

Newsletter 1: The Movement



January 2016

Dear friends of the movement we form together,

One year ago, in an unguarded moment while lying naked under the sun of the wonderful Neredu Valley in India, I predicted to my wives that the upcoming year was going to be ‘The Year of Decline’. We had come to rest and recuperate from the efforts of the previous year (2014). A year whose summer we had named ‘The Tragic Summer’ that followed on from ‘The Magical Summer’ of the year before (2013). The statement was more intended to be humorous, however, it already told of disturbing premonitions that through the experiences of the past months seemed to tarnish the view of what was to come. Though none of us would have realised, how appropriately this would finally describe the events of last year (2015). The Year of Decline.

Slander and libel, complaints to the police, the threat of court proceedings, illnesses etc.. Not that this would have prevented us from stepping through these tests with ease and serenity. However, by the end of last year we were already taking a little more care, not wanting to recklessly expose ourselves again to what could become self-fulfilling prophecies. Despite all this, at our traditional Christmas gathering I rather presumptuously proclaimed ‘The Year of Promise Foretold’, without quite knowing at the time exactly what had slipped out.

In the meantime, many among us have taken up this call. Everywhere there is talk about ‘The Year of Promise Foretold’. It seems to have struck a nerve of longing that perhaps fills all of us.

Romina, who is currently occupied with the redesign of our entire internet presence, recently said that I should publish a regular newsletter on our website (www.samuel-widmer.ch). After some initial hesitation, I finally heard the message and decided in future, perhaps every month, to produce a newsletter addressed to the friends of the movement we form together.

We are a movement. Similar to the way it slowly dawned on us in the *Kirschblüte* Community some fifteen years ago that we were gradually mutating into a community, we have become conscious during the last year, especially through the adversity that we had to experience, that we have in the meantime gone beyond this stage and that a movement has come into existence, which includes many people in Switzerland, Germany, and beyond Europe throughout the world.

As I outlined in my book ‘Psycholyse’¹, although the majority still hide their affiliation for understandable reasons, the movement actually formed itself a long time ago. An initial newsletter on the topic – though at that time I had still not quite understood it as such – had actually already been sent into the world a few months ago. I include it here again as an annex². It was prompted at the time by an active member of this movement who was concerned about our further development. Of course it naturally coincided closely with ‘The Forbidden Path’ (www.der-verbotene-weg.de), the initiative of another courageous colleague

¹ Samuel Widmer Nicolet: Until Death Separates Us... / Psycholysis/ Psycholytic Psychotherapy/ The History of Substance Supported Psychotherapy in Switzerland and Europe after 1970, Editions Heuwinkel, 2013 [Psycholyse/ Bis dass der Tod uns scheidet.../ Psycholytische Psychotherapie/ Die Geschichte der substanzunterstützten Psychotherapie in der Schweiz und in Europa nach 1970; Editions Heuwinkel, 2013]

² Annex 1: Exchange of e-mails between Ulrike Epping and Samuel Widmer

with the same concerns, who awoke in some of us the awareness of our “being on the move”. This previous mail exchange can be seen very much as a prelude to the undertaking by Romina to write newsletters. Not always, but sometimes, it can take me a while before I understand the commission of the Great Spirit regarding the next task to which I am entrusted.

In any case, I have now understood: Here is my first newsletter addressed to the movement that we form together.

At the time, fifteen years ago, when we started to see ourselves as a community in Lüsslingen-Nennigkofen, we soon adopted a name. The *Kirschblüte Community* [The Cherry Blossom Community]. The movement we form together had already received a beautiful name, chosen many years ago by the members of the then Master Course for Psycholytic Psychotherapy. We are the WordWideMagicMovement (www.world-wide-magic-movement.org). Perhaps in the near future, my newsletters will also be found in this forum and will hopefully inspire us, should we ever become lethargic and sleepy.

What is the sense and purpose of a newsletter, I asked myself. What might this sense and purpose be in relation to a movement, our movement?

Should not such a collection of writings express over time the most important and fundamental concerns of such a movement? Should not the objectives of the movement as well as the tools to achieve these objectives be described once again anew and in more detail? Are not these objectives simply the renewal of ourselves and our world, which we hope to accomplish through the tool of self-knowledge? Have we not come to make the earth a paradise?

Krishnamurti was one of our most important teachers and we have benefited much from his wisdom. In a recently published new book³ he wonderfully summarises these concerns and at the same time indicates the importance of being a light to oneself; so wonderfully that I would like to include them in the annex (annex 2).

But what does it actually mean to belong to a movement? We are in no way an organization with membership and defined obligations and rights. In my aforementioned book, “Psycholysis”, I attempted to describe an open heart-community that defines itself only through bonds of friendship and a common sense of purpose. “You belong here,” announces the WWMM at the top of its home page and in doing so, it proclaims a membership based solely on love.

Since the prophecy of “The Year of Promise Foretold” was gladly taken up by so many people, I needed to subsequently figure out what “promise foretold” actually means and then what indeed might be promised to us.

In its origin and usage, the term “promise foretold” is associated with elevated language. It describes a prediction or even divination of the future and is predominantly positive in character. It tells of something that is promised, that has been foretold. The birth of the Messiah was in its time foretold to the Jews, and the prospect of eternal life after death was promised to the believers.

Here we are dealing with simpler more earthly matters. Actually, nobody has announced, foretold, or promised us anything. But the longing, which unites us and about which we have already spoken, perhaps works like a foretelling within us, perhaps we experience it like a promise foretold, whose fulfilment we are awaiting.

³ Jiddu Krishnamurti: Das Licht in uns/ Über wahre Meditation; Edition Steinrich, 2015 [This Light in Oneself, True Meditation. Shambhala Publications, 1999]

What are we longing for? What result do we expect, when we wholeheartedly follow the path of self-knowledge, when we endeavour to be sincere heart-warriors?

Communities of people, in which everyone personally knows each other, are said to be held together by the shared gossip (in the positive sense). However, gossip as glue and cement is no longer sufficient in movements that include too many people for everyone to know each other personally. Movements, connections among larger groups of people, are held together by myths, such as a shared mistaken belief in eternal growth, or the second coming of a saviour or big money, or whatever.

Is not part of our myth – the myth that fuses our WorldWideMagicMovement together – the quiet conviction that we will suffer no harm, that we will happily and untouched walk the earth as a light, commissioned to enlighten without harm being inflicted on us, that before they can reach us our enemies will be defeated by the friendly forces of the universe to whom we are committed? Ultimately, we expect that the earth, and humanity in particular, will evolve to be a haven of peace, happiness and love. Since it will obviously take a long time until this will have taken place, we hope that in the period beforehand to at least have personal protection and security, while we fulfil the task assigned to us by the Universal Spirit.

Is that what the coming year will bring? And is it merely a desperate hope that we are clinging to, nothing but an illusion, or a genuine reality that is to prevail and show itself.

We shall see. We will know in a year.

Because this is definitely another key concern of the newsletters that I intend to send: To extol the myth that holds our movement together so that it becomes and remains strong and powerful. Because we are dedicated to self-knowledge, it is our hope that this myth will illuminate reality and not represent a mere delusion. The difference is, that instead of it remaining repressed and taboo as is usual, we remain consciously aware of our myth-creation and consciously employ it as an instrument of our intention and thus escape the great danger of illusion and aberration.

Of course, it would be nice if all the difficulties that have arisen would resolve themselves in the coming year, if all the obstacles that have been placed in our way would disappear again. Hopes and wishes are, however, just as unhelpful as fears and anxieties. They all conceal the clear view of reality. Our way is to welcome good and evil alike, and to accompany both in the same manner with inner stillness. To live fully and completely with reality, that is our credo. Perhaps, in this way, we will finally go beyond all myth-making, and as its avant-garde, be allowed to lead evolution into its further unfolding as pure reality. And who knows, perhaps it is for exactly this reason, that our foretold promise is the joy and blessing of the Great.

We will see.

May joy be with you.

Samuel Widmer Nicolet

Annex 1: Exchange of E-mails between Samuel Widmer and Ulrike Epping

E-mail from Ulrike Epping to Samuel Widmer

Dear Samuel,

Knowing good and well that you have a lot going on, I would anyway like to share a concern. Over the weekend we met with 12 participants of the master course. One could feel a lot of fear and an attempt was made to partially conceal this fear through ridiculing Christoph and his/our course of action. This was to be expected, yet I feel deeply affected by it. So much disunity. This fear is not only about “standing up”, but also about losing you as a man, a master, a guru. I tried to talk about it and encountered a great deal of resistance. They did not see that this movement is needed, the Movement of Love, the movement which says "I am Sam", "We are Samuel", the movement of "oneness". Of course, this clearly means to grow up, to take responsibility, to be warriors. It was good that this could become apparent. Here is my request: Your word carries great weight and could possibly help to somewhat straighten out things. Could you very briefly share your own perception of it all with the different groups of people? It would of course be much nicer if it could be done without you. But right now that's the way it is.

Heartfelt greetings

Ulrike

E-mail from Samuel Widmer to Ulrike Epping: The vision

Dear Ulrike,

Of course, I am watching quite carefully the beginning of the movement triggered by recent events. Various initiatives have been launched and these seem likely to become more visible in the future. The action which Christoph Kahse has initiated, together with the film by Dirk Liesenfeld on psycholysis, seem to be among the strongest right now. Indeed, the two have linked up and have united with each other. This is where one can feel the most passion and involvement.

What is actually happening in terms of the moment that triggers (the difficult events) and in terms of the action (the response to these events)?

It seems obvious to me that something is trying to come to light. It needs to and wants to. For me the whole thing is a consistently positive process (even including my current tendency "to be absent and thus fall into a new sphere of activity"). It is obviously time for all that was being prepared in secret to emerge into the light. And it is not only about us and about psycholysis, but also about something much bigger that is happening in the world. Unfortunately, this always brings an initial fear. A lot of fear. But love is the light and the fear wants to dissolve into love.

It also seems to me that we cannot avoid the likelihood that this "coming to light" will once again (as it has always done over a long time) lead to much incomprehension, to many misunderstandings and a great deal of rebellion by the forces of the old story. How else can it be when an old paradigm looks upon the emergence of a new one. Never mind. Actually, one can stay calm regarding this matter. Nothing can happen to you besides the fate which you

will anyway have to meet.

What naturally comes to light initially is the cowardice, the lukewarm attitude and half-heartedness on the side of the new movement. And this is a good thing. It will separate the wheat from the chaff. And as we have already experienced, fate does not let such people go when they want to escape (especially those among them who are more mature and therefore more responsible). It is precisely such people who are dragged into the light by the process so that they can serve the cause through negativity. It will probably overtake others among the awakened and mature if they do not go along with the movement of their own accord. This movement is needed.

Observing Christoph's "campaign" for quite a while now, it surprises me that from out of nowhere there has been an outcry going through the ranks at last: not even 200 signatures, less than 20 self-portraits! What a miserable response considering the number of people who have benefitted from the work!

Christoph will learn through all this, that in the end you are always alone and deserted, and that it is here that the greatest strength lies. And so it doesn't matter. This too is fine. But then, where are all the profiteers and scaredy-cats, where is the acknowledgement that would have hardly cost them anything. Indeed no one need confess to anything illegal when they speak out for psycholysis. We have never stood for anything illegal, only for something thoroughly legitimate.

And of course, as soon as anyone takes over the leadership in a Group of all Leaders, all the unfinished authority problems and problems of competitiveness are awakened. All the envy and opposition comes to a head. In the best case, this can lead to a solution. In the worst case, it leads to the exclusion of all that does not fit. All this is good. This is what it is all about. The hour of truth!

Personally, we ourselves stand right in the midst of it all and as good stalkers we try to surf the wave of energy and to use its strength for our concerns, and in so doing we remain smart enough so that neither we nor anyone else here comes to harm. This is a great art. And whether we will succeed is a question of destiny. Accepting every conceivable fate that might follow, even possible failure, is a prerequisite for being able to shape the process without fear. Maybe we will fail, maybe we have been chosen to play the part of the last martyrs. All this depends essentially on how much power can be generated by the current movement and how the struggle between fear and love, between cowardice, envy, betrayal and sober compassion, develops in the individuals as well as in the whole group. Real power belongs to him who can stand alone in all this and in whom there is space for all possibilities and therefore all feelings. In the end, this will in any case prevail. What a great mystery play! (And just between ourselves: We will certainly not fail. Just wait and see, two or three years!)

We did not come to help psycholysis achieve a breakthrough in medical terms at the expense of its actual potential. This may, however, play a role as a side effect and we are grateful to the forces that do at least campaign for it. We ourselves have set out to bring the actual potential of this whole affair to the world, to realize the vision of evolution behind it and a victory of love over fear among human beings. Although it has always seemed hopeless and right now, seems almost impossible, we are still in good spirits. All said and done, we are backed by the very purpose of evolution.

In regard to psycholysis, this means that on the one hand it is not all that important, and on the other hand that it functions as a symbol for this fundamental issue. Therefore, we stand for the right to continue the practice of shamanism as a cultural heritage for all people. We do not accept that basic human rights, which have existed for thousands of years, be abolished and, using all means, even our lives, we stand to defend these even unto death.

As for me, I support with my goodwill any initiative in this direction and in turn feel myself

supported and carried by every impulse which moves in this direction. As for the lukewarm forces of the cowards and those who merely exploit the movement or even the dark forces of the slanderers and traitors, I keep away from them and as far as possible, do not want to get entangled with them. In one way or another they always serve the Whole, everything serves the Whole, the same Whole to which I am committed, hence I neither have to fight nor condemn them. Wherever I can, I use their limited power for the cause of love. My temporary "absence" is not just a personal circumstance in an even larger dimension of this whole action that will also finally serve the whole story, but rather more than that, it awakens the dormant powers in others, whose time has come to finally grow up and emerge into the light. Surely there is something wonderful even about this. Those first steps into the loneliness of great abandonment which precedes the all-encompassing movement of love may also show some childish excesses, but so what? Do we have to be against it? Do we not want to reach the young souls as well? Why is it that when one tries to do something in the world, so many people always waste their energy in criticism, instead of doing something on their own, even if they do not wish to extend a helping hand? And why not just get whole-heartedly carried away by another person's impulse, and offer your own contribution? And why not do it with childlike zeal: I'm Sam! I am psycholysis! I am you! It's definitely better than "I am an a...! I'm an idiot! I'm a failure!", something that the eternal critics ought to perhaps for once honestly and openly admit to themselves.

In the material dimension in which we are currently at home, the struggle, the fight, has always been between fear and love, and it will also remain this way. Competition, cowardice, discord are all servants of this fear. Whoever really wants to stand in the light, as a warrior of the heart, will end this age-old battle in themselves by overcoming these "foes" through fully integrating them. Finally, he is in agreement with everything. He sees that destiny is right. He is against nothing.

I do not know, dear Ulrike, whether with my scribbling I have managed to touch the nerve which you wanted to have touched. It has not been brief, but you cannot expect brevity from me, a person predisposed to epics. In any case, thank you for the suggestion that I comment on the whole matter. It has helped me. What you could say to all and what you could spread far and wide is that: Although for many it might seem quite different and temporarily also turn out quite different, we are definitely committed to ultimately the most successful force in the universe. To the unity of all forces. To the evolution of consciousness and love. To the vision of love! And we have time. In any case we will prevail. And we are grateful that we may stand in this power, the power of love, and not starve among the shabby forces that must avoid something.

I wish that you, like Christoph, Dirk and all others, will dare to be totally consumed by this fire and not fall victim of the devil who wants to organize things. May you be granted a beautiful day full of love, a love which can carry and bear everything...

Samuel

PS: If you wish to and if it seems useful to you, you may disseminate what I write here, through all channels, but the letter should be unabridged and appear together with your own mail. Marianne will be able to assist you. Maybe it will help.

Annex 2: The Light in Oneself, Chapter 1 – A New Consciousness – adopted from Krishnamurti's Journal

A new consciousness and a totally new morality are necessary to bring about a radical change in the present culture and social structure. This is obvious, yet the left and the right and the revolutionary seem to disregard it. Any dogma, any formula, any ideology, is part of the old consciousness; they are the fabrications of thought whose activity is fragmentation: the left, the right, the centre. This activity will inevitably lead to bloodshed of the right or of the left or to totalitarianism. This is what is going on around us. One sees the necessity of social, economic and moral change but the response is from the old consciousness thought being the principle actor. The chaos, the confusion and the misery that human beings have got into, stems from the realm of the old consciousness. Without a profound change of this consciousness, every human activity – be it political, economic or religious – will only bring us to destruction of each other and the earth. This is completely obvious to any right-minded person.

One has to be a light to oneself; this light is the law. There is no other law. All the other laws are made by thought and thus lead to separation, division and working against each other. To be a light to oneself means never following the light of another, however reasonable, logical, historically justified and convincing it may be. You cannot be a light to yourself if you are in the dark shadows of authority, of dogma, of conclusion. True morality is not put together by thought; it is not the outcome of environmental pressure, it is not of yesterday, of tradition. True morality is the child of love and love is not desire and pleasure. Sexual or sensory enjoyment is not love.

Freedom is to be a light to oneself; then it is not an abstraction, a thing conjured by thought. Actual freedom is freedom from dependency, attachment, from the craving for experience. Freedom from the very structure of thought is to be a light to oneself. In this light all action takes place and thus it is never contradictory. Contradiction exists only when that light, is separate from action, when the actor is separate from action. The ideal, the principle, is the barren movement of thought and cannot co-exist with this light; one denies the other. Where the observer is, this light, this love, is not. The structure of the observer is put together by thought, which is never new, never free. There is no "how", no system, no practice. There is only the seeing which is the doing.

You have to see, not through the eyes of another. This light, this law, is neither yours nor that of another. There is only light. This is love.