

## Newsletter 15: The Defensive Feelings (Hatred, Jealousy, Avarice)



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Dear Friends of Self-Knowledge,

Self-knowledge leads to freedom. But what is freedom? Is it something that you can establish in opposition to something else? Is it something that someone else can gift you? Freedom that depends on someone or something else cannot be freedom. It would leave you castrated. It does not exist in opposition or dependence on something. It stands for itself and knows no opposite.

Freedom is an inner state, a space that opens up across all energy centres and emerges when we are not in conflict with anything at all, when we are able to accept everything as it is, when we are able to just be without reacting, when we internally stop the world, which is how the warriors summarise this state. Freedom arises from self-knowledge, the process in which we learn to practice merely pure seeing as an adequate response to everything that happens internally and externally. The freedom to see what is, however, must be there from the beginning so that the great space of freedom can open up in us during the process of seeing. Being able to accept everything as it is does not mean approving everything as it is.

Having looked in our last newsletter at breaking away from conformity and compliance and broken the constricting patterns of this conditioning despite fear and resistance, the next two newsletters will be about facing the defensive feelings that are the first to be set free in us as a result. These feelings are still fully in harmony with the values of our society that is geared toward conformity and compliance. In this society, these defensive feelings such as hatred, jealousy and avarice –the particular focus of this newsletter – are at work, though they operate from the unconscious underground and therefore appear to contradict the superficially stated moral values advocated by this society. Not even a dictator such as Putin dares to be "evil" openly and honestly, even he provides justifications and explanations that are meant to underline his good intentions, though everyone who keeps their eyes open recognises straight away that this is fuelled by nothing else than selfish and ice-cold calculation.

Disclosing these hidden motives and feelings through the process of self-knowledge exposes this duplicity and deceit, which is so commonplace in the egocentric-orientated world, so that it becomes possible to examine the "good and evil". The deceit in our societal moral at least indicates that all human beings, even someone like Putin or Erdogan, have the knowledge deep inside that there is the love of the heart and they have a conscience that immediately shows them the difference between right and wrong. However, since they are not following it, they do not really awaken to the "pure heart" and remain stuck in the lower spheres of the egocentric personality and thus in compliance with the double standards of society. Only by acknowledging the existence of such vicious and devious sentiments such as hatred, jealousy and avarice do we clear the way for the insight of self-knowledge, an awakening for new paths and options and thus for the end of these base motives.

Simply said, defensive feelings are an expression of fear, rejected feelings are an aspect of pain or loneliness. The fear that exists is the fear of insecurity, which is represented in us through feelings such as pain and loneliness. Mistakenly, we believe we can find security by suppressing these representatives of insecurity. But naturally, this only increases the chaos and confusion within ourselves and in our world. In the process of self-knowledge, we see

through this fallacy and recognise that security – if at all possible – will arise when we give our full attention to precisely these rejected aspects in us, in society, and in the others. When we allow them into our consciousness, wake up to them and integrate them.

The fear and the pain behind it, which is what we actually fear, show themselves in various facets or differentiated types of feelings in our lives. We will look at the most important of these in this and other newsletters, but it will not be possible to acknowledge every aspect. But this is not necessary. It is the task of everyone who is adept at self-knowledge to create an appropriate inventory by recapitulating their own life and achieving a full and comprehensive understanding of all the filigree excrescences of fear and loneliness in themselves. Essentially, the simplified – or superordinate – perspective will be sufficient for us here, namely that we are primarily dealing with fear and pain that must be integrated, and that all other types of feelings can be considered as partial aspects of these main feelings in us.

We would therefore like to turn our attention in this newsletter to three particular defensive feelings or partial aspects of our fear of insecurity. These are hatred, jealousy and avarice, as they are responsible for a lot of misery and disruption in our communal life and form part of the glue that maintains our social conditioning regarding possessiveness, competition and separation.

If obstinacy and resistance solidify our defence into a cooled-down structure of conformity and compliance, we can understand hatred to be the still burning – or rekindled – hot fire of internal rebellion. Like all defensive feelings, this reignited hatred is closer to what is real and alive than the end product of a fully compliant human being. However, due to its confusion and indiscreet nature, hatred is frequently directed at vitality instead of attacking the suppressors of its vitality, and thus it itself becomes evil. Awakening hatred in yourself without acting it out, silently looking at it within yourself, is essential for breaking out of the prison of conformity. Its heat, kept still within, ultimately burns through into the crucible of what is rejected, which then flows into the sea of the Innermost.

Imprisonment is associated with all forms of conformity, all religious beliefs, all ideologies, all forms of membership. Freeing yourself from these forms of imprisonment is a necessary step on the path to freedom. The power of defiance and the heat of hatred, both purified in the stillness of self-knowledge, create the necessary breach in the wall of respectability that oozes deceitfulness. The representatives of this respectability (politicians and functionaries of society, for example) will always be intent on forcing their fellow human beings to function in accordance with the rules of their respectability. But the purified power of defiance and the cleansed heat of hatred will set aside the authority of these rules in favour of love for that what is. This authority of tradition and morality corresponds to cold, frozen hatred, which prevents love and is therefore part of what is evil. Hatred that has come to life again due to self-knowledge, however, is equal to the initial re-germination of love as it begins to direct itself against the suppression of love.

Just as hatred in the service of compliance is responsible for endless suppression and suffering, jealousy in the wake of possessiveness is a major scourge that tries to shackle love. Acted out either unconsciously or consciously, the suppressing (defensive) feelings jointly make up the evil in the world. Understood and redirected in the process of self-knowledge, their energy turns into a weapon against this evil and for love. Hatred and jealousy as aspects of fear attempt to enforce belonging because they are unable to bear the solitude of loneliness. During the process of self-knowledge, we learn to be free from the fear of being an outsider. With the help of the energy that exists in these difficult feelings and that we no longer put into the service of fear, we succeed in shaking ourselves free and liberating ourselves from all dependency regarding belonging. As soon as we stop being jealous, hateful and envious, we become outsiders who no longer run after success or strive for more power or control. Being an outsider then no longer seems like frightening suffering but becomes instead the desired

goal of inner understanding. Hatred and jealousy fall away from us as soon as we penetrate them with consciousness. The power within them is liberated and placed in the service of love.

We have already referred to the destructive violence of avarice in human interactions in an earlier newsletter. Withholding, avarice, stinginess on all levels of being are among the key manifestations that are born out of fear and inhibit the free flow of energy and love between humans. Avarice is responsible for the hunger and poverty on our planet, for the starvation of the many and the overindulgence of the few. In avarice we can find the condensate of all conformity and the dictatorship of its set of rules. The fact that the ubiquitous avarice – justified everywhere as a sensible attitude to life – is fully suppressed throughout, is its main problem. Waking up to personal avarice, to the frozenness of everything alive deep inside yourself, is an urgent necessity for every student of self-knowledge. Many try to wriggle around it, refuse to admit how totally stingy they are, because they do not want to face the consequence of this insight, which is fair sharing.

In avarice, as in any other feeling, an energy is trapped out of fear, which must be gifted back to life. By recognising that ultimately nothing can be held on to or truly possessed, we learn to reconnect with the insecurity and vulnerability of all that is alive. Admittedly, the fault obviously lies with society, which conditions us in egotistical possessive thinking, from which we are unable to free ourselves. True, it is this corrupt, depraved society that must be changed urgently. However, it will only change when humans, who have created it, renew themselves. The test question regarding avarice that each individual has to ask himself with honesty, is the following:

Is what I claim and take for myself in a reasonable proportion to what I make available to the common good?

The attempt to definitely possess something will always fail because nothing is permanent in our life. We do not want to experience the emptiness, insecurity, loneliness and the fear that arises from them. This is why we barricade ourselves and why we want to enforce our ego and dominate. This way we entrench ourselves in isolation, in restraint and avarice. In the process of self-knowledge, we let go of all these by recognising their total futility. The energy that is released as a result gives us freedom – the freedom to surrender to death, the unknown, that what scares us the most.

Self-knowledge leads to meditation and ultimately to freedom, the space that emerges when you can finally agree with everything the way it is. Without submitting to what is. Quite the contrary!

In the light of inner stillness, all problems ultimately disappear. It is the light that comes from overcoming all division. From this perspective, everything is okay the way it is. It follows the universal order. As a result, all the difficulties that seem to apply at a less comprehensive level and thus less comprehensive perspective disappear. Stillness is freedom. And freedom arises from recognising the absolute and complete nature of this universal order.

May you find this freedom, dear friend.

Samuel Widmer Nicolet

Notes: Shekar, an Indian friend, has recently translated our book "Living Together" into English. It will be available in a few months. Under the menu item "Community" on our website you will find a few sections and summaries in German and English which deal specifically with community-making.