

Newsletter 10: Real Community



October 2016

Dear Friend

To the psychological justification of the karmic law, which we have discussed last time, there is a supplement, which we had left out, as it is more suitable for the topic community than the topic psycholysis. There is actually another universal law that governs our access to joy, happiness, love and ecstasy. It is the law of ultimate justice.

As all beings, we strive to feel as much joy, happiness, love and ecstasy as possible. Normally we tend to “get” these states, meaning we make them dependent on others who should impart these to us by their presence and affection. Though in fact, the measure of joy, happiness, love and ecstasy, which we can enjoy in the end, depends on our ability to feel. Everyone receives exactly as much as they can allow inside themselves. This again depends on how blocked someone is, i.e., how many feelings one has rejected, suppressed and repressed inside during one’s development period, and as a result, has to carry around unconsciously as muscular armour. This means, we are not only being “punished” by the accumulation of negative karma, meaning the blockage of the bliss-giving flow of energy as a result of many years of deeds of repression of feeling – but that we are also “rewarded” by our will to find self-knowledge, in that we can gain positive karma, the de-blocking of the energy flow within ourselves, and thus an abundance of ecstasy.

This means foremost that we are at all times fully responsible for how much suffering and frustration or respectively, how much happiness and love we are allowed to feel. You may be the Pope or the President of The United States; you are subject to this universal law of ultimate justice. If you are not ready or unable to allow this flow of universal nectar, you just will not get any. And for this allowing, you yourself alone are responsible.

But to be able to feel a great amount of joy, ecstasy, love and happiness, above all, also means to be able to give a lot of it, because without the vessel we form for this flow overflowing, it cannot grow into a strong stream. This brings us inevitably to the topic of greed, one of the main difficulties of mankind, which emerges out of their blockage, and which we will surely belabour soon in one of our newsletters concerning our groundwork of self-knowledge – and on the other hand – brings us to the topic of community as well, which we want to cover this time. For what would nourish the community more than the free exuberant flow of love between people?

The individual tragic you often encounter as a therapist, that the individual ability to feel in mostly socially well-integrated, completely “normal” people you treat is so limited that they can hardly feel anything anymore, Wilhelm Reich has described well enough. It is unbelievable how any access to devotion and the ability to be moved can be so lost, so that a person does not even have a clue that there is something sublime. How can between such individuals a true community ever come into bloom?

It may seem strange, when in the context of self-knowledge suddenly religious terms such as the law of karma emerge und are being discussed. Already in our last newsletter we indicated that we understand Tantra, which we use as a means for community building, as the religion of true community to some extent. Tantra is actually and originally a religious practice. It belongs to the mystical realm of Hinduism, the innermost circle as known by any alive religion and in which generally community is still blossoming.

Also in True Psychotherapy there is definitely a connection, or rather a naturally flowing transition, from self-knowledge (i.e. from psychotherapy as a guide to self-knowledge) and from psychology into spirituality and thus religion.¹ The term religion according to some etymologists supposedly stems from the Latin verb “religare/religio” and is most often translated by spiritual seekers with “reconnecting”, where sensibly a reconnecting with the source, the origin and the oneness of all is meant. (I will not get into the discussion of whether or not this is wrong or if rather the verbs “relegere” or “religere” were applicable here.) This makes sense but the connection with the goals of self-knowledge becomes even clearer – true community, tantric visions, deep dimensions of being – and their tools – community building, Tantra and psycholysis – which want to help them give birth and which we are dealing with at the moment, when we are thinking of a reconnecting, a reconnection directly with each other, directly amongst each other, a restoring of original community, the unity between human beings that we have lost.

But now in this newsletter, we want to especially deal with true community, the deep dimension of community building, this one tool we employ to support the process of self-knowledge. The deep dimension of psycholysis we have turned to in our last writing, the deep dimension of Tantra, the tantric visions we experience as inherent in evolution, we will give our attention to in the next newsletter. True community is the “goal” of self-knowledge that community-making strives for.

Community-making leads through a natural process of chaotic conflict-handling and finally emotional emptying, from pseudo-community conforming to a mutual feeling of connectedness or community as described in detail by Scott Peck, an American psychiatrist. Anyone who has ever experienced the intensity and simplicity of the process is taken by its beauty and convinced of the value and absolute necessity of community.

Even though this feeling of community can be reached quite easily in the sharing process of community-making, hardly anyone will fool themselves that the materialisation of such a feeling of unity, on which a lasting peace and decent form of living together could be based, is not so easily reached, but that for its formation a thorough self-knowledge and great willingness to cooperate is required in all participants. In a group of 50-200 people it may be successful over a period of years to form the quality of an authentic community which is able to overcome their conflicts gracefully. However, this only if these people can decide to actually live together, which generally already requires a lot of groundwork and a good portion of luck to even find the needed willingness. For mankind as a whole to find a way out of their pseudo-community hypocrisy and selfish separateness, which they have established for themselves and to find authentic conflict management and cooperation would already be a tremendous step.

However, the community-forming process aims at something even more encompassing. Its deep dimension is the true community in which finally all forces show themselves insightfully and have found a conflict-free cooperation, a life of being joyfully together and there for each other. In the book “Living Together”, as already mentioned in the first footnote, I have described such oneness in detail.

As already mentioned several times and also in the last newsletter regarding the deep dimensions of psycholysis, it is of little value though to lose too many words about that which could be but is not. Self-knowledge means to deal with reality, that which is and the going beyond in this process. To praise nice imaginations of what our life could look like in harmonious community, only brings about illusions which again will result in new conflicts and new chaos.

¹ Samuel Widmer Nicolet: Living Together/ Community and Community-Making; Basicindia Edition, 2017

Honest and exact self-knowledge shows us eventually that all self-centeredness and egoism destroy the unity, disregard the wholeness and holiness of our oneness and are therefore responsible for all the separation and fragmentation present in man's world. The root of this separation is self-pity, which we humans love to indulge in. The warriors call it "the sheer insurmountable negligence of the human condition". Self-pity separates us, leaves us behind as something severed, abandoned and excluded. Out of this being excluded, which we love not, we then try to re-establish a connection by identifying ourselves with a thousand things, with possessions and possessing each other most of all, which causes additional division along with pain. Krishnamurti calls self-pity the darkness of dishonesty. Self-knowledge and the meditation, which finally emerges from it as soon as self-knowledge has led to an inner order that allows inner silence, take a totally different path. They face that which is, reality, and thus overcome it. In the state of meditation the original and basic truth is regained, in which there is no separation, no I-consciousness. Self-knowledge and meditation reveal everything. All is uncovered in it; all is clear and finds its place and finds rest there. The madness of the world, which is trying to solve all problems through even more separation, even more control and oversized power structures, can relax again. Understanding, compassion and justice bring out in every terrorist or egotist their harmonic embeddedness in the All-encompassing.

With this little excursion into self-knowledge and meditation we are reaching ahead for what is soon to fill our letters, a closer look at the issues of self-knowledge, at their groundwork. But first, in our next, the eleventh newsletter, we will still cover the deep dimensions of Tantra, the tantric visions. These are no illusionary dreams or utopias of thinking, which are trying to bypass reality, but describe the universal intention, which is the foundation of all evolutionary processes and which we can fathom in our tantric or psycholytic future-focussed in-depth explorations.

In August this year, we, the Kirschblüte Community in Lüsslingen-Nennigkofen, offered and conducted a symposium on the subject of *Community*. As was the case so far at all our congresses, I was allowed to give the opening talk, which I conducted together with our son, Joshuan, this time on the topic "What do we want?" We will add our statements in the attachment. There also you will find a few thoughts on the feeling of unity that we all hunger for and on what the conditions could be to attain it together.

Delving into the deep dimensions of being – a process that goes together not with thinking but with great awareness, complete attention – also brings us back the ability to feel, which allows us to experience deep joy, great happiness, ultimate ecstasy and unending love. The stinginess, the reticence, one of the main problems of the ego-central human being, is shed from us and our senses open up full of surrender and the ability to experience anything they reveal to us as holy, unique and as a miracle.

May you awaken to the deep dimensions of our being, dear friend.

Samuel Widmer Nicolet

PS: For those interested in the further development of our legal proceedings: We are still waiting...

The last verse from the Samuel Gita², which I have promised our Indian friends for our Tantra seminar by the end of this year in Neredu Valley in India, and which may well be published as a little booklet, will give an idea of how we see things:

*My artistry is
to skilfully bypass
the folly of your convention
without infringing against it.
I am the Supreme Knowledge.
I am beyond knowledge.
Also beyond consciousness.
I am the Sacred, the Great.*

² Samuel Widmer Nicolet: The Song of the Blessed One / about love infinite / Samuel-Shri-Prem-Avinash-Gita, Basic Editions, 2017)

What do we want?

Talk by Samuel Widmer Nicolet at the Symposium for Community hosted by the Kirschblüte Community in August 2016 in Lüsslingen/ Nennigkofen, Switzerland

As with each past congress or symposium, as our meeting on the subject of community is called this time, I have the honour to give the opening speech. Last year, on the subject of Tantra, I brought two of my daughters along, the two oldest of the Principi and Nicolet lineage, perhaps not so much to support me, but rather to express my impression that it is time for me to pass on the baton to the young generation, and above all, to point out how important the integration of each coming generation is for the blossoming of the community. Therefore, this time I have asked Joshuan, the eldest son of the Nicolet clan, if he would like to do the greeting with me and help me out with a few lines of welcoming on the topic of “What do we want?” I will then add my own thoughts later on.

Talk by Joshuan:

So then, a hearty hello and welcome also from my side. So good to have you all here!

Originally, I wanted to keep out of the symposium and just remain on the sidelines by helping with organizational matters and the setting up and taking down of the tent.

The reason being mainly that I don't really know what to say at this time and am pretty busy with my very own personal life, my relationships, my conflicts and my place in life. From time to time I really feel overburdened and worry whether I can manage life at all.

Now I have been asked personally to moderate after this talk and to guide us through the symposium, and in addition asked by my dear dad, to give the introduction together with him. I was very happy about being asked and without giving it much thought I agreed straight away; only then to be faced immediately with the problem of not knowing what to do and feeling unworthy of the task.

But it is precisely this, here and now, that is community for me and this is the theme of this congress: community!

Community means relationship, thus the confrontation with oneself, the one next to you and the world. It means being in relationship with the network I live in and the creation of a strong, loving and stable field as a foundation, being able to advance into the endless and unfathomable mysteries of life, being held, cared for and kept safe, being able to open oneself up to the Whole without being overrun by it or blown away.

Therefore, community is the foundation for life, the basis for a pleasant and beautiful time on earth and the fertile ground for the mystery and spirituality, which next year's Congress for True Psychotherapy, Psycholysis and Alternative psychiatry will be dedicated to...

For all these reasons, this is here and now the right place for me. This is my family, here are my friends and the community where I'm at home. One is here with each other, sharing one's life with each other and right now I have the challenging task and beautiful honour of standing here with Samuel. Though my life at the moment is not so simple, it is nevertheless very beautiful and I can cope quite well.

The most important thing here for me is not that I have to do anything great and special, important and wonderful up on stage (that would be a nice side effect at best), but rather that I'm here because of the community, also for the community, and most of all with the community...

It's not about knowing or teaching anything, especially not on a topic such as community, or even in any other regard, rather it is about individually becoming conscious of one's relationship network, opening oneself up, understanding and recognising. To feel one's destiny therein, to accept it, to enjoy it and to love living for it.

Thus, a symposium with its strict structure, clear schedule of talks and breaks, is a delicate vessel for this topic and one has to pay attention that this structure, even though it brings us together, supports us and guides us, does not gain the upper hand and become too important, and that we do not lose the essential, the vital and the free, because then we'll miss out on life and true community.

For this is what we really want...

Of course, the vision of true community is now filling the air and one wonders what such a future could look like, what constitutes and binds together a group of people who earnestly face these questions and issues, what propels them forwards and where are they headed. Yes, there have already been many widely different attempts towards community, wonderful and great things been accomplished, here with us and also in numerous communities around the world, without wanting to ignore the failures, the absurd, the perverse and the sick.

And yet, one could once again dare to try the completely new, to open oneself up for the unknown and to at least be ready for the unprecedented.

I experience it on a large scale in the world and in our community, and also on a small scale in my life: Basically one cannot plan anything, one has anyhow no idea how; one can with one's mind and intellect never come near the ultimate genius of life; and one is anyway stuck in that the future is constantly changing. Therefore, for me at the moment, it is the mood in which one pursues and spends one's life in that is more relevant.

There are difficult times, when one is heavily challenged, when there is much to do and to take, and times, when everything seems to take care of itself without doing anything at all.

Whether one is presently in the midst of a battle or one feels all light and celebrates life, whether one has to stand up for something or keep out or is currently not be involved at all, whether one is destined for something great, small, obvious or hidden, all this is secondary. Everything has to be covered, there are many different things to be done, exciting is merely in what mood I enter the stage, with what willingness and passion I play my role and how clean and nicely I step back into the background again. And, of course, also what I'm up to behind the stage...

When you can do this earnestly, immaculately and with joy, wherever you may be and whatever the conditions may be, then it is certainly good.

When one keeps all doors open, within oneself and one's relationships to others, without shutting oneself off from any possibility, and one meets life and its diversity with a basic willingness and is happy with all that is, then destiny and the future, no matter what it may look like, will be full of love, and a whole new vision will materialize, manifold and magnificent, indescribable in words.

Truly, the vision of love, the vision of community...

So then, thank you and I'll pass back to Samuel...

Surely, you must already have heard of the miracle of Pentecost. In the Acts of the Apostles in the Christian bible, chapter 2, verse 1-13, Luke gives an account of it. He tells us, how the Holy Spirit descended on those gathered together for the community-experience, so that they could all comprehend each other, even though they were conversing in different languages. The Holy Spirit was poured out upon them so they became one, one heart and one soul, just as Jesus had promised his disciples, as described in Matthew 18.20, "For where two or three are

gathered together in my name , I am in the midst of them.” What had happened? What is it talking about?

Isn't what is happening to us today, when we gather together to talk and – after a tough struggle with pseudo-community and working through the chaos phase and emptiness phase of authentic community – finally break through into the feeling of community?

What drives us when we gather together here? What do we want? Isn't it the hunger for this feeling of community? For the experience of unity? This is what we are all searching for, consciously or often also unconsciously. We want to be loved. We want to love. We want to feel united in a field of love. We are longing for it and we know at the same time how difficult it is to realize this state of oneness together. We can't find the entrance to it, we go astray, get on the wrong track and isolate ourselves, and yet still we can't help but hope for it. We wish for it on the small scale, we wish for it on the large scale: One world, united in peace, happiness and love, in a completely whole new story – whether openly acknowledged or otherwise – this is our vision.

Being ridiculed, not taken seriously, being defamed – is part of it. The followers of Jesus didn't fare any better. They were ridiculed, as reported by Luke. “They are full of young wine,” insinuated the uninitiated. For even though all are looking for unity, most don't believe it can be found. They are afraid of it. Afraid of the compelling consequences that result from it. Of the inevitable involvement. And they don't dare take the necessary steps to make it possible. Rather they try to prove that such a thing cannot exist by fighting anything that smells of love.

When we gather together here, we are searching for community, the community experience, a community feeling. We don't want to lose sight of it, as Joshuan already emphasized, during what we intend here together. This is the essential, what it's all about. With all the theories we may look at, with all the paths of healing to get there and all that we are inspired about, with all the disagreements in regard to the right approach, we don't want to forget that most of all we want to *experience* common happiness, a feeling of being cared for, even love. We want to experience community with joy and not just debate about it with our heads.

What is needed for that? And how deep do we want to go into it? These seem to be the questions we should therefore ask ourselves.

Two things are needed here. Firstly, a willingness towards honest self-knowledge, a passionate readiness to understand oneself thoroughly, and most of all, to also show oneself to each other. And secondly, it needs a willingness to come together, at the same moment, in the same place, with the same passion, with a common intention, a willingness to really listen to each other, understand each other, love one other. It is necessary for us to get together here in the name of love.

If need be, we use aids that have proven their worth, especially sharing together in various forms, but also tantric processes or deep psycholytic experiences. It is not so important which support structures we use, more important is rather the openness for each other, the honesty towards oneself and others, the impartiality that we employ of really wanting to know.

If there is willingness to face oneself and each other honestly, then the community feeling – the Pentecost experience – will invariably happen as soon as we sit down together with this common focus. And we know that this does not merely promise the solution for our individual problems and finding our individual happiness, but rather, and most important of all, it also contains a solution for any difficulty between people on a small scale and on the large scale in regard to the immense challenges in our world.

It is the sorrow of all awakened people that there are so few that can be won over to it; that most people would rather laugh about it. And that's why it is our unrelenting endeavour to awaken mankind for it.

What is needed therefore, is something very simple, something given to us naturally, for which we don't need any preparation or training: Honest, alert and unbiased looking; listening and feeling in ourselves and each other. It needs empathy. What is needed is that we gather here in the name of love.

Once this is clear, we can turn to the second question leading us even deeper: How deep do we want to go? And do we even have an influence on it?

Do we intend to be of one spirit as the followers of Jesus found in the miracle of Pentecost? Or do we content ourselves with being of one heart, which is the most that authentic community can achieve? Does it perhaps suffice us already to compare notes on the level of the will, the solar; to set opinion against opinion and to work on that?

Maybe we have little influence on how deep we can go together. For this depends on how far every single one of us has personally advanced in the perception of reality within the process of self-knowledge. Our status in this regard will be directly expressed in the result we can achieve.

To set opinion against opinion in order to gain consensus, is the level of the *pseudo-community*. There is still a lack of honesty, of true realization of how one's own self functions. It's the level of peace talks. The world of man is full of it. It lacks inner stillness, inner order. A meagre feeling of community that will leave our hearts yet empty!

Will we stagnate here, unable to go further because we still fulfil too few of the requirements needed to delve deeper, because we have cared too little about what is needed!

Or will we find connectedness in the one heart? The first gleam of a real community feeling! We will not feel completely one, but we will feel warmly connected. The not yet fully satiated hunger will be our yearning within. That would be the state of *authentic community*, where one no longer struggles with opinions but rather with the feelings that are caused by this struggle. Do we already have the maturity, the inner discipline of awareness, the wakeful attention for everything that's happening in us and in others, which grows out of earnest self-knowledge, to have this connectedness of heart between us come alive? Being aware of each blink of the eye! Exactly that which we acquire in the tantric and psycholytic process.

Or will it be possible for us in the next few days to allow the Universal Spirit to come over us, the intelligence of the Whole to enlighten us? Will the miracle of Pentecost be given to us, because we have created the preconditions for it within us? Because we are gathered here in the name of love? That would be the state of *true community*, of being together completely without conflict, wherein all feelings have been overcome, where everyone is in agreement because they recognise the same thing, perceive from the same depth, because they are of one spirit. Then we would be fully awakened human beings. People, who have completed the process of being honest with themselves and each other to the very end. Enlightened ones, who consequently go beyond all feelings, able to leave all self-centeredness behind. Who can open themselves up for the Great, the truly Common, for the realm of ultimate reality.

To hope this far might be presumptuous. This uniqueness will happen all on its own, where two or three are really gathered together in the name of the Immensity that is our home. It might better to assume that we'll still have to "work" on it, that we must – or may – still further prepare for it.

"Perhaps we should talk about love once again," I once said to everyone at a community evening as a reminder of the correct work attitude.

What really is love? What do we mistake for love that may not be love at all? How do we recognize love?

Isn't it surprising that amongst those who are genuinely interested in community, there are many who believe that true community is attainable and is coming, even though on a daily basis they do anything else except love or live according to love?

Self-knowledge, honest self-knowledge, leads via the dissolution of self finally to meditation. Self-knowledge is the beginning of meditation. Meditation is the stillness of a mind that has created order in itself and can thus be still. In the state of meditation the gateway to love opens. To this essence of oneness that keeps the whole universe going. The gateway to the inexplicable. This Pentecostal experience happens in the aloneness of individual meditation. That it could become a united experience, as many individuals touch the same depth at the same moment with the same intensity and focused toward the same, the common, would be the miracle of Pentecost.

May it be granted to us.

Perhaps we really don't have a direct influence on how deep we can go together. Probably it is really presupposed and predetermined by how our consciousness is currently conditioned. In the long run we can unfold ourselves in this regard by learning to be aware of each blink of the eye, but for the time being, we have to accept things the way they are.

What we can do, however, is align our intention with the very best, gift our yearning to the highest humanly possible. What we really desire, what all humans hope for, is true community. Authentic struggle with each other or even pseudo-community arguing is not enough. It does not make us happy. That's my invitation to you during the next few days – our invitation to you to what we really want: To gather together here in the name of love. And that means: Together with us to strive for the most perfect, the unreachable, not to be satisfied with the mediocre, as genuine heart-warriors each in turn to demand the best of each other.