

## Newsletter 11: Tantric Visions



November 2016

Dear friend

At this year's Entheo-Science congress in Berlin, at which I wasn't even present, the various currents of the movement we form together met together and distanced themselves from each other. In the appendix you will find the very fitting final statement in the podium discussion made by Christoph Kahse<sup>1</sup>, which will certainly be enlightening for understanding the underlying problem.

As for me, I have always welcomed the legalization efforts made by the scientific sector of psycholysis and found them necessary. But I am also more and more uncertain if it would indeed be desirable and helpful for psycholytica to be administered by psychiatrists and scientists. They actually belong back in the hands of all mankind, in the bosom of humanity's cultural heritage known as shamanism. Increasingly with time, it seems to me that it is the termination of the war against drugs in its totality that is important, not their integration within conventional medicine as a partial strategy in this war. The denial of love and its revolutionary force in this process of reinstating basic human rights, seems to me just as dangerous as the earlier proselytizing and Christianization of the world's population – allegedly in the name of love – whereby that which is vibrant and has grown up naturally is first vilified and destroyed, in order to later propagate conformed niceness in its place. An interesting article by Charles Eisenstein also discusses this brilliantly<sup>2</sup>.

In attempts to differentiate themselves from one another, the feeling of being excluded is pushed back and forth between the different groups and their representatives. One of us humans' favourite occupations: The other one should feel what I do not want to feel. No one wants to have the feeling of being excluded. As soon as a person accepts this feeling, he becomes a black hole of sorts. Since, through his being in agreement, he himself falls through all that is unwanted into the deeper dimension of love, he pulls everything that comes close to him along with him into the depths. Even though maybe struggling and resisting – everything crossing the event horizon cannot help but circle around that gravitational pull. In this way, the most unloved and most excluded person becomes the centre of the movement, the one with whom you always have to deal, even though you do not want to have anything to do with him.

This is an exemplary illustration of the path of self-knowledge that we want to describe starting with the next, the 12<sup>th</sup>, newsletter: Everything is held, guided and attracted by the Innermost even if everyone tries to escape it.

But in this 11<sup>th</sup> newsletter, we first want to outline the deep dimension of Tantra, the "goals" of self-knowledge, as given birth by the tantric process. These are the same tantric visions that are also revealed when we fathom the deep dimensions in the psycholytic process with regard to future orientation.

With this letter, we come to the end of what we planned to do first of all within the newsletters, namely to describe the most important and underlying concerns of the movement we form, and to capture anew its goals and also the tools for reaching those goals.

---

<sup>1</sup> Entheo-Science, Podium Discussion 2016, Berlin

<sup>2</sup> Charles Eisenstein: Psychedelics and Systems Change, MAPS Bulletin, Summer 2016

We defined self-knowledge – which after its maturation flows into the process of meditation – as our main tool, and understood community-making, psycholysis and Tantra as our most suitable aids on its path.

We have also turned our attention to the "goals", if such can be defined at all, that the path of self-knowledge and meditation "aims at", to the deep dimensions of psycholysis and to true community that ultimately wants to grow out of community-making.

Today we conclude this extensive description with a few elaborations concerning the tantric visions that Tantra wants to bring into the light of our consciousness.

With that, the way is then clear to devoting ourselves – commencing with the twelfth newsletter – to what we consider the most essential content of our movement, the actual exact and honest self-knowledge, which forms the bedrock for all the blossoms we describe and for the existence of our movement.

On our way, I hope, at least two things should have become clear through these introductory letters:

- Firstly, we are in truth not at all a movement. We only use the term, because we have not found a better one. However, we actually mean it differently than it is generally understood.

In the process of self-knowledge, it quickly becomes clear that in order to face reality, we have to stand alone. To grasp what really is and thus go beyond it, we have no choice but to disassociate ourselves from every affiliation and stand outside of everything. Seen like that, we are maybe, if such a thing can exist at all, a movement of outsiders. To free oneself from old and untrue patterns of thinking and acting, one has to part with every form of community, all affiliation to groups, any religion and societal morality. Only when standing completely alone is real cooperation, true compassion and with that true community, and real working together possible. For that, standing beyond all the corrupted conditioning and structures of habit of the past and of the human society, standing as an outsider, is the beginning.

In the next newsletters it will become clear to us that out of this process of detachment, out of the courage to disentangle yourself from all that is false, is born precisely that path of self-knowledge which confronts us with all those rejected feelings, whose integration actually constitutes self-knowledge. Seeing that which is, means facing up to precisely these feelings of powerlessness, of loneliness, of being excluded, and thereby going beyond them in meditation into the ecstasy, joy and love of being alone and thereby being One.

- Secondly, when we look out for tantric visions today, we are – as hopefully it will have become clear to everyone by now – for the lack of a better alternative, using a term that usually describes something utopian or illusionary. But in this context, this is not the manner in which we are using the term "visions".

We are, on the contrary, using it to outline something that in the process of self-knowledge and meditation crystallizes as the truth, the ultimate truth even.

The aids to self-knowledge to which we have dedicated ourselves support us in this. In the process of community building, ultimately the possibility of true community presents itself to us. Besides the view into the collective unconsciousness via the path into the past, and the plunging into the shamanistic deeper dimensions of our being via the broadening of the present moment into the eternal, psycholysis also gives us an outlook into that which is coming via its future dimension.

This outlook is free from the over-enthusiastic and illusionary content created by thought. It is a direct perception of what is, and in its profoundness, ultimately an outlook beyond

the rim of the mundane into a depth or breadth that lets us divine that which fate determines.

It is not about foretelling the future or about specific prophecies, but rather about an understanding, about a general overview over the workings of the forces of fate, in regards to the personal, or rather the collective, even the universal life and consciousness. It is a matter of connecting into the universal purpose that reveals itself more and more in that the self-will is overcome. It is through the subordination of the self that the will of the Whole, the purpose of evolution, the “goal” of universal intelligence reveals itself to the consciousness. The impacts and prospects of such on our living together as humans are what we call tantric visions.

With this description of the term, we have already ventured out far into what we want to relate concerning the deeper dimensions of Tantra. The same applies here again in that all description is actually futile, since words originate from thinking, but we are concerning ourselves with a dimension of being that really cannot be reached by words. So once again, it can only be about pointing towards a magnificent possibility for us humans, the possibility of a wonderful awakening. Everyone who feels invited, will have to walk the path alone. That is the reason why we are not really a movement, which is understood usually as a synchronisation of thinking, but rather purely outsiders standing alone, who have, out of their being alone and being one, finally latched into the movement of the Whole – the movement of the universal intelligence and of love – into the true and the only “movement” that can move something fundamentally new, that can move into a completely new story

Why do we call the “visions” that are coming out of this “divine” view, tantric?

Probably, mainly because they manifest themselves even more clearly in a combination of Tantra and psycholysis than they do through engagement in community building or psycholysis alone, or in combination of these two. In the process of self-knowledge, it is often only the tool of Tantra that brings out the very tenacious conditioning of wanting to possess each other and the associated feelings that are very difficult to integrate.

We often see that experienced psycholytic practitioners and seasoned community experts find themselves once again left massively reeling in the tantric process, as they begin to confront in the area of relationships the patterns in which we are caught and the basic freedom to break through them, for themselves and, above all, allowing the same for their partners.

It is no coincidence that we see the tendency to split that had already emerged thousands of years ago as the red and the white line in the original Tantra, showing up again in our movement. The honourable psycholytic practitioners, who aspire for enlightenment only above the waist, are split from the wicked tantrics, for whom enlightenment begins in the pelvis.<sup>3</sup> Whereas the latter also want to experience the red freedom in the body, in the pelvis, in the material world, the former think they can restrict themselves to the white sublimity of the head level. That the tantrics like to lose themselves here in the wrangling of relationship conflicts and therefore never get to see the light, is then willingly taken by the ones adept at psycholytic enlightenment as proof of the correctness of their one-sided orientation, without them ever honestly facing the fact that their white light in the head is also merely a thought construct, since they are simply lacking the red force of the pelvis that has freed itself up into

---

<sup>3</sup> More about this can be found, for example, in this book:

Samuel Widmer Nicolet: *Essenz schauen/ Vom Ruhem im Urgrund des Seins/ Die Spiritualität beginnt im Becken/ Ein Buch über Freundschaft und Esoterik*; Basic Editions, 1998 [Samuel Widmer Nicolet: *Looking at the Essence / About resting at the very base of all being – Spirituality begins in the pelvis / A book on esoterics and friendship*]

the heart and head, which is necessary for real illumination. Enlightenment really does begin in the pelvis.

That is also why it seems to suggest itself, that those visions that reach far beyond sexuality should be described as tantric. Because repeatedly, even in tantrically interested people, the tendency is still huge whilst striving for enlightenment to try and cheat around the topics of possession in general, and specifically the possession of each other in relationships, in sexuality. This issue still seems to be – of course, alongside the sharing of material goods – the most difficult one on the path of self-knowledge.

But then what do we see when the Great Spirit blesses us in moments of enlightenment giving us a glimpse into the future of evolution, or even just our personal unfolding of potential? As I said, to speculate about it would really just lead us into illusionary thought-constructs. It is this very thinking, however, that denies us access to these deep dimensions. It must be overcome and assuaged in the process of self-knowledge before the door to the Great opens, before the fully great insight can fulfil us. Therefore, it is much more important from the next letters onward to recapitulate what self-knowledge actually is, to start again from scratch and to walk the individual stations of this path. The grace of meditation will then come to us by itself, if we have conscientiously attended to it.

Nevertheless, in conclusion, a few words about what is shown to us there in an individual manner, and yet is as always the same<sup>4</sup>.

It is the realm of love, the possibility of love lived, of love lived in all the areas of being. Whether this is described as True community, as tantric vision, or as the ultimate reality of meditative experience of unity – it is always about the same and cannot be conveyed with words. If you want to smell that scent, taste that delicious taste, you will have to set out on the path that we will start talking about next time. There is only one's own experience on the path of self-knowledge, only personal aloneness, the individual awakening for the realm of love. Descriptions of it may sometimes encourage us, lure us, but their stimulus does not go far. Even though the light ultimately comes to us as grace, it first of all takes our own perseverance – a deep yearning to want to see the light that must drive us – otherwise we will never be able to end the imprisonment in the known, the old, the habitual. Krishnamurti, like no other, has left us with descriptions that can awaken this yearning in us. Therefore, I would like to conclude with a small section from a recently republished book<sup>5</sup>. In the text he describes the miracle of meditation for which self-knowledge ultimately opens you up – when you follow this path to the end – and with it, the movement that we have really committed ourselves to.

*Meditation is a never-ending movement. You can never say that you are meditating or set aside a period for meditation. It isn't at your command. Its benediction doesn't come to you because you lead a systematized life or follow a particular routine or morality. It comes only when your heart is really open. Not opened by the key of thought, not made safe by the intellect, but when it is as open as the skies without a cloud; then it comes without your knowing, without your invitation. But you can never guard it, keep it, worship it. If you try, it will never come again: do what you will, it will avoid you. In meditation, you are not*

---

<sup>4</sup> Further illuminations can be found in: Samuel Widmer Nicolet mit Marianne Principi: ... jedes Lidschlags dir gewahr: Tantra/ von der Liebe Lebenskunst; Basic Editions, 2016  
[Samuel Widmer Nicolet with Marianne Principi: ... aware of each blink of the eye / Tantra / a textbook / about love's art of living]

<sup>5</sup> From: Jiddu Krishnamurti: "The Only Revolution – meditations on interior change"; Victor Gollancz Ltd., 1970, California 1969 -- California Part 2

*important, you have no place in it; the beauty of it is not you, but in itself. And to this you can add nothing. Don't look out of the window hoping to catch it unawares, or sit in a darkened room waiting for it; it comes only when you are not there at all, and its bliss has no continuity.*

May you wake up to the tantric visions that our being contains, dear friend

Samuel Widmer Nicolet

PS: There is little to report on the criminal proceedings, which are still pending. In a crime novel given to me on vacation, I found this beautiful phrase that also applies quite well to us:

*„... whatever we are up to might be dubious in the eyes of the law, but not a crime against God's laws“*

Appendix: A Plea for Love (by Christoph Kahse)

# A Plea for Love

A contribution to the panel discussion  
Entheo-Science Congress Berlin, 2016

By Christoph Kahse  
German Psychedelic Society

I guess I am supposed to present a rousing polemic speech at this point and show everyone what stuff I am made of. But actually, I am one thing above all else, and that is sad.

Actually, I am filled with grief over a glaring rift in the psycholytic movement, whose original matter of the heart in the early days of the SÄPT, I can feel astonishingly well, even though I was not even involved.

In the German part of the very diverse psycholytic movement there are, I think, two major points of tension: The scientists around Peter Gasser and those in the underground around Samuel Widmer. When I immersed myself deeper into this debate some time ago, I noticed with shock that this division has already continued into the next generation of those interested in psycholysis on both sides. The science section consider themselves nowadays to be the naturally most appropriate caste, preordained for the effective handling of psycholysis. Their slightly smug arrogance is of course not hidden, nor the underlying pursuit of elitist sovereignty over the interpretation of anything psychedelic.

And of course, the people of the Widmer scene are also affected by this Ingroup-Outgroup-bias. For where there is a "WE HERE", there is always also a "THEM THERE". Such divisions are in substance just as debilitating as they are human and they also bring interesting confrontations with them, which we have to face.

Again and again at this congress, the revolutionary potential of the psychedelics flared up. Again and again the issue is a conflict between the conformist middle-class values of this society and the non-conformist insights we gain with psychedelics.

The researchers concern themselves – this is to be welcomed – with the approval of psycholysis for the treatment of mental disorders. At the same time, they rigorously dissociate themselves from less conformist, and also broader, perspectives that do not fit into the usual psychotherapeutic consensus reality. They want to subscribe psycholysis as exclusively as possible to this limited field of application. And the revolutionary potential of psycholysis - the magical, the ingenious and the innocent - is played down to suit this purpose or even denied. Perhaps this stems from a limited view of our reality, perhaps it is the hypocritical attempt to sell to the bourgeois and established forces in society a revolution of consciousness filled in harmless pudding cups. But perhaps there is something else behind it.

Psycholysis is anyway already a controversial issue. He, who engages with the subject of "drugs in therapy", comes inevitably in contact with feelings of exclusion. He, who mentions "psycholysis", is out! And he, who mentions "Samuel Widmer", is straightaway completely out! Is the old game repeating itself here? In society today, it is also often still a stigma to go to a psychotherapist. And in the psycholysis scene, there is something wrong with someone if he likes Widmer. To be associated with the Widmer scene is as attractive for some here as the idea of swallowing LSD is for a conformist bourgeois. But avoiding the difficult feelings of exclusion only brings additional conflict, and no integration - in other words, the inherent human striving for wholeness of which Simon spoke yesterday. The rigid attempts of the

scientists to delimit themselves arise from the attempt to place their own exclusion into the lap of the underground and its representatives. Thus, the underground represents science's shadow: What one defends oneself against, one gets again in the end, but presented with much more force. But from what should or must one now actually distance oneself? Is research representing seriousness on the right track, and is the underground as charlatan running astray? Does research merely represent an anxious conforming to a system that is sick and the underground stand for true freedom? I guess it's not that simple. We humans often tend to make superficial simplifications when we don't see the depth of a situation. And anyway, the dividing line for seriousness runs along a different line. Because even if psycholysis can be extremely helpful in therapy, psychotherapeutic use is only a small part of the entire serious spectrum of psycholytic possibilities.

Research thrives on discourse. But if you don't talk to each other, the rift will continue to widen. So: let's do psycholysis. Let's shift the focus away from the well-known participants and deal more with our inner self. Let's integrate being excluded! Then the space of love behind it opens up. And love is a rebellious force. It is neither a violent reaction in the form of revolution, nor a shallow cuddle-seminar. Love is an authentic and honest rebellion against falsehood and denial.

If we give leadership to the heart inside ourselves, closely followed by the head, if psycholysis again becomes a collective matter of the heart, then unity can come about. Then a force can unfold that tears down the Berlin Wall. If it is the other way around, there is only conflict.

In my opinion, this is the essence for which psycholysis can actually awaken us.