



Piero Ferrucci. **What We May Be**. Los Angeles: Tarcher, 1982.

The psychosynthetic technique of inner dialogue avails itself of the truth which lies hidden, and often forgotten, within ourselves. We imagine that we meet a person on top of a mountain, away from and above all civilization, in a timeless realm. This person is the source of healing and nourishing love – a love that accepts us for what we are and evokes in us what we may become. Not myopically focused on the immediate satisfaction of personal needs, nor influenced by the capricious demands of the environment or the passing mood, this person has great wisdom, and can understand life as a whole,

with all its contradictions and paradoxes. We feel at ease, and, above all, there is an atmosphere of deep trust. In the ensuing dialogue an exchange of energies takes place, ideas are clarified, and doubts are dissipated.



Our thoughts define our universe. For thoughts do more than colour our minds. Far from being ethereal and remote from life as we may sometimes believe, thoughts act on us in profound ways; indeed, we can literally say that thoughts are living beings. The French psychologist Fouillée called such entities “idea forces”.

Practice shows that we can create, vitalize and strengthen an idea force by thinking about it. As we observe its possibilities, dimensions, and applications, it becomes more clearly defined. Feelings are attracted to it, and the new idea-force seeps into us, becoming part of our attitudes towards life and our habits of action. Thus by thinking about strength, love, or joy, we can create strength, love or joy in ourselves. The technique of deliberately picking a psychological quality and then thinking about it is called reflective meditation.



Exercise: the sun

Visualize yourself on a beach at dawn. The sea is almost motionless as the last bright stars fade away.

Feel the freshness and the purity of the air. Watch the water, the stars, the dark sky.

Take some time to experience the silence before sunrise, the stillness filled with all possibilities.

Slowly, the darkness melts and colors change. The sky over the horizon becomes red, the golden. Then the sun's first rays reach you, and you watch it slowly emerging from the water.

With all the sun's disc visible and the rest still below the horizon, you see that its reflection in the water is creating a path of golden, shimmering light leading from you all the way to its very heart.

The temperature of the water is pleasant, and you decide to go in. Slowly, with joy, you start to swim in the golden radiance. You feel the light-filled water touching your body. You experience yourself floating effortlessly and moving pleasurablely in the sea.

The more you swim toward the sun, the less aware you are of the water, and the more the light around you increases. You feel enveloped in a beneficent, golden light which permeates you completely.

Your body is bathing now in the vitality of the sun. Your feelings are pervaded by its warmth. Your mind is illumined by its light.



One of the most harmful illusions that can beguile us is probably the belief that we are an indivisible, immutable, totally consistent being. And finding out that the contrary is true is among the first tasks – and possibly surprises – that confront us in the adventure of our psychosynthesis.

We can easily perceive our actual multiplicity by realizing how often we modify our general outlook, changing our model of the universe with the same facility with which we can change dress. Thus, life may appear to us at any time as a routine, a dance, a race, an adventure, a nightmare, a riddle, a merry-go-round, etc.

Our varying models of the universe color our perception and influence our way of being. And for each of them we develop a corresponding self-image and a set of body postures and gestures, feelings, behaviors, words, habits, and beliefs. This entire constellation of elements constitutes a kind of miniature personality, or, as we will call it, a subpersonality.

Subpersonalities are psychological satellites, coexisting as a multitude of lives within the overall medium of our personality. Each subpersonality has a style within the overall medium of our personality. Each subpersonality has a style and a motivation of its own, often strikingly dissimilar from those of others. Says the Portuguese poet Fernando Pessoa, "In every corner of my soul there is an altar to a different god".



The self is the most elementary and distinctive part of our being – in other words, its core. This core is of an entirely different nature from all the elements (physical sensations, feelings, thoughts, and so on) that make up our personality. As a consequence, it can act as a unifying center, directing these elements and bringing them into the unity of an organic wholeness.

Seen in this perspective, the self not only differentiates us from other human beings, but it also differentiates us from our ever-changing contents of consciousness. The self can also be defined as the only part of us which remains forever the same. It is this sameness which, once found and fully experienced, acts as an ever-present pivot point for the rest of the personality, an inner stronghold to which we can always refer in order to regain a sense of poise and self-consistency. Then we can see that the self remains the same in ecstasy and despair, in peace and turmoil, in pain and pleasure, in victory and defeat. As Tagore poetically puts it, “The same sun is newly born in new lands in a ring of endless dawns”.



The real function of the will is to direct, not to impose. An example can help to illustrate this basic fact. Let us suppose that you are in a rowboat in the middle of a lake, and you want to return to the shore.

To do so you will have to make use of two functions: first, you must decide in which direction to steer the boat and maintain that direction; second you must use your own muscular energy to row the boat.

Now suppose, again, that instead of handling a rowboat you are working a sailboat in a mild breeze. What you need this time is skill in handling the rudder and sail so as to take advantage of the interplay of natural energies. No muscular effort on your part is required to move the boat. Your only function is to choose and maintain the direction in which you want to sail – a much easier and more relaxing task than that of supplying the propelling force, as before. In the sailboat you are not an agent: you are a meta-agent. This means that you let the wind, the sail, the waves, and the currents interact with one another. All you have to do is skillfully regulate this interaction without directly participating in it, as you would have done in a rowboat.

True will is likewise a meta-agent, which can direct the play of the various elements of the personality from an independent standpoint, without mingling or identifying with any of them.

