to get into a constructive and beneficial dialogue outwardly, if we want to improve our communication skills, we have to build up inside of us this constructive dialogue with our inner entities.

Knowledge, in the sense we use in this text, is more a form of self-knowledge than knowledge that is acquired by study or erudition. Actually, self-knowledge is the most immediate knowledge, the most original knowledge that we can acquire about ourselves. It is first hand knowledge. This knowledge is not static, but steadily moving and changing. Consequently, finding out about oneself is never-ending, a continuous process, like life itself. There are no masters in it, only pupils.

In order to acquire this knowledge we do not need books nor studies, nor other means than a quiet place to rest, a place where we feel comfortable and secure, where we are undisturbed and where we get into a meditative state of mind, a state of mind that can easily be induced by relaxing music, by writing poetry or by doing spontaneous art. This place can also be a computer or a typewriter as long as it does not impede us from relaxing and introspecting.

The dialogue within will flow directly into our computer or on our paper, once we are connected to the energies within us. A form of automatic writing will then take place and deliver us the

messages we need to interact with our inner Self and its different entities or energies.

# Getting Started

Please take a relaxed position and focus your attention inside of you. Let your breathing go on without interfering in it, yet be attentive to your breathing, focus on it. Imagine yourself a moment how you were as a child, how you felt, what the world was like in which you lived, how it looked like. Did you feel secure in this world? Or was it threatening? Would you like to return to this world again?

Now please try to imagine that you are a parent. It is not important that you really have children, because in this work we do not deal with your real roles but with your internalized role images. If you have children, try to get into this role you play when you interact with your children. How is it like, how do you feel in this role? If you do not have children, just imagine you have and how you would act as a parent. What would you care about as a parent? What is so special in this, to be a parent?

Please, what I am trying with you now, is just to let you feel how we adapt ourselves to different roles in life. This helps you to develop some sort of awareness of those different roles you are in, awareness of the role or the inner entity you bring forward in your interactions with another.

Would you like to imagine yourself now as an adult? What is special in this role? What is an adult like? In what is he different from a child? What are his/her characteristics?

Please come back to your normal consciousness now and open up to the outside level again. Now we have tried to feel different roles we all play during the day, every day in our life. Some of us have a preference for certain roles, for example the parent or the child. Another is perhaps more rational, plays out more the adult, one is more fixed on the adherence to social norms and laws than another (parent), one is more carefree and creative, putting forward more of the child in himself.

Now please relax again and try to get into the state of madness all of us experience once in a while, in moments when we are confused, tight, angry, irritated, aggressive - in one word: *mad*. Please try to get into this madness again and feel how this is like when it's there, how it works in your gut, how much also it warms you up inside. Isn't that a nice feeling, this warmth it creates in us?

Now that you are in this state again, please tell to yourself that you entirely and unquestionably accept this madness as a part of yourself!

Please imagine this madness now as a person, a being in which this total madness is incarnated, has become blood and flesh. Become conscious about how this being looks like. Perhaps you want to give him or her a name. Prince Mad? or Prince Aw-



ful? Why Prince? I don't know. I called him *The Sad King* because I found out, having been into it, that behind his madness was sadness. Being mad he actually was sad. In order not to feel his sadness, he developed madness. I think it is no coincidence that the two words sound so similar. In every madness is a lot of sadness, and sadness if it becomes too much, drives us mad.

Please try to enter now some form of dialogue with this sad prince inside of you. For example you can ask him a question like 'Why are you mad?' or 'Why are you always mad when you see Mr. X.?' If some answer to your question comes up spontaneously, please try to fix it on the paper in front of you. You can also type the dialogues in your computer (that was my way of doing it), or, if you do not like writing, speak it into a Dictaphone.

Please realize that in the beginning the inner voice in you is very timid and weak, because it is the first time that you really attentively listen to it. Every time you repeat listening to it, it will strengthen and be more understandable for you.

Actually, the inner dialogue is but another form of meditation. There are so many forms of meditation, not only sitting in the Yogi position and controlling your breath. Everything is meditation that connects us with our center, our soul or how you may call it.

Painting can be meditation, cooking, swimming, riding your car, jogging, reading, listening to music, gardening, cleaning and sweeping, and any activity where you are completely focused on what you are doing.

Meditation is focus, not evasion into a dream world, as many ignorant Westerners believe it was.

# Your Inner Space

To accept life means to affirm our difference.

Many of us are today searching for truth, for their truth, the meaning of their life, their own world contained in their inner space. However, for many, striving for an unpolluted inner world, a world that is rooted in the life of our soul, seems to be a fiction.

This little text tries to achieve the difficult task to open us the door to our inner space; for this sake, it provides a guideline for working with the dialogue within, the dialogue with our inner entities or energies.

When you go deep down in yourself, you may discover this space which is unpolluted and pure. In this space is hidden the true meaning of your life, your original destiny. It may not be accessible the first time you try to get into it. Also may it be quite unusual for you to enter this space. For many of us this is like the hidden treasure in the fields. All our riches are contained in there, we have only to find and rescue them.

Most people live at the periphery of their being. It means that they live at the outside level, influenced by others, conditioned by their environment and the complex structure of society, primarily oriented towards imitation as a general behavior pattern. Highly creative people however are connected to their center of being, their inner space. They are primarily oriented towards creation as their general behavior pattern.

To move from the outside level to the inside, the center of our being, we have to pass through the gray area which is *fear*. Fear is the guardian of our inner self. There is no way around it. Fear is part of initiation. And getting to know yourself is a form of initiation. It's perhaps the most basic and the most important one.

To move from the outside to our inner Self, and to find this inner space, we must take a distance to the outside world. But even more is needed. We have to learn detachment from others and from groups and to find out about our true individuality. Individus, lat., means the in-divisible. The word reveals the truth: once we are individuated, we are whole! But what does it mean to be an individual? Is it not a mere cultural concept, individuality? Being an individual means that we refuse to adopt blindly the collectively approved forms of living. As a matter of fact, the more we identify with collective personality patterns, the more we alienate from our original being, our individual Self. The Self forms its body, it also forms the personality, the mask which can be seen as the incarnated shell of the Self.

To accept life means to affirm our difference. It is our difference which singularizes us and makes us unique among our fellowmen and fellowwomen, which distinguishes our soul from the melt pot of the collective soul and gives us freedom from the mass spirit.

As a consequence of our babyhood, we are all striving for fusion. As a newborn, we lived in fusion with our mothers. Yet many of us search for a prolongation of this fusion through identifying with parents, friends, a group, an ideology. Fusion is another form of the nest, the matrix, the pedigree.

The search for fusion is deeply rooted in our need for emotional security. All fusion with others pulls us out of our center, our inner life space. It deprives us of essential energy, of *élan vital*. In fusion involved is fear. To face our symbiotic needs means to face our most basic fear, the fear of abandonment, of solitude, of loneliness. If we want to re-link with our original unity, we cannot avoid facing this fear and a phase of more or less prolonged solitude seems often to be necessary in this development.

To find ourselves means to find our creative potential. We can only realize this potential if we are true individuals, if we have set ourselves apart from our genealogy and recognize our own destiny, our individual fate. This, in turn, requires that we know who we are. Self-knowledge comes from listening to ourselves, recognizing our needs and communicating them to the outside world.

If we disrespect our needs, we will disrespect also the needs of others.

# Angels and Demons

It has not much sense to tell you about *my* inner space, about what I have discovered down there. Because your world is populated with your own angels and demons and for you it's only important to find out about *your* inner landscape not the one of somebody else. We all have got one head, two arms and two legs, but deep-down there, we are very different. The only thing I know is common in all of us is that there is an adult, a child and a parent, a positive and a negative voice in us. Besides this, our landscapes are different, yet there are common principles to draw a map of this landscape. And you can become the scout to explore your own landscape in all its wonderful details.

There is in all of us a good and a bad, a white and a black angel. Actually it's better to call them white and black angels than good and bad ones. We should not judge. For the bad angel is as important for us as the good one. Our demons are as important for our creativity as our guardians. Socrates, when pointing to his source of creativity, spoke of his *daimon*. And actually often our best creations come from the hand of this source, because they are in a way the result of our deep-down conflicts, sublimations of our repressed wishes and desires.

Many people are afraid of their negative, destructive potential. Yet we have this potential. It is not a specific energy, not a



death instinct in the Freudian sense. Many misunderstood Freud in this respect. We do not have an instinct to kill, as some pessimistic historians believe. But we have a potential of what the Chinese Taoists called *aberrant energy*. Aberrant energy is misdirected energy, energy that has changed its polarity, which has become retrograde. The concept of retrogradation, known from astrology and astronomy, fits quite well to describe this phenomenon.

In astrology, when a planet changes its direction, we say that the planet has become *retrograde*. It means that the planet's energy, as we perceive it, has become reversed, that it has changed its polarity. The interpretation in astrology of a retrograde planetary energy is that the matters ruled by the planet will be slowed down, delayed or even reversed. If, for example, Uranus, the planet that rules money affairs, becomes retrograde (happens every year for about five months), all matters concerning finance and earnings will be delayed or reversed. This can mean debts, it can mean a retarded inflow of money from customers, it can mean that we overstretch our financial limits during this time, it also can signify that we do not get the payment we merit for certain affairs carried out during this period, and so on. With our inside energies it is pretty much similar to planetary energies. (My theory is

that these energies are anyway all in us as they flow through the whole cosmos). When we are angry, for example, the warm yang-energy that drives us forward, which is necessary for us to act and to have the courage to try new things, becomes reversed for a while.

We may become destructive if we cannot control the anger energy, we may hurt ourselves our others or even kill. There is no good or bad connected to this fact. All our moral judgments are a kind of label for a bottle with a drink that has no taste - like water. We can say that we like the taste of water or we dislike it. Yet this does not change the taste.

Actually, engaging in the work with the inner dialogue and profiting from it is only possible if we give up those moral labels completely, at least during our work. For they impede us from accessing the energies.

If we want to get in touch with our reversed, retrograded energy, and we call it a 'bad energy', our mind will follow our mental attitude and defend us from accessing the energy. We will repress this energy into our subconscious mind and cannot access it any more consciously. We can still access it during hypnosis or when we sleep (in our dreams), yet we loose conscious access to the energy.

Now, dealing with our aberrant energy, requires us to face it without fear. Fear is a major obstacle to face our negative side, our shadow. In order to overcome it, we need to relax. Relaxation is essential for the inner dialogue because in relaxation we let go defense reactions like fear, and open up to the let-it-be of our complex and yet so simple nature as human beings. Relaxation helps us to accept ourselves just as we are, as angel-demons or however you want to call it. Inside of us, in our Self, we are pure, because the Self is not affected by the duality of our energies. All our energies, the ones in direct motion and also the others that are retrograde, stem from this source. They are manifestations of our Self, of our unpolluted inner space. They make out the variety of our inner landscape, and its beauty!

There is no conscious effort that can make you overcome fear. All efforts you undertake in this respect are nothing but defenses against fear. One who is a hero, overcomes his fear by acting against it. Therefore sages are not heroes. They are beyond defending fear because they have attained the realm of non-fear. In relaxation, as a preparatory means for the inner dialogue, you learn to accept all in you, including your fear(s), and get ready for the adventure of facing yourself as you are!

# Draw Your Own Soul Pictrogram

Drawing your own soul pictogram, you get to know yourself. It's making out your inner map. Where are the hills, where the high mountains, where the plains? Only you can know, find out!

Give names to all the voices in you, identify them, personalize them, take them out of their shameful gut, and free them from their anonymity. Make them your friends! Interact with them, play with them, dialogue with them, ask them for advice when you are making decisions.

You may ask why you should do this, what would be the benefit of it?

Well, you may be surprised when you follow my advice that finding out about your individuality will open up horizons of new insights in you! Even right at the beginning of your work with the inner dialogue you may intuitively feel who you are, what is so special about you, what distinguishes you from others, what the quality of the light is that you bring to this world.

Drawing your soul pictogram means establishing a map of your inner landscape! You may have no idea yet of the beauty inside of you, of the space, the universe within you. You may be ignorant at an extent to assume that you are the thinker, the one who thinks in you, the producer of thought in you.

But this thought-producer is only an entity, one of many entities in you, and they are together again only manifestations

of this primary source in you, this original being in you which is untouched and pure, eternal, and which cannot be spoiled.

Become aware that you are not the thinker, without merely thinking this. Thinking is not awareness. Awareness come from intuition and manifests itself as insight. It comes in flashes, in between thought. It comes when thought is not.

# The Child in Us, The Artist in Us

For most of us the Child in us is the most important entity, simply because it has been the most repressed one, the one we disintegrated most. The Child in us is the source of our creativity, all what is new and original in us, all what makes our being different from the mediocre standards of the mass culture.

The Child in us is the little genius in us, but also the little clown. It is always active when we want to do something extravagant, something new and original or simply different as we did before. The Child in us carries us to new solutions, to new horizons, to new feelings and perceptions, to new experiences. It does not care about social conventions or all what make things feasible. It goes always on from the premise that everything is feasible, that there is a way to realize the most daring project or idea.

Maybe you thought this inner voice which always wants you to do unusual, funny and sometimes nastily original things, did not fit into your orderly world, your rational and well-established life? Maybe you gave this Child at least a little corner in the cellar or on the roof where it can starve of hunger or thirst, emotional hunger and thirst, where it can be mistreated once in a while or is utterly neglected...? Maybe you have given this Child a place in your life where it is loved and can express himself. If you have done this, you are one of the happy beings on this globe!



*Who is who. The invisible Inner Child.*

It seems that only poets and geniuses dare do be childish in our days. Some centuries ago, this was different. A game like blind man's buff, today a child game, was a game only for adults, to be played at receptions or birthday parties among the aristocracy. All began with discarding children out of our adults' circles, a trend which started in the late Renaissance and boomed during the hypocrite 19th century bourgeoisie. Increasingly children were thought of being a different race as if they were principally different from us other humans. They were put in special chairs, in special rooms, in special places called schools or kindergartens, in special clothes. They were addressed in a special language and looked upon with a special regard. And then the myth came up that they had to be protected.

With discarding the outward child, we have discarded our Inner Child out of our reality. We have repressed it, made it an invisible actor and often an undesired one.

Repressing the childish outwardly and inwardly, our world became dull and stupid, without the perfume of the unpredictable and the beauty of miracle. Technology was more important to us than poetry, even more than life. We have put spontaneity at the bottom level of our value system. In building up discipline

and robot-like obedience, the authoritarian culture has killed the child! And continues to do so in kindergartens, schools, universities.

This invisible child that we killed was the artist in us, our primary creative force, our originality. We like to imitate instead, to copy and invent expensive techniques to copy still better, to imitate still more perfectly. We try to paint nature yet make a second hand sketch of it. In killing our Inner Child, we have killed ourselves, we have killed life, the living energy in us. Graves we are and our society is the cemetery of millions of killed children, millions of buried ideas, millions of lost inventions, millions of overheard intuitions. It is a sad place, without joy, without fun and without the jokes of Arlecchino or Till Eulenspiegel.

And therefore, we can count our geniuses at one hand; therefore we have masses of uncreative dull people who passively manage their destiny listening to what they are told. Therefore these masses search for leaders, because they have lost their capacity to lead themselves.

*Enfant terrible or the strange ways of creation*

The child in us is hardly predictable. It has its own ways of reacting and of creating. If we want to control him, we will entomb him into a grave of good behavior and his creativity will get lost.

Our present world is generally not centered on the inside of things or human beings, but on the outside. It is a superficial world, full of change and surprises. There is not much space for the individual and originality. But, this is the paradox, such a situation is just the chance for the individual to grow beyond the average. How? By being yourself, always and in all you do!

If you do not love yourself and what you do, you will never get it from others first! This is very important to realize. Please don't take my statements as negative or pessimistic. I rather try to wake you up to the inside of you, to the beauty, the treasure that is hidden exactly at a place where you least expect it to be. It is the place in you that is lit not by the sun but by the moon. It is the place where your shadow reigns, the ruler of your underworld. Your enfant terrible inside of you, the energy which wants you to break down limiting rules and beliefs, which wants you to do what you've never done before, this energy is familiar with your shadow.

Creation often takes strange ways, and seems paradoxical. You want to create something very beautiful and it gets out ugly,

Another might not care about beauty and accept the ugly, and even indulge in it: and the most beautiful artwork will be born. I do not say that this is always so, but often it is. Truth is inextricably linked to the paradox. If you are afraid of it, you simply will continue to live on half-truths. However, if you accept the paradoxical within you, and your dark side, your shadow, if you get familiar with it, you gain. And gain. You gain so much you will never think could be possible!

Our shadow, our underworld, our darkness, our negativity and, if I dare to add, our perversity, are the very elements that our inner alchemist needs in order to distill the elixir of life. And this elixir brings us eternal youth! Because change and transformation are inherently built into it.

*Let us become like the children*

What distinguishes an adult from a child? That an adult has lost his childhood, his spontaneity? That an adult has lost the *non-chalance* children have? That an adult thinks too much about the how and why, and what other people may think if he does this and not that?

All creative people, all great innovators, inventors, actors, filmmakers, writers, composers, painters, also all great business-

men, are like children! Not that they have the ignorance of children about the state of the world - in the contrary. They know the world very well! But they have kept their childish innocence what concerns their creative impulses! In their heart, they remained children! They keep and nourish the Child in themselves whereas mediocre people kill or repress it! They know that their Inner Child is the source of their creativity. Therefore, they protect their childish nature and some of them also need outside protection, be it by their environment, their friends or their wife.

I mention only Einstein, Picasso and Krishnamurti, three very different persons, yet very similar what concerns their revolutionary amount of creativity. The first was perhaps the greatest scientist of our century, the second perhaps the greatest artist of our times and the third perhaps the greatest spiritual teacher of our era. I say perhaps since I give a personal statement, and you may think differently. All these three great personalities and geniuses were misunderstood by many of their contemporaries, Einstein because of his neglected outside appearance, Picasso because of his relationship to women, Krishnamurti because of his detachment from any form of religious belonging.

*Child play, Adult play.*

Some people argue that playing is something specific to children and that in adulthood we had to stop with what they call 'childish behavior'. Those macho beliefs and attitudes are really destructive to our creativity. They make our life dull and repetitive, and utterly boring.

We have already pointed out that highly creative people like to play with concepts, ideas or projects, be it in art or business or whatever, just like children play with their toys. Playing may be childish but it is sure not something immature, but in the contrary a behavior which shows wisdom. The wisdom to live happily is, as many philosophers said during the times, to have a sense of humor and to keep an essential innocence within us.

When we play, we astonishingly only learn what we *need to* learn. Learning by playing is selective learning. We all know the quantity of stuff we learned in school and we never needed later on in life. But not only in school we waste our time. We also waste time learning to handle a computer program by reading its handbook from A to Z instead of making at least a selection of what we need to learn in first place. The best and most efficient learning is learning by playing. If you find out yourself to handle the program, without any book, apart from feeling successful right from

the start, you intuitively grasp only what you need to know for the moment. Our knowledge is time-bound. Today we need to know this and not that and tomorrow it will perhaps be the other way 'round. When we learn by playing, we learn only what we need now and not what we need tomorrow. What we need tomorrow, we should learn tomorrow. It is so simple but few people are simple.

We are so much used to a misbalance of the learning process that we do not even find it strange any more. We don't bother that people go to college for years and have filled their brains with huge amounts of vocabulary of a foreign language, and then get their diploma and cannot lead the slightest conversation in the language they have studied for years. We think that this is normal, part of the system. It may in fact be part of the system, yet it is certainly not normal. It is a waste, an abuse of our human potential. The same waste of human resources is to find everywhere in our traditional schooling and learning system. It is just completely maladapted to our true way of learning.

Learning by playing also leads to more positive feelings about learning as such. These feelings are important. Researchers have found out that the learning success really depends on a positive attitude to the learning process. If learning is felt as a pleasure, it's easy and highly efficient. Yet a culture which has denied plea-

sure in so many areas of life, has of course now difficulties to change its life-negating attitudes; a culture which has favored a philosophic and religious system that is deeply hostile to pleasure now has to make a full turn in the opposite direction, because it sees the waste, the failure and the destruction it has created throughout the centuries. Therefore we can speak of a revolution of education to come - not only a reform. It's too late for a reform. The computer revolution, the electronic revolution and the information revolution revolutionize us now and we have no choice any more. We could have planned the change, timed it, yet now it is simply too late for that.

It may be this what in the Apocalypse is meant by the metaphor that parents and children will not understand each other any more. We see it already now. Children not only learn new things that their parents have no idea of, they also learn another form of learning which may alienate many of them from their parents. Because the way we learn essentially is the way we live, the way we are! If we change our learning habits from the root on, we change our lifestyle from the root on. Only parents who are flexible enough to cope with these profound changes that will take place in the coming years, have a chance to keep on communicating with their children. Authoritative parents who have



no place in their lives for play, for creativity, for originality and spontaneous action, will have great difficulty to understand the new forms of learning. Yet they, too, will have no choice. The speed of the information revolution is such that it will not let us the time to think if we want to follow it or not. If we don't we'll just miss it and live at the border side of life, like Marsians or Cro-Magnons.

Learning by playing develops among highly creative circles and will probably become a standard topic in every serious management seminars. The computer industry, especially the software side, is presently developing interactive learning tools we never had even dreamt of before. The experience comes from the game programming. What today is a game can tomorrow be a learning tool or learning game. It will not be the other way around. I mean the true revolution will not come from the 'serious' applications. Learning will definitely be connected to the pleasure side of life. And only then it will be efficient and not disregard the human structure anymore. Avant-garde scientists, for example the British neurologist Campbell, have collected abundant proof about the fact that our brain functions predominantly on pleasure circuits which means that our primary motivation for whatever achievement or activity is to derive pleasure from it. This research corroborates life-affirming philosophies such as epicurism and gen-

erally hedonistically oriented life concepts. To put it in simple words: all what we do will be easier to achieve if we can derive pleasure from it. If not only the thing we want to learn gives us pleasure but the learning process itself, how much more are we going to achieve!

On the other hand, if we want to force us to achieve something which is not pleasurable for us and, in addition, use learning methods that give us strain and discomfort instead of pleasure, we can be sure that we will not make it brilliantly. We may mutilate ourselves at the point to make it nonetheless, but brilliant careers are not built on cemeteries of self-sacrifice, but on happiness which is derived from easy progress.

Adult play will be as easy and as efficient as child play once we grasp the importance of playing which is the importance of the Child in us and the respect we devote to it.

# From schizoid to integrated adults

The inner dialogue is a powerful tool to integrate our emotions and to create a state of inner harmony. Most of us have during their childhood split off emotions or certain emotions from their being with the result that they lack inner harmony.

The inner split often is mirrored at the outside level. A typical example would be a man who lives in friendship with his wife, but searches passion, adventure and sex with girlfriends. In this case, in the relationship with his wife, this man plays the role of the Adult and the Parent whereas in the relationship with his girlfriend he plays the role of his Inner Child. Within the marriage, the man acts on the levels of rationality and responsibility whereas outside the marriage he acts on the levels of emotionality, spontaneity and creativity. Some men suffer from this split and search advice, some engage in family therapy.

Yet often such a wide-ranging measure is not necessary and the person could practice voice dialogue instead, and get over their inner misbalance gradually. They could then make the necessary changes on the outside level without hurt and disappointments nor major financial charges.

The inner dialogue is a form of puzzling together an inner team that helps us to cope with any possible life situation. However, before we can get to manage this team, we have to get con-

nected to our true emotions and learn to cope living healthily with them. It means we have to integrate our emotions. How?

In the personal guide to integrating your emotions, 'Emotion - in motion', I have tried to trace out the whole spectrum of emotions that we possess. However, it is a sad truth that most people are unable to live these emotions to their full extend, thus missing out on essential energies that are part of a fulfilled life.

To see emotions as different forms or manifestations of energy is not very common in the Western world with its rigid materialistic worldview. In our scientific tradition, movements or individual scientists (such as Mesmer or Reich) that acknowledged the ether or the bio-energy have been rejected by mainstream science. Later, this same science had to acknowledge acupuncture, which is based on exactly the same bioenergetic principles as are Mesmer's and Reich's healing methods.

Oriental wisdom has since millennia acknowledged the fact that life is basically energetic and dynamic instead of material and static, and that the human body consists not only of dense matter, but equally of an etheric body or several etheric bodies of various density. Within this organism as a whole, Oriental medicine has detected the meridians as the major channels where the bio-energy or *ch'i* flows.

One of those etheric bodies is the emotional body. Our emotions flow within this body that surrounds our physical body. If an emotion is blocked, this blockage will manifest as an energetic blockage within the emotional body. If a particular emotion dominates all other emotions, the emotional body will be tinted, in character and in color, by the predominant emotion.

Emotional balance can thus only be achieved, once

- all emotions are recognized and accepted;
- all emotions are balanced, without one particular emotions predominating;
- all emotions flow freely without energetic blockage.

All forms of personality split are provoked by the voluntary or involuntary disintegration of one or more particular emotions. Schizophrenia, then, is more of an emotional problem rather than a mental disease in the classic sense.

Wilhelm Reich has proved this fact in a well-documented case report where he could completely heal a schizophrenic patient by working on the bio-energetic level and gradually unblocking the patient's emotions (1).

While curing emotional blockages of this degree needs psychiatric help, we can sustain our healthy flow of emotions by working on the emotional body through meditation, body work, Reiki

or impacting on the awareness level, using, for example, the *Emotion - in motion* guide book.

Doing this, we prevent emotional energies to become stale and thus do a good deal of preventive work against emotional disease such as schizophrenia.

(1) See Wilhelm Reich, *'The Schizophrenic Split'* ©1945, 1949, 1972 by Mary Boyd Higgins as Director fo the Wilhelm Reich Infant Trust and my discussion of this case report in *'Orgonotic Treatment of Schizophrenia'*.

# The Voice of the Child Within



It needs sometimes a lot of let go to get in touch with the Child in us. Free yourself from artificial thought concepts, all the stupid formulas rammed into our heads by the media. Free yourself from so-called *normal* behavior, yes. Free yourself from judging yourself and others. Free yourself from Plato and idealism and accept for a moment Heraclitus' principle of *all flows*. All flows means that all is possible and that in life really nothing is stuck or fixed or rigid. It is but our thought which makes it rigid. It is our thought that creates principles.

To find the Child in us we need to abandon principles, or at least to set them aside for the time of our work with the inner dialogue.

We need silence for this work, or a relaxing soothing music, a music which has about the rhythm of our natural heartbeat (60 b/m). It should by preference be slow Baroque or chamber music, or else Jazz ballads or classical Guitar or Koto music.

The first step is to learn the ability to listen to our inner voices, and first of all to the voice of our Child within. This voice is always there even if for many of us it seems to have got lost. This voice often is not a verbal message, but an idea, a pleasurable feeling of plenitude and inner strength combined with a rather carefree attitude. It is a feeling to be completely *able*.

The inner dialogue is actually more than a dialogue. It is in last resort the ability and the freedom to follow our intuitions.

There are basically three entities involved in the inner dialogue: the Adult, the Parent and the Child. The transactional therapy approach, at least in its initial setup by Eric Berne in 1950, stops here, and limits the psyche to these three entities.

Today, by contrast, we have moved a step further and many of us recognize that the psyche is composed of more than three entities (or energies). Analyzing cases of schizophrenia, therapists have found that our soul is composed of a variety of energies which, in the case of a splitting of the personality, are not integrated but happen to be set apart as distinguished entities or inner voices (which are typically perceived as coming from outside). These voices are often seen or lived as different personalities, similar to the Dr. Jeckill and Mr. Hyde story, well known from the horror cinema. Unfortunately, because of the negative media coverage, the great masses of people seem to know more about pathological phenomena than about what makes out psychic or physical health.

Nowadays, the media are full with horror stories about personality splits, and most people take a strange delight in Frankenstein plots without however thinking of the deep truth that is

positively contained here. What the great majority ignores is that even the healthy psyche is composed of different entities or energies that are melted into one overwhelming form of personality or ego-energy that is constructive and communicates with the outside world.

To this ego corresponds an ego-feeling or ego-consciousness that we all know if we are not schizophrenic or under hallucinogenic drugs which temporarily suppress the ego-consciousness, opening the inner space to much broader spaces of awareness - or, in the contrary, of pseudo-awareness or illusion.

Let us look now at the various entities which compose our psyche. There is the Child who we once were. In this energy are contained our first experiences with the material world, experiences that were felt sometimes hurting since we had difficulties to adapt to our specific environment. It is the energy that is felt as the one identified with our childhood, the emotional mosaic that composed this early time in our life. This Child, with all its feelings, its frustrations, its hurt and also its joy, its playfulness and its often surprising wisdom has survived in our psyche. Its energy is at our disposition as much as we listen to it and give it space and freedom to express its needs.

In many of us the Child is either undeveloped (emotional frigidity, lack of fantasy and creativity, lack of playfulness, rigidity of mind and/or body, hardness, routines, habits, etc.) or predominant (infantile behavior, dependency, lack of organization, chaotic life, disorder, lack of concentration, etc.).

Most important for the psyche to be constructive and healthy is as much the development of the different entities as their interaction with each other. Ideally, all the different parts or energies of the psyche are flexible and there is smoothness in their adapting to the different situations in life.

The Child energy within us is the force that creates. It shows itself in our chaotic moments or our outbursts of joy, in situations where we decide to forget about reason and etiquette and just follow our instinct, where we want to play and live the moment in its full beauty. To paraphrase Goethe, the Child in us is the spirit that always *affirms*, even if it is to suggest us something entirely foolish. It is the little portion of madness we, if we are fortunate, have conserved from the passions of our childhood.

The Parent energy represents our own parents as we have known and internalized them. This energy gives us the sense of morality; in it are contained collective standards and taboos. The Adult energy represents what we call our ratio; it is the objective observer the waging and harmonizing spirit, the mature person.

Following the first sessions of dialoguing with your Inner Child, you may discover yourself daydreaming and continuing this dialogue spontaneously and involuntarily. This is very good and proves that your Inner Child is becoming alive and begins to take a more active role in your life. It indicates that your creativity potential is growing.

The voice of your Inner Child can however also be sad and depressing, depending on the experiences you have made during childhood. If this is so, please do not try to argue with your Inner Child, do not judge its mood, do not interfere with it, but try to accept it, simply accept it.

This sadness may show you the way to your deep-down potential, to sources you have till now not yet exploited, to a soil which is probably very fertile yet spoiled with the rotten garbage of your past, hurting or even humiliating experiences you went through but that you have repressed,

Your Inner Child, the connection with its fearless entrepreneuring spirit, can get you in touch with those conflicting energies so that you can integrate them. How to do this? By listening to the needs of your Inner Child.

# The Needs of our Inner Child

Our Inner Child needs to be taken serious and be listened to. It is pretty much like a real child, except that we do not need to feed it physically. Yet we have to meet its emotional and affective needs. What are those needs? Just the same as the needs of any child, be it ours or another.

Humiliating experiences during our childhood were almost always a sign that our needs as children have not been met by our environment. We often cannot see or comprehend our life patterns, while we can gain this knowledge and understanding through hypnosis, for example by remembering key experiences.

Communicating with our Inner Child helps us heal the wounds we have received as children and to transform our humiliations into a major creative force.

If we really want to do something about this problem, we have to take care of our Inner Child. There is no other way, there is no possible help from outside. The problem is inside of us, so the solution must also come from the inside. No partner, no group, no organization can do it for us. All these symbiotic attachments only mirror our inward striving for symbiosis.

The inner dialogue can free us from symbiotic strivings in giving 'flesh' to our Inner Child and affirming its autonomy, the autonomy it exactly was denied when we still incarnated it.

Fusion is not only a problem between mothers and children, but also between fathers and their children, in some cases even after the child has reached puberty.

Most of these fathers are, consciously or not, symbiotoholics. Their Inner Child is fused with their adult ego and projected upon their own children. Such fathers are the ones who cut once of a sudden their financial support to a son who has not succeeded this or that diploma or wants to move out the parental house in order to live together with his girlfriend.

Those are also the fathers who prohibit their adolescent daughter to go out or have a boyfriend or who, in extreme cases, impose on them the 'right of the first night' (father-daughter rape). Those fathers are overprotective and see always potential dangers for their children. Their overall reactive pattern is one of fear, of anxiety. This anxiety is a kind of fear of life, an inner insecurity. Fear and lack of self-assurance are linked to each other.

My experience with the practice of the Inner Dialogue has shown me that those unconscious fears (felt as restlessness, cramped stomach, cold hands and feet, orgasm problems, nightmares, etc.) can be more or less completely dissolved through the practice of the inner dialogue. The fear stops or is significantly reduced by facing and recognizing it.



Where there is fear, love cannot be. Love requires a state of harmony in us, an absence of fear. Love is incompatible with neurosis. And only he who has lovingly accepted himself can accept others. In the inner dialogue our Inner Adult can embrace our Inner Child and transmit the fundamental message of acceptance and love to him or her. This acceptance means that we accept ourselves as vulnerable and sometimes revolted beings, in our way of being imperfect, fragile yet originally innocent and pure. Therefore he who loves the Child in himself, loves life and lives life in all its wonderful dimensions. Creative interaction with life is the result of dialoguing with the Child in us, the eternal creator, the force which seems so small yet is so great (Luke 9, 46-48).

The inner dialogue can be practiced as an independent method, but it is also an ideal complimentary feature to psychotherapy. It can reveal what in the interaction with the therapist remained hidden. However the inner dialogue goes beyond therapy since it reveals to us our true potential which is linked to our true identity. In our soul we know what our individual mission is. Some children know it, others seem to be more obscured, depending on our previous development. Mozart gave piano concerts at the age of four, and Françoise Dolto read fluently treatises of medicine at age five and told her parents that later she wanted to be *'une*

*doctoresse pour les enfants'*. And Françoise Dolto became the pioneer in the psychoanalysis of children, and she had overwhelming success in her therapeutic approach to psychotic children.

Some of us grow up in ambivalence of the outer and the inner, the societal and the personal, or *Pflicht und Neigung* (duty and inclination) how Goethe used to call the antinomy between societal obligation and individual desire. The ideal state would of course be unity but small is the number of those who achieve this unity in their lives. The result of this unity is sheer happiness as many a biography of our greatest artists, politicians, scientists or businessmen shows. Goethe himself lived through the sometimes exasperating conflict of a double life as a state lawyer on one hand, and an artist, on the other. Goethe knew how it feels to have two souls in one's chest ('*Zwei Seelen wohnen ach' in meiner Brust*'). With Thomas Mann we find a similar dialectic in the discussion of the *Künstler oder Bürger* (artist or citizen) problem. This is actually the Faustian problem as such because to the extent that we deny the Child in us, we are haunted by the negative principle in us. This negative principle is nourished if we carry masks, if we want to be what we are not and deny to be what we are. Evil or sin leads us to God and to ourselves, our whole selves. Our turning away from God is our very re-turning to Him, as Goethe showed in the Faust.

We need a good portion of self-love and self-respect in order to find our own way, the way of our heart. Social compliance does not lead us there, nor the usual foul compromises many of us already submit to in school, compromises that corrupt our true nature.

Every human being is an incarnated beam of light bringing a unique message, a message that nobody else can bring. This light is the contribution not only to mankind, but also to the cosmos, the creation. We have in us the code to realize this message by living it, incarnating it with our body and our earthly life.

Many children do not have the chance to grow up in an environment that mirrors them so that, ideally, they can see themselves like Narcissus in the waters of the lake. Some of us even had to share during childhood the company of people who were like black holes eating up, absorbing all surrounding energy.

In last resort, it is really not decisive when we awake, be it as children or later as adults, as long as it happens at all! Accepting to work with the inner dialogue is therefore often a step that follows the conscious refusal to blame others for the blind spots that we have in us. Artur Rubinstein was more than forty years old when he decided for an international career as a pianist. Alexander Sutherland Neill was fifty-one when he founded the Summerhill

school, after years and years of short-term jobs, before he did the decisive step of his life showing the world during his next forty years that he was one of the greatest educators of all times!

What we learn from all this is simply that judging is wrong, be it judging others or ourselves. We do not improve a bit by blaming us and we do not improve others by blaming them. The inner dialogue reveals that blaming is a refusal to face a problem, a common trick to avoid confrontation with reality.

The inner dialogue leads us to change our self-image and with it our inner program. It reveals us how we have been programmed in our childhood and how we program ourselves.

# Where are we stuck?

A balanced person is one in whom all the actors of the inner scene are alive, playing their roles unhindered and without disturbing each other. This makes that on an outside level the person is able to be flexible and can react intelligently to any given situation.

In order to exemplify this I suggest imagining a traffic accident with victims who need first aid. And there is one person standing around who admonishes the victims harshly for having caused this accident, standing there with an upheld finger that reminds of what is morally right. This person does not move from his or her place and does not do anything to help the wounded people. What would we think of such a person? You would probably think this person is crazy. What makes you judge like this? The complete oddness of her behavior, the complete inflexibility with regard to what is needed right there, in the present moment and given situation.

We can also say that this person has acted without his/her Inner Child and thus without emotion, compassion, spontaneity or helpfulness, and without his/her Inner Adult (rational, efficient behavior), but only from his/her Inner Parent (moral order, what we should and should not, etc.). Such behavior, in its extreme, is obviously pathological, and I do not need to add that it is entirely asocial.

Imagine a moment the classical case of *Frankenstein*, the scientist without any scruples who, under the pretext of progress, makes experiments which disregard the fundamental requirements of ethics (elimination of the Inner Parent) and who does this without any feeling for persons or animals he mistreats (elimination of the Inner Child). This example, as all examples, is of course only valid *cum grano salis*.

A person who functions only on the energy of the Inner Child could be imagined as *aclochard*, one who consciously disregards social rules (elimination of the Inner Parent) and who lives as a parasite of society (elimination of the Inner Adult).

This example is not representative either because most clochards are not archetypes and do not completely disrespect social rules nor live entirely on the charge of society.

This is a little checklist. Let's just play it through:

### *Blocked Inner Parent and Inner Adult*

Irresponsible childish behavior, day-to-day living without planning, dependency, emotional ups and downs .

Typical Attitude:

'I don't care about life, but I live' .

### *Blocked Inner Parent and Inner Child*

Dryness, coldness, absence of creativity, over-rational behavior, justifications, robot-like perfection, absence of feelings

Typical Attitude:

'I plan everything since I want to live a reasonable life'

### *Blocked Inner Adult and Inner Child*

Criticizing, moralistic attitude, absence of creativity and feelings, paternalistic behavior, manipulative attitudes ('I know better than you what is good for you').

Typical attitude:

'I judge everything since I want to live a right life'

Perhaps you see yourself in one of these extreme behavior patterns? Just accept it. The change comes without doing anything about it. We cannot change this consciously, and if we try it, we will block the spontaneity of our self-expression and become artificial. The mere consciousness you have attained will effectuate the change. Don't worry about it.

One of the mistakes of transactional therapy was, in my opinion, that it tried to change people by teaching them to consciously forward, in the dialogue with others, certain inner selves. I think that if we do this, our behavior will become utterly artificial and we will end up losing friends and good relationships. Perhaps



people will respectfully address us as experts in transactional therapy, yet they will emotionally turn away from us.

My conviction is that naturally good behavior or even excellent behavior does not arise from adopting manners, but by spontaneously doing the right thing and saying the right word at the right time. This may be the result of a long period of work on yourself, yet the result must seem easy and natural. It is the same with performing a musical piece. If you play a piano sonata and people, listening to you, wonder about your excellent technique instead of admiring the beauty of the music, you can be sure that you are an excellent pianist but a less excellent musician!

This is why I favor spontaneity so much in my human skill training and, more than that, in my entire life. I walk my talk in the way I really live spontaneously as much as I can. I stay away from planning, from developing routines, from adopting a rigid kind of behavior. This is not always possible, of course, and not under all circumstances. But intuition will tell me when it is appropriate and when not.

Working with the inner dialogue will develop in you this intuition so that you act appropriately in every circumstance and adopt a behavior that is excellent, yet not mannered, not sought after, not adopted, but natural, spontaneous, smiling, coming right from your source, from your heart!

# Inner Communication - Outer Communication

There is a fundamental connection between inside and outside.

We always project our inner mosaic onto the world which makes that we create our world according to our inner images, our inner landscape.

Communication with others can therefore only be as good as is our inner communication, the one we lead with ourselves. By the same token, our inner flexibility is reflected in our outside flexibility, how flexible we are in dealing with others or with life situations or problems.

Flexibility is a very interesting feature because it is both praised as a virtue in the old martial arts or the wisdom books (like the I Ching) and modern psychology. In transactional therapy psychic health is defined as a flexible approach of our three inner entities (Parent, Child and Adult) to our outside reality. This means that we are able to bring forward the instance which is the most appropriate in the specific life situation.

This flexibility can be learned. It is achieved by practicing the inner dialogue, first of all by activating all our inner entities or energies, then by playing them out like cards in the game of our daily life and relationships.

In the martial arts, flexibility is considered as the primary force. The flexible warrior profits of the force of his adversary and

adapts to every possible situation in the fight. He does not use brute force but his smartness and alertness in order to win.

We have talked about flexibility already above, when we were discussing flexible adaptation of our inner entities in dialoguing with other people. Our whole work with the inner dialogue is based upon this fundamental truth: inside and outside are equal. (*As it is above, so it is below*).

Training communication between people without training self-communication, the dialogue we lead within ourselves, is a waste of time and resources. The way we relate to ourselves, we relate to others.

Therefore I always say that the Bible should be re-written where it says 'Love your neighbor' in 'Love yourself'. Because once you love yourself you will love the whole world. And nothing, the Bible included, will make you love others if you despise yourself.

# The Way to Individuation

Born, we are in symbiosis with our mothers.

We have left the aquatic paradise in order to stand on a dry floor. From symbiosis we strive toward autonomy. This process is characterized by four different phases:

- Total symbiosis
- Opening phase
- Identification phase
- Pre-adult phase

After symbiosis we go through a process of separation-individuation in order to individuate. We will have our autonomous place in the community once we have become individuals, i.e. undivided beings. The development towards autonomy can be characterized by three steps:

- Fusion
- Individuation
- Integration

A picture for the process of individuation in nature is the cell division. Out of one complete pattern a new complete pattern arises. This new complete pattern is not a part of the former pattern, but a new whole pattern. This is so because, as we know today, nature is programmed in *holograms*. This means that in each cell the information of the whole organism is coded, that

every particle of a greater unit contains the genetic code of the entire unit. This holistic patterning made it possible that very complex structures could arise, primarily because even multiple cell divisions do not cause any loss of the genetic information.

This picture from genetics should help us to grasp the process of individuation which is part of our growing mature. All springs from fusion, through following separation. In the genesis we hear that God separated the waters and the popular myths of Chinese antiquity tell us that heaven and earth, yang and yin, grew apart so that life could come to existence.

Biologically, cutting the umbilical cord puts an end to the baby's fusion with the mother. However, the human baby, as distinct from other mammals, cannot yet survive. Fusion has to be prolonged by means of a symbiotic relationship with the mother (or a mother surrogate) if the baby was to develop his or her full potential of psychomotor skills. Psychologically, fusion with the matrix continues even beyond babyhood and is a common problem pattern in the therapeutic practice.

All creation is destined to be autonomous and carries in itself the will to achieve autonomy as a primary life goal. This will can already be made out in the behavior of the infant. In case that it is respected by the parents, the child grows into true indi-

viduation because autonomy opens naturally the way to self-knowledge.

Ramana Maharshi expresses this truth in the formula that we have to go beyond the confusion that we are the body. He stresses that we have to grasp the fact that we are not the body, and that therefore we should set aside our unconscious or conscious identification with the body.

Once we have grasped that we are spiritual beings, sparkles of light in a universe of light, we understand that the family is only the nest, the point of departure for our own life, which can be very different from the life of our family. The life that we have in ourselves, we have brought it with us from the stars as our mission, our challenge for improvement and growth.

Modern civilization with its inherent loss of initiation and initiation rites has created confusion and, with it, fusion. We are confused about our being fused. Children are held immature for always longer periods of a so-called childhood (what is that?), as irresponsible and slavishly dependent beings without autonomy and self-reliance. All therapies are concerned with the basic problem that most people have never grown out from their original symbiosis or that, in the contrary, they were deprived of it during babyhood and try to compensate for this need during their adult-



hood, clinging desperately to some partner or friend, depriving themselves and others of the basic freedom we need to live creatively, and thus destroy every partnership in the long run.

Everywhere in our high-tech cultures we can observe how easily people confuse symbiosis and love. Often attempts of sensitive and intelligent children for personal autonomy are punished and sanctioned with love-withdrawal or even threat. Some parents react entirely violent or hysteric to their children's natural demand of freedom because they themselves never discovered their own essential life space and live entangled in a network of dependencies, forever insecure and immature. Their children's natural demand for respect of their creative space is misunderstood as a lack of love for their parents or family, or perceived as a threat to security. Their children's leaving the nest can be deeply traumatic for parents who have this problem.

But the problem exists also generally in partnership. Some long-lasting marriage or partnership may suddenly break off because one partner expresses a need for autonomy that the other depreciates and misunderstands as a magic destruction of intimacy and love. The fear to be abandoned, relict of some or the other traumatic separation from the mother during childhood may become reactivated in one partner while the other simply wanted to establish his or her own creative space within the partnership.

This process, if it is lived consciously and understood as mourning, proves very positive for the evolution of the concerned person, also with regard to his or her future love capacity and creativity. After such mourning, life will be lived fuller, with more energy, more empathy, more completeness and more enthusiasm, on a higher level of happiness and integration.

However, if such consciousness is repressed (perhaps because the fears involved are too heavy or any therapeutic or other help is not available), the person will end one symbiosis in order to search for another one as a compensation of the former, which in turn was but another sprocket in the chain of compensations for the first primary symbiosis. Any such relationship can not last because it is based on an illusion.

In fusion the self is hindered in its expression. It is not autonomous since it defines itself only with relation to (the symbiotic partner) and not as an individual. This is like a stone thrown in a pond which creates waves only in the pond (the fusion partner) but not in the one who throws the stone. This is first of all an energy problem. In every fusion the energy used is mainly parasitic, stemming from the fusion partner and not from oneself. We can see it as a closed energy circle in which both fusion partners are involved.

The realized, de-fused Self, however, vibrates in itself and feeds itself; it is self-sufficient and therefore available for all beings, like the sun, like a flower whose beauty is real not only for the eye of the lover, or like a fountain that produces fresh water endlessly, without someone coming to drink it or not.

To get a clearer picture of what I am saying, please imagine a saint or hermit who lives without a family or relatives, far from ordinary life, in retreat. Such hermit, once he has realized his original nature and is in immediate contact with his Higher Self, does not live any more in retreat, even if at the outside level he does. Connection to our Self means connection to all beings, to the whole universe. The paradox is that the ego being detached from symbiotic interference is open to receive the full potential of direction or guidance by the Self. More we are detached from partial attachment, more we are attached to what is not partial.

Since times immemorial this truth was known by religions. Especially in India religious sects have developed and practiced a doctrine of detachment as an essential part of a truly religious lifestyle. However, as Krishnamurti has shown us with unique clarity, detachment if sought after and cultivated will not be achieved, but rather turns into its contrary: attachment. Only by developing consciousness, passive awareness of our manifold attachments we can gradually achieve detachment.

Fusion is to be found not only in intimate or family relations but also in religious, professional and collective forms of attachment. Some are trapped in attachments to various gurus, religious, scientific or others for example to a sect leader, religious guru, scientific authority. Others to a company or a political party, an ideology or a church.

Neurotic or psychotic problems are often related to fusionary attachments that have become destructive. The neurotic or psychotic symptoms are signals of the mindbody that demonstrate the inner conflict. In psychosis the whole ego is overwhelmed by energies that have become disintegrated.

In a less pathological sense many people in our culture have the difficulties in identifying their own energy as distinguished from the energy of others. Yet we can learn to get to feel our energy, simply in being attentive to our inner life. Love begins with oneself! Once we begin to respect our more-than-physical needs, we learn to dive into our own energy reservoir.

When I use the term *energy* in this text, I mean *psychic* energy. In dreams we meet no physical beings, but their energy bodies. Feeling their energy, we identify others. This can be tested easily when we have forgotten a dream and want to remember it after awakening. If we have only a slight remembrance of the

energy pattern of the person in the dream and we relax and focus on this energy, we once of a sudden remember the dream, like a flush. It seems that dream memories are associated with the energies involved in our dreams.

The fact that we perceive others as patterns of light or energy shows that originally creation gave us a sense for such perception, and that we have lost it through our busy lifestyle. With little exercise however we can relearn this special sensorial perception of our mindbody and it can help us a lot in identifying where we are with others.

In observing attentively our feelings and thought processes, and their impact on our bio- energy, the principles of universal love in our lives and achieve gradually more autonomy and identity. This passive observation must however encompass the whole process of life, not only the aspect of our personal life, but of life as such.

Spirituality is in fact nothing else but this attentive observation. Observation and attention without judgment is the highest form of spirituality.

This observation also encompasses our subconscious thought processes because thought is a process that happens on several levels or layers of our consciousness. We can observe our

subconscious thought processes in observing our dreams, but also through the projection of our thought patterns to special devices such as the Tarot, the I Ching oracle book, geomancy or other divinatory practices. Furthermore, consciousness of ominous, parallel life events develops our sense of synchronicity (Carl Jung). Once we can interpret the little omens we receive in our daily life, the little signs of life (we use to call them *coincidences*), we get more insight in the holistic pattern that life truly is.

Such intensity of consciousness requires a high input of energy. It is this energy, the conscious use of prana, ch'i, élan vital or orgone (call it whatever you want) that leads to the resolution of symbiotic relationships, the dissolution of the fusion with the family, the nest, the matrix or genealogy, and which restores our original uniqueness, our singularity and our wholeness. We can call this energy *love* or give it other names. Yet the names are not the thing and therefore less important.

There are different ways or apprenticeships to achieve wholeness. Some choose therapy, some prefer art, others do it with science, others through religious devotion and still others through modern techniques of self-development.

The ancient cultures and today's still surviving aboriginal tribal cultures know about the deeper sense of life. The initiation

rites most of those cultures practice are powerful means to cut off the fusionary bonds with our parents or the family and root us into a larger collective structure such as the tribe, the group of males, and so on. Since in our high-tech nations, initiation rites have been abandoned (we have them in another form, such as bacs, diplomas, driver's licenses, yet their psychological effect is minimized), we have to find new ways to initiation.

Without knowing who we are we let ourselves guide by others, by their way to be (or not to be...). Such entanglement in the energies outside of our own selves leads, especially in the spiritual realm, to more or less complete alienation from our own potential of light, riches and abundance. Self-knowledge opens the door to the treasures of our own light and our own truth which is available for all of us as spiritual beings. But this treasure is in our heart and, with many of us, unfortunately buried there.

Inner freedom thus begins with finding out what we really want, what, deep-down in our hearts, we feel being our mission. Self-knowledge is a continuous process of exploring oneself, searching for the treasure hidden in the field (Matthew 13, 44), crusading in the grand canyon of our own inextricable heart, the secret of our being, and of our individuality which will remain eternally untouched by all kinds of collective religious undertakings.

Self-knowledge leads to knowledge of the relativity of truth and the incapacity of man to grasp an absolute concept of truth. This limitation of the human existence is inherent in every truth and therefore the objective, if human, is always subjective, because subjectively related.

Inner peace is the fruit not only of the insight in one's own understanding of truth but also trust in this insight. On the other hand, inner peace is only possible if we consciously refuse to convert others into our truth, but give them the freedom to undertake their own exploration, do their own treasure hunt and gain their own self-knowledge.

The question that arises and that has been asked throughout the existence of man is: Can individual truth in some cases act contrary to common social principles? This may be the key question of every collective or state with regard to its individuals. It seems that, throughout human history, many cultures had strong mistrust in the realization of truth by self-knowledge and individual religious undertaking.

The result was and is, as we know, that we had and have in most societies of the world mass indoctrination, mass education, mass religion, mass manipulation and mass obsession with all what this means for the freedom and peace of the individual who searches for the truth that is his birthright as a human being.



Excellence can be a lifestyle, a way to relate to others or even a religion. Why not? It's a good religion, and if you look around among the existing religions, they basically teach exactly this.

Anyway, whatever you want to improve at your outside level, improve it first inside of you, and whatever you want to expose in your shop-window, expose it first to yourself! This will make sure that your outside attitude is rooted in your Self and that your attitude and your behavior are in synch. Others judge you more by your attitude, than by your behavior, and they perceive more strongly what you irradiate than what you consciously put forward in your relationship with them.

This is why you do not need to be preoccupied about how you present yourself to others, how you should talk to them, how you should build up and maintain relationships. You should only care about how you present yourself *to yourself*, how you talk to yourself and how you build up and maintain the relationship with yourself. The rest comes by itself.

# The Multidimensional Personality

There are many more entities or energies in us than pretended by Eric Berne in the 1950s. In my personal dialogues, after several months of practice, there was for example an energy appearing which I gave spontaneously the name LUX. Lux meaning 'light' in Latin, was a wisdom force, a light bringer, representing the voice of our higher wisdom. It was, as I felt, a female energy.

We have to abandon the narrow concepts of an outdated psychiatry which postulates that the psyche is a unitary and rigid whole. It is no wonder that this old psychiatry could not understand let alone heal personality-splits. Helpless and often punitive in its attitude toward multidimensional personality disorders, this old and rigid concept is nowadays questioned by more and more psychiatrists all over the world.

The old concept is probably a wrong interpretation of the phenomenon of the personality structure and its functioning. It seems that its underlying paradigm is static and mechanistic. As in nature nothing is purely black or white, but colored and shaded, the personality, and I underline, the *healthy* personality is composed of different part-personalities or energies.

The way how these different entities interact depends wholly on the degree of integration of the personality as a whole. The ego plays the role of an integration figure. It could be compared with

a good chef d'orchestre who is capable to let sound the orchestra like one voice. In reality hundred musicians are playing. However, a conductor who is overbearing for the performers will at the end spoil the performance. The experienced conductor will know to get the best from his musicians without stressing them above their capacities. He can do this because he knows every single musician and every single note that the score requires to be played. He also knows every weakness of the orchestra. With all this knowledge and his capacity as a musician and a leader he will work out the best synthesis (and the best quality) of all the single talents united in the orchestra and bring thus all of them to brilliant realization.

In the same way must the ego, in order to integrate all the energies contained in the Self, be flexible and not rigid, open for the understanding of every single energy and eager to know all these energies. It must do efforts to get to know them which it can do best in dialoguing with them. Neither the neurotically stiff ego nor the psychotically drowned ego can achieve this.

Psychosis is in fact nothing but a sort of chaos of the different energies contained in the psyche. Depending on the disintegration of the ego and the potential of the predominant energy, the psychotic thrust is more or less strong.

In the healthy psyche there are as much personality parts or energies as in the psychotic or schizophrenic personality. The only difference is that in the healthy psyche the different parts are held together within a harmonious function unit.

What is the nature of those energies?

We all know these desires, wishes or forces in us that push us into action and others that retain us; we know this inner voice which says *Let's go, this helps us to develop ourselves, have courage, take a risk, go on...!* And we also know the voice which says *No, be careful, not so quick, one has to be prudent. If you do this, you act outside the usual forms of behavior, this could have bad consequences. Let's wait a little...!*

This reminds of the poetic figures of Robert Schumann, Florestan and Eusebius and the structure of the classical sonata:

- First theme: active, masculine, marked, advancing (courageous)
- Second theme: passive, feminine, soft, restrained (hesitant)

We find this dialectic structure also in mythology, for example in the classic twin couple *Castor and Pollux*, in Shakespeare's *Romeo and Juliet*, in Hermann Hesse's *Narcissus and Goldmund*, in Goethe's *Faust and Mephisto*. As a matter of fact the dualistic principle has strongly impregnated not only the Occidental culture (in the form of platonic and later Aristotelian-

Christian dualism), but is to be found also in the Oriental philosophies. For example do we find in the I Ching, the five thousand years old Chinese oracle and wisdom book the two first hexagrams as *Heaven* and *Earth*, or, in Richard Wilhelm's famous interpretation, as *Creative Principle* and *Receptive Principle*.

The phenomenon of psychosis, especially in the form of paranoia, is characterized by the fact that the person believes the voices she hears were separate from her psyche and came from outside. The psychotic often feels threatened or persecuted by those voices or says they had him do certain things. This phenomenon comes from a disintegration of certain energies from the ego. It comes about by the refusal to face those energies, by not recognizing and repressing them. As a result, those energies begin to live their own lives, disintegrated from consciousness, as a kind of separate entities.

What makes the difference between a healthy person and someone who suffers from paranoia is that in the healthy psyche those partial forces are anchored in the conscious ego and are held there in a state of balance or harmony. Dali said the only difference between him and a madman was that he, Dali, was not mad.

On the other hand, it is by no means so that the so-called normal human being disposed only of one facet of personality. In order to understand what I mean, I invite you to compare the forces in the human psyche with those in the molecule. In an atom or molecule, there are two opposing forces at action, one which attracts toward the nucleus (centripetal) and one which drives away from the nucleus (centrifugal).

The different personality aspects could be imagined as the electrons of the atom which circle around the nucleus: the Self or personality nucleus. These electrons carry in themselves the energetic information to get away from the nucleus and to form distinct entities, to disperse themselves centrifugally. On the other hand the nucleus attracts these electrons or partial energies in order to hold them in the universe of the atom, thus balancing out the centrifugal forces contained in the electrons. This is how the whole of the atom can survive as an entity: it is nothing but an act of balance, not less admirable than what we have seen with some brilliant circus acrobats.

This is why 'normality' or 'mental illness', at least with regard to psychotic disorders, is but a question of the dialectic of the centripetal and centrifugal forces in the psyche, or one of integration and disintegration, of harmony and misbalance, in every single case.

Our famous writers, especially Shakespeare, Goethe, Schiller, Balzac and Dostojevski have shown in their works how diverse and colorful the facets of the human psyche are. These artists had all those facets probably in their own psyche and we can assume that it was the fact that they were creative that helped them maintain their psychic balance. These authors were, as all genial people, *multiple personalities*.

The more complex the psychic structure of a person, the greater is her creative potential and the more facets has her personality. Goethe is an eminent example for this fact. Goethe was not only conscious of his multiple personality, but also used it for creative goals. We know out of biographic and autobiographic writings that Goethe, in order to reach certain goals in his life, used the spontaneous inner dialogue.

Yet Goethe did not only write these dialogues down, he also improvised them, choreographing a funny one-man-show in which he played, one by one, all the roles. This could look like in the following example:

Goethe I (Publisher) : You want to present a new book to me...?

Goethe II (Writer) : Yes. I just finished the piece. It's title is 'Antigone'. It is an antique plot that already Sophocle was interested in...



Goethe I : Well, *Herr Geheimrat*, this might be of interest, please let me have a look at it...

Goethe II : This might not be of interest, this *is* of interest, *Herr Verleger*...

Doing this, Goethe slid from one second to the other in either one or the other of the two roles and played it until perfection.

What is theatre else but the *mise en scène* of different facets of our personality? This means that in some way every theatre is a form of psychodrama. Psychodrama is different from other forms of theatre only in the fact that it consciously serves therapeutic purposes.

The inner dialogue is actually a form of inner theatre, the stage of incarnated psychic energy or energies. In this theatre you can play every role, and you are your own stage director.

Playing the different roles and realizing and directing your theatre, you will become an expert of your inner drama. And from there becoming an expert in your outside world, an expert in communicating with others, an expert in building teams and in leading people - is but a step!

# Summery

1. The inner dialogue can be applied to all the inner instances or energies of our consciousness. Insofar, our approach goes beyond the reach of what the transactional therapy approach stated to be the inner trinity Parent, Child and Adult. As a matter of fact, our consciousness is not limited at only three energies or entities. Rather can it be said that in our psyche is contained a whole stage populated with actors who all have their specific role to play in our inner theatre. All these part-personalities among which our anima/animus is perhaps the most important, stay in contact to each other in the healthy psyche and should be activated in the inner dialogue in order to establish wholeness inside of us. This wholeness is a state of bliss, of harmony which will radiate from inside of us to our outside world, our living environment and our relationships. This harmony is beneficial to our well-being, our communication with others, our success!

2. The ego's function within the psyche is one of integration and coordination. It can be compared to the conductor of an orchestra who knows all the details of the score, on one hand, and the strengths and weaknesses of the musicians, on the other. Communication is in our psyche as important as communication between the different musicians and the conductor. At the same time,

the ego, like the conductor, must be strong enough to harmonize contradictory movements or characters and glue them together to a harmonious and well functioning unit.

The inner dialogue is decisive for the establishment of inner harmony. It provides dialogue between all possible psychic partial forces. In addition, there is a feedback of these forces to the ego which is strengthened and structured through the direct contact with the different psychic forces or energies.

3. Only in the disordered psyche we encounter the phenomenon that part-personalities are split off into separate entities which seem to function apart from us and who are not controllable anymore by the ego. We can also say that these entities lead their life in the dark, in our subconscious mind. They have been repressed from consciousness through a willful act, a refusal to face them, a refusal of communication that forced them to remain mute and powerless. This refusal of communication however rendered them a bit like the magic sweeper, and instead of being powerless they became all-too-powerful. In the psychotic thrust, the personality is completely flooded by one of these energies and the ego is temporarily set out of function. The personality then is dominated by the dark force for a while until this energy is discharged and the psyche again able to find an energetic balance.

4. The healthy psyche is typically not the simplistic, non-creative or mono-structured psyche, but the *multiple personality* which disposes of many partial forces or energies which however are held together in harmonious balance through a flexible and strong ego or ego-consciousness. In the healthy psyche the flow of energy is not obstructed by thought barriers or emotional barriers. The level of psychological fear is low in the healthy psyche. The psyche of the multiple personality is the creative psyche, a fact that we know from the life stories of many highly creative and genial people.

5. The enhancement of individual creativity is not thinkable without self-knowledge. To know about the structure of the psyche and the processes going on in it is a precondition for creativity, yet does not require psychological knowledge nor a scientific education. The method that enhances creativity and self-knowledge is inner dialogue with all the forces in one's own psyche, forces of which we become conscious in a state of relaxation or light trance.

6. It is especially beneficial to dialogue with the negative, revolting or dark forces or energies or part-personalities in our psyche, and thus to get in touch with our shadow. These forces, once they feel listened to, given attention and being loved, work in an al-

most miraculous way for our best. Energetic blockages and the hereby pent-up emotions like anger, hate or revenge feelings will dissolve. Then we will experience that those feelings do not bother us any more, because they are not dominating us any more.

# Epilogue

This text has been drafted as a guideline for you so that you may get in touch with yourself and all the energies contained in you. My attempt was to share with you the exciting experience I went through practicing the inner dialogue for several years, an experience which lead me to the honeymoon with myself that I wish you to encounter with yourself as soon as possible after beginning to practice the inner dialogue.

Together with the practice of spontaneous art, the inner dialogue lead me to a decisive phase of becoming conscious of past problems and hurts and an explosion of my creativity in writing as well as in painting and composing music.

I have tried to get along with the usual psychoanalytic terminology without stressing it, approach that lead me to a partial modification of the psychoanalytic system. This modification was meant to achieve a better comprehension of the sometimes complicated psychoanalytic terminology together with an attempt to harmonize seemingly conflicting psychoanalytic schools by pointing out that their differences are more a matter of terminology than of substance.

All our efforts to grasp psychological processes objectively has lead me to the insight that in reality psychology is rather subjective. We can only grasp patterns that we know from our own psyche, a truth which may explain so much of the sometimes



aggressive incomprehension of psychic illness that mankind has shown throughout the centuries toward those who are mentally different from the norm. However, I do not value subjective insight as something less or less valuable than so-called objective or scientific knowledge, but as an important cognitive and existential alternative. Our mind is perhaps capable to both in pretty much the same way, depending on some inclination we may individually have towards one or the other. I do not share the pretension of Cartesian logic which, in my opinion, not only underestimates, belittles or makes down intuitive forms of insight and knowledge or creativity, but will remain, in its pure form, on a level of utter mediocrity if we are concerned about genial or highly creative undertakings.

Modern science theory has shown us to what extent the verification of theories depends upon the observer, i.e. the whole of his or her personality. The observer creates the observed, yet, as Krishnamurti made clear, the observed also creates the observer. Scientific insight is formed by the arrangement of the experiment, and this arrangement is possible in as many ways as the human mind is capable of imagining.

In this sense the present text shares a consciously subjective approach, and the standpoint of a willfully and permanently sub-

jective observer. If already the observation of outside phenomena is subjectively tinted, how much the more must we taking sides in the observation of inner or psychological processes and energetic interdependencies within our psyche!

Experts in the fields of psychology, psychiatry and psychotherapy may detect in my text the incorrect use of terminology or blind spots in my observer system. May they pardon me! I wish an innocent and not humorless reader could grasp the message I tried to convey in this text, the message that the path of personal happiness and harmony is for you the path of your life once you engage in honeymooning with yourself and making love with the Child in you!